


NAPOLI


VERITAS HEBRAICA
FONS VERSIONUM
HEBRAISMUS RESTITUTUS
Autore
MATTHIA WASMUTH.
Chiloni
Anno 1693.
laborum fructus illustris Sap: 3
Fugientibus tantum ad postillas et interpp: otium et bonam mentem.

B. D. MATTHIÆ WASMUTHI
HEBRAISMUS
Facilitati & Integritati suæ
RESTITUTUS:

I. NOVA GRAMMATICA, compendiosâ simul & absolutissimâ, 50. REGULIS tàm perspicuè & succinctè comprehensâ, ut facilime *propriò Marte* a quovis intelligi & addisci possit: *Instruente ad illud Præfatione, & praeunte Specimine Analyseos ad ductum hujus Grammaticæ.*

II. ACCENTUATIONIS Hebrææ Institutione Methodicâ; quâ desiderata tot seculis, interpunctionum S. Textus Hebræi per accentus, certa & evidens ratio, plenè & perspicuè nunc traditur 15. REGULIS, perpetua locorum parallelorum inductione confirmatis: præmissa *Synoptica Instructione* ad eandem doctrinam pariter *propriò Marte* facilè assequendam.

III. VINDICIIS Sacræ Scripturæ Hebrææ, quibus (1) Originalis *Authentica Divina*, tàm Vocalium & Accentuum, quam Literarum S. Textus Hebræi; (2) Accentuum *Infallibile Ministerium sensus* ad interpretationem S. Script. summe necessarium; adversus impia & imperita multorum præjudicia, imprimis contra *Cappellum, Waltonum, & Isaac. Vossium*, solide asseruntur.

Tertia nunc vice auctior editus

ab

HENRICO OPITIO, D.

antehac Orient. Lingg. nunc vero S. Theol. Prof. Ord.

Cum PRIVILEGIO Serenissimi Electoris Saxoniæ.

LIPSIÆ & FRANCOFURTI,
Sumptibus JOH. HEREBORDI KLOSII, Bibliop. Lips.
Anno MDCCXIV.



D. Jacobus Martini in Speculo ration.
pag. 818.

Wer im Studio Theologico recht und wohl studiren will, der muß Grammaticam hoch halten, und allerhand Sprachen lernen; damit er nicht per Interpretem, sondern den Heil. Geist in seiner selbst eigenen Sprache hören, ihn verstehen, mit ihm reden, von den Versionibus judiciren, die Widersacher, so die Fontes turbiren, hintertreiben, confutiren und mächtig überwinden können.

Summi Theologi, *Dn. D. CALOVII*, *Thesis IV. Anti-syncretistica*: Theologiæ Studioso LONGE MAGIS necessaria est Lingvæ Hebrææ & Græcæ notitia, quam Theologiæ Scholasticæ, aut Patrum Studium, aut Philosophiæ, ac nominatim Logicæ & Metaphysicæ cultura.

Adversus
Malevolorum quorundam malignas arrosiones
Suspensa præforibus Amuleta,
Celeberrimorum quorundam Philologorum,
De

HEBRAISMO hoc RESTITUTO JUDICIA.

I.

Viri ab omni Orientali Eruditione longè celeberrimi,

DN. CHRISTIANI RAVII, Profeff.

antehac Regii Upsal. nunc Francofurt. longè meritissimi; quod dedit in Causa Anti-Conringianâ, Upsaliæ Mense Febr. 1669.



Ertissimum est, quicquid *Dn.D.Wasmuthus* scribit de Kri & Ctibh, quicquid de punctis Accentuum promittit, quicquid de Vocalibus & literis testatur, quicquid de sanitate Codicis Hebræi in genere, quicquid de locis innumeris per totum Codicem Ebræum, citatis in HEBRAISMO RESTITUTO, Opere incredibiliter bono, inque Vindiciarum Biblicarum Parte primâ & secundâ, ei Operi annexarum, & nunc in tertiâ Anti-Conringio, divinitùs scribit. -- Hoc omne, & quicquid de Codice Hebræó scripsit scribetque Dn. D. Matthias Wasmuthus, cum eô assero, eôdem quô ille sensu, & quô ille pugnat, contra nonnihil vacillantes vel seductos, eodem sensu ego pugnem, si opus sit, &c.

Et in Catalogo publico Lectionum illust. Acad. Upsaliensis.

Christianus Ravius Berlinas, incipiet publicè explicare *Rever. plur. Matth. Wasmuthi*, SS. Theol. D. Grammaticam Hebræam, 50. Regulis absolutam, qvâ non datur hodie plenior, & quæ una locô vicenarum sufficiat, Certè Cl. Trostii, Erpenii, Baldovii, Schickardi, & Buxtorfii, vel Compendia vel Thesauros longè transcendit.

II.

Viri æternâ memoriâ dignissimi,

DN. JOHANNIS HENRICI HOTTINGERI,

in Lit. d. 2. Sept. 1666. Tiguri datis, ad Celeberr. Dn. D. Mauritium, antehac in Acad. Kiloniensi Prof. Jur. Pr. nunc in Camera Imperiali, quæ Spiræ est, Assessorem Illustrem.

CEleberrimi *D. Wasmuthi* Nomen, pridem in his notum fuit Regionibus Montanis. Jam antehac præclara, haut vulgaris Lingvarum Orientalium peritiæ, dedit specimina. Unde & tantò mihi, pretiosissimum per te nuper missum, acceptius fuit munus Chartaceum. Gratias pro eô ago maximas. Et quanquam totum, quod magnô labore & judicio collectum est, *D. Wasmuthi* Scriptum, magnam Literis Hebraicis fœneretur lucem, illa tamen, quæ *Capelli & Waltoni* sententiæ jugulum petunt, propterea sunt ἔξοχα ἄλλων, quod optimam causam, masculè & dextrè Vir doctissimus defenderit. Adeô hactenus ab illa *Capelli* abhorrui novitate, ut nesciam, an in Contextum S. quicquam adversariis concedi posset, quod majori cum periculo authoritatis ejus esset conjunctum. Hôc ergò nomine *D. Wasmuth* ingens fecit operæ pretium, &c.

III.

Trigæ Celeberr. Batavorum infrà scriptorum.

REverendi & Clariss. Viri *D. Matth. Wasmuthi* Librum, cui titulus, *Hebraismus restitutus*, attentè & sedulò (ut quidem negotia nostra ferebant) lustravimus. Quantum verò sic nobis observare licuit, judicamus laudatum illud Opus non solùm accuratâ methodô digestum esse, sed etiam multiplici eruditione, ac singularis peritiæ in omnibus ad literaturam Hebraicam spectantibus demonstratione refertum: Comprehendere enim Thesaurum Grammaticæ istius absolutissimum & locupletissimum, sive Literarum & Punctorum tractationem spectes, sive Etymologiam, sive Syntaxin, sive ipsam accentuationem: sic omnia suis Regulis descripta sunt accuratissimè, Regulæ Exemplis comprobatæ diligentissimè, adjectis magnâ industriâ passim suis Exceptionibus & Anomaliis; adeò quidem, ut nusquam

nusquam hactenus à quoquam omnia & singula tàm exactè ac plene delineata viderimus. Præclaram quoque laudem nominatim meretur Pars illa, quæ complectitur doctissimas & laboriosissimas *Vindicias Integritatis S. Scripturæ*, & specialius V.T. in lingvâ suâ originali, contra periculosissimum errorem aliorum quorundam. Hinc non solùm S. Theologiæ Studiosis, sed etiam Ecclesiarum pastoribus, & φιλεβραίοις quibusvis, Thesaurum istum, ad lingvam S. felicissimè excolendam, suaque circa hanc studia plenissimè perficienda, censemus utilissimum; atque ita de meliori notâ eum commendamus: Reverendo & Clarissimo Auctori, Herculeum illum laborem, tàm prosperô & gloriosô successu exantlatum, gratulantes. DEumque Opt. Max. venerantes, ut ipsum Bono publico diu servet incolumen.

Dabamus Ultrajecti	GISBERTUS VOETIUS, Theol. Prof.
VII. Kal. Februarii	ANDREAS ESSENIUS, Theol. Prof.
A.D. cIↄ Iↄc LXIX.	JOH. LEUSDEN, Ling. S. Professor.

IV.

Celeberr. DN. LEUSDENII, Hebraicæ Literaturæ per Belgium Statoris optimi,

De

ATRIO OPITIANO Lingvæ Sanctæ

Velut Isagoge in Hebraismum restitutum.

* * *

Clariss. *M.* HENRICO OPITIO, Amico Suo, S.P.D. JOHANNES LEUSDEN.

ULtimæ tuæ Literæ 17. Jun. Jenæ scriptæ, demum in fine Augusti ad manus meas pervenerunt, unà cum *Atriô tuo Lingvæ Sanctæ &c.* Laudo summoperè conatus tuos, & zelum tuum pium, quô ad studia hæc sacra & summè necessaria promovenda incitaris. Utinam multi tui essent similes! Utinam studiosa juventus utilitatem & necessitatem Lingvarum perciperet, & hôc aliisque mediis incitaretur ad studium hoc inchoandum & continuandum! Nunquam fuerunt tàm felicia tempora, qualia jam sunt, quibus hæc studia tàm facilia

reddantur, & ferè in os intruduntur. *Tu* in *Atriò* tuô facillimam methodum propinas, per quam, si quis eam sequi velit, facillimè ad cognitionem Lingvæ S. perveniet. Primò proponis *Consilium de studio lingvæ Hebrææ benè & feliciter incboando & discendo.* Deinde sequitur *Compendium*, in quô regulæ & præcepta Grammaticæ succinctè, breviter & solidè post invicem describuntur. Et hoc Compendium mihi eo magis arridet, quia ubique ablegas Lectorem ad insigne & nunquam satis laudandum Opus *Hebraismi Restituti, Clarissimi D. Wasmuthi.* Soleo semper Opus illud insigne privatim & publicè Studiosis commendare. Etiam in iteratâ editione *Philologi Hebrai*, *pag.164.* (quæ jam ad finem properat, & propediem lucem adspiciet), sic scribo: *Si quis plura desideret*, (loquor de Antiquit. Vocalium), *legat Cl. Matthiæ Wasmuthi solidas Vindicias S. Hebrææ Scripturæ, laboriosissimo Hebraismo Restituto adjunctas, in quibus divinam vocalium & accentuum authoritatem luculenter & non sine justô Zelò probat.* Denique præter *solidam quorundam Capitum Analysin* Grammaticam, & Valoris Accentuum demonstrationem, in brevi quasi Tabella propinas, *omnes Voces irregulares, quæ remoram Tyronibus injicere possent*, & simul allegas loca, ubinam in *Hebraismô Restitutô* investigari possint. Ego nuper Studioso in mandatis dederam, ut omnes illas voces secundum ordinem librorum V. Tti, ex *Hebraismo* investigaret, & in peculiari libro annotaret. Hâc investigatione ferè ad umbilicum perductâ, ecce traditur mihi tuum *Atrium*, in quô eæ Voces, tanquam cibus præparatus, mihi proponuntur. Non potest non orbis literatus tibi gratias agere. Deus conatibus & laboribus tuis affatim benedicat. Si nonnulla exemplaria data occasione ad nos transmittere possis, facies rem Studiosis, qui viderunt, gratissimam. Plura jam non scribo propter temporis angustiam. Vale plurimùm à Tuo ad omnia paratissimo,

Dab. Ultrajecti, *31. A.1671.* JOHANNE LEUSDEN.

Conferri plura possunt sub calcem Anti-Conring I, & in Heautontimorumenô Conringiô Hebræo-Mastige, à pag. 72. usq. 79.

LECTO-

LECTORI BENEVOLO
S. P. D.
HENRICUS OPITIUS, D.

DAmus Tibi, L. B. novam editionem *insignis Operis Hebræo-Wasmuthiani* hinc inde ex B. Autoris Exemplari à me aucti, quod meritò suò tùm à *Grammatices Hebrææ* singulari ἀκριβείᾳ & perfectione, tum ab *Accentuationis divinæ* restitutà notitià, tùm à *Vindiciis Authentiæ*, *integritatis ac certitudinis fontium Hebræorum* contra Capellum, Waltonum & Isaacum Vossium aliosque Scripturæ hostes inscripsit B. Autor *HEBRAISMUM facilitati & integritati suæ RESTITUTUM.* In laudes hujus operis hac vice ut excurram, nequaquam opus esse duco, cum nemo sit, quod sciam, qui Opus istud hodiè vituperet, quin potius, quanti id plerique Hebraizantium fecerint, exinde haud difficulter patet colligi, quod vel decem inde facta fuerint Grammaticæ Compendia, ac quilibet pro suo ingenii modò Opus hoc in suum Usum trahere voluerit. Sufficere quidem facile potuisset illud, quod ante hos XXIII. annos in gratiam Lingvæ S tironum ejusdem dedimus *Compendium in Atrio nostro Lingvæ S.* ipso consentiente & probante B. Autore, ob id imprimis, quia ubique unum eundemque utriusvis Regularum & Verborum tenorem tam constanter servavimus, ut alterum alterius fundamentum ac complementum; ambo verò mutua discentibus subsidia facillima præstare possint, quò minus per multas Grammaticas diversæ semper methodi volitare & dubiis doctrinarum sedibus fluctuare opus sit: cum aliorum inde facta Compendia vel quoad Verba & ordinem sint immutata, vel cum aliorum præceptis confusa, veluti cum ex diversis jusculis unum facit coqvus. Sed facilè hic cuivis suo abundare sensu permittimus. Hoc tamen dissimulare non possum, audax nimis & nescio cujus tituli facinus fuisse, quod in bonum hoc opus superiori anno designavit Magister quidam Lipsiensis S. unà cum Bibliopolà, qui rapaci plane manu in opus illud involarunt, rem alienam invitô Domino contrectarunt, & non decerpendo aut delibando, sed tantum non totum id describendo

bendo maleq; interpolando citra ullam necessitatem aut defectum Exemplarium, sed turpis tantum lucri causâ orbi erudito pro Hebraismo Wasmuthiano obtrudere ausi fuerunt. Quam inhonestum verò & impium sit factum, uterque & Autor & promotor ejus facile discere potuissent ex B. Lutheri admonitione, quam Vir Beatus Bibliis suis Germanicis præfixit simili in casu scribens: S. Paulus spricht, der Geitz ist eine Wurtzel alles Ubels. Solchen Spruch erfahren wir in dieser schändlichen bösen Zeit so gewaltig, als man nicht wohl dergleichen in allen Historien findet. = = = Derselbe verfluchte Geitz hat unter allen andern Ubeln, so er treibet/ sich auch an unsere Arbeit, darinnen seine Boßheit und Schaden zu üben, = = und fähret der Geitz zu, und thut unsern Buchdruckern (Verlegern) diese Schalckheit und Büberey, daß andere flugs nachdrucken, und also der Unsern Arbeit oder Unkost berauben zu ihren Gewinn, welches eine rechte öffentliche Rauberey ist, die GOtt auch strafen wird, und keinem ehrlichen Christen-Menschen wohl anstehet. = = Noch muß ich klagen über den Geitz, daß die geitzigen Wänste und rauberischen Nachdrucker mit unserer Arbeit untreulich umgehen. Denn weil sie allein ihren Geitz suchen, fragen sie wenig darnach, wie recht oder falsch sie es hinnach drucken. Sie machens hin rips raps, es gilt Geld. Et quæ ibidem Vir Beatus hunc in sensum plura habet. Quandoquidem itaque non solum nunc nova in publicum prodit Editio, sed & ex priori editione nonnulla adhuc supersunt Exemplaria, quæ tum ob Observationes, quibus nova hæc Editio aucta est, calci Grammaticæ adjectas, tum ob paginas antiquas servatas multis, adhuc adamatur: igitur svasor ero omnibus, qui B. Wasmuthi laboribus uti velint, his potius Editionibus, qvum spuria illa & malè interpolata Steinbrecheriana editione utatur: Sic enim

DULCIUS EX IPSO FONTE BIBENTUR AQVÆ.

Meritò verò publicè hic laudandus est Vir integerrimus DN. JOH. CASPAR MEYERUS, quod non vi aliisve iniquis modis, sed suis sumtibus id Opus sibi comparare ac Orbi erudito legitimè communicare voluerit, qui etiam ob id largissimam Dei benedictionem sentiet, quando de aliis dici merebitur: *de malè quæsitis non gaudet tertius hæres*, cujus rei aliquando testis erit experientia. Tu interim Lector B. fruere hoc novo opere, ac studio nostro bonum publicum promovendi fave ac vale. Dabam Kiloni, die X. Nov. memoriæ B. nostri Lutheri sacro, A. M DC XCIII.

ANTI-

ANTIQVA DEDICATIO.

REVERENDISSIMO ET SERENISSIMO PRINCIPI AC DOMINO,

DNO.

CHRISTIANO ALBERTO,

Hæredi Norwegiæ, Epiſcopo Lubecenſi electo, regnanti Duci Sleſvici, Holſatiæ, Stormariæ, & Dithmarſiæ, Comiti in Oldenburg & Delmenhorſt, &c.

DOMINO MEO CLEMENTISSIMO,

Auguſtiſſimæ Felicitatis perenne incrementum!

Reverendiſſime & Sereniſſime Princeps, Domine Clementiſſime,



Oſtquam evolutus tandem exſpectatione ſuâ patrius noſter Orbis, Academiam, omnis doctrinæ, virtutis, ac bonarum artium, officinam; Duce DEO, Auſpice SERENISS. CELSIT. TUÆ Gratiâ, æternitati Cimbrici nominis conſecratam vidit, omniumque bonorum faventes tantæ felicitati plauſus feſtivi ac gratulationes, lætô pietatis affectu, tàm divinum ac immortale beneficium proſequi cœpêre; meritò inter tot humillimorum obſequiorum ſincera certamina, meæ quoque, (in quem haut poſtremus Celſiſſimæ illius Gratiæ fructus redundavit, tùm demandatô mihi Munere Profeſſoriô, tùm etiam obtentis Principali munificentiâ ſummis in Theol. hono-

noribus,) ſubjectiſſimæ devotionis argumentum extare debuit, quò tantis obrutus beneficiis, ſaltem ad gradum aliquem humillimæ gratitudinis eniterer. Quamobrem ſimul ac primum hunc, in CELSIT. TUÆ novâ Academia, ingenii fœtum, ad LINGVÆ SANCTÆ cultum univerſum ampliandum, debiles ſtudioſæ juventutis conatus ſublevandos, inque lætiorem facilis apprehenſionis ſpem erigendos, felici auſpicio edere licuit, non niſi in Tuo Muſarum Sacrario, DUX SERENISSIME, ad Clementiæ Tuæ aram, iſtam gratitudinis Tabulam ſuſpendere volui; quò ſimul etiam ad exemplum Marci Fulvii, Romæ olim ablata vicinis Muſarum Tropæa, Ædi Herculis Muſagetæ vindicantis, eo quoque, ſacræ huic Muſæ Orientali, à Sereniſſ. Tuæ benignitatis ſinu protectionem, á præſidio Tuo tutelam; à Principali Tuo Splendore lucem, à Celſiſſimâ Gratia Tua precium ac dignitatem, humillimè fœnerarer. Quod ſi ejus arboris fructus maximè colonum delectat, quam ſua ipſius ſevit manu, cujus prima vidit folia, & truſas de cortice gemmas: quidni & CELSITUDINIS TUÆ oculos animumq; gratioſiſſimè paſci ſperem, novæ hujus Muſæ exoticæ, & ab alio calentis Sole, primitiis, præcipuè è Tuo decerptis Parnaſſi Cimbri plantario, non ita pridem Tua ipſius CELSITUDINIS manu conſito, & Summi Tui Miniſtri, PERILLUSTRIS DN. KIELMANNI, dextrâ irrigatione exculto, Divini denique Numinis benigniſſima aura, ad hoc incrementum juſtamque maturitatem feliciter perducto. Sed verò qvæ ſolet eſſe germinum

trans-

transmarinæ novitatis gratia placentium indoles, ut ſolertiori præ aliis cultus egeant cura, ad diu ſovendum exotici ſpiritus blandum vigorem; non minùs huic quoque molli, & ad Boreum noſtrum orbem trepidæ ac hærenti Muſæ Orientali, opus omninò eſt Celſiſſima SERENIT. TUÆ foventis ac vegetantis gratia, ſi quidem eam, in Cherſoneſo hac, & vicinis Regnis, tàm altas agere radices, ac perennanti profundioris SCRIPTURARUM cognitionis fragrantia efflorefcere inter nos velimus, ut frequentiori harum literarum cultu, fidem facere liceat oraculo illi divino *Gen. 9, 27.* quod nos *Japheti gentem poſteram DEUS dilataverit, & habitare fecerit in tabernaculis SEMI*, i.e. *quod*, interprete D. Hieronymo, *nos, ejectô Iſraele in eruditione & ſcientia Scripturarum verſemur*; & ſic (verbis Lactantii) *veriores nos veri Iſraelis ſucceſſores ac poſteros jam demonſtrare posſimus*: maximo ſanè hoc omnium aliorum argumento extituro, ad convincendos illos infideles, quibus hactenus, teſte Apoſtolo, *1. Cor. 13, 14. in lectione Veteris Teſtamenti, manet non retectum velamen illud, quod per Chriſtum tollitur*; quò adeò diſcipulos ſe impoſterum, non Magiſtros Chriſtianorum, in S. Hebræa literatura, agnoſcere poſſint. At enim verò fruſtrà ad hanc ſacri ſtudii Hebræi, ſive præripiendam Judæis palmam, ſive propagati inter nos gloriam, contendimus Doctores Chriſtiani, nî, poſt DEUM, Superiorum quoque Autoritas & Celſæ promotionis ſtudium, tàm potenter huic intercedat negotio, ut ſtrenuis cultoribus veræ illius ex fontibus

Israelis fluentis eruditionis sacræ, suum statuatur pretium, præ aliis rivulorum tantùm sectatoribus, quibus non tàm oculatis quàm auritis solùm veritatis Divinæ testibus esse licet, utpote qui in Interpretum modò cerebro, intellectu & judicio, habitare coguntur. Quam in rem, laudabili admodùm instituto, omnibus veris Ecclesiæ Christi Præsidibus ac Nutritiis, præivit Synodus Belgica, Anno 1624. celebrata, quando ad piam ac doctam PARÆNESIN Hebræi Celeberrimi Sixtini ab Amama, Synodo isti exhibitam, magno pietatis zelo decrevit, ***ut ex eo tempore Theologiæ Candidati, quotquot ad examen Ministerii Ecclesiastici admitti desiderarent, exhiberent priùs testimonium Professoris Hebrææ Linguæ, quo docerent, se in Originario Textu Veteris Testamenti suos progressus fecisse.*** Hæc si originalis Fœderis cœlestis, nempe Epistolæ Creatoris ad creaturam suam missæ, accuratior inspectio, in nostra etiam Patria, SERENISSIME PRINCEPS, necessario exigeretur ab iis, qui istorum sensuum divinorum certi minimèque fallaces præcones potiùs esse, quàm Interpretum dubios sæpè rumusculos captare, merito debebant; jam gauderemus voti nostri summa, jam triumpharet Theandri nostri B. Lutheri grave ac serium hac de re monitum, *Tom. 2. Jenens. Germ.* Wie die Sonne gegen den Schatten, so ist die Sprache des Grundtextes gegen aller Väter Glossen. Die heilige Schrifft ist der Christen eigen einiges Buch, und ist eine Sünde und Schande, daß wir unser eigen Buch, noch unsers GOttes Sprach nicht kennen; so ist es noch mehr Sünde und Schande,

de, daß wir nicht Sprachen lernen, sonderlich wenn uns GOtt darbeut/ und gibt Leute und Bücher, und uns gleich reitzet, und sein Buch gern wolte offen haben/&c. Quamobrem & *in Explicatione Ps. 45.* eos, qui neglecta Hebræa Lingva, ex Commentariis tantùm & Glossis sapiunt, vocat, *pecora campi & indoctum vulgus.* Contrà verò *cognitionem Hebrææ Lingvæ tantum sibi contra hostes suos profuisse*, ait, ibid. paulò ante, *ut istâ quantulâcunq; infinitis aureorum millibus carere nollet.* Eò igitur, cùm omnibus ingenii viribus, pro gratia divinitus indulta, contenderim, ut præsente *Hebraismo Restituto*, non solum Doctis, *Accentuum* abstrusa mysteria in ministeriò sensus divini, & *Vindicias* S. Authentiæ Hebrææ, contra perniciosissima hodiè multorum præjudicia, diligenter commendarem, sed etiam tironibus prima Lingvæ Sanctæ fundamenta ita proponerem, ut eadem simul & provectioribus, absoluta quadam perfectione, per omnem vitam sufficere & prodesse possint; tum quoque in usum Gymnasiorum & Scholarum trivialium, GRAMMATICA hujus Operis seorsim sic adhiberi queat, ut generaliora ejus, (majori typò ob id expressa,) tironibus statim à primà ætate reddantur familiarissima, quò ad Academias posteà delati Studiosi, non iterum aliis, aut tunc demum novis egeant Præceptis, sed continuare eadem, & ab istis ad altiora mox progredi feliciter possint: quid aliud nunc restabit, quam ut, quicquid è Celsa promotione sanctissimi hujus studii, ac florentiori ejus cultu, in Divini Nominis honorem, Sanctissimi ejus Verbi genuinum

nuinum intellectum, studiosæ juventutis inæstimabile bonum, Patriæ nostræ egregium publicum, Vicinorum denique laudabile imitamen gloriosi exempli, vergere possit, id totum, post DEUM, Tuæ, SERENISS. PRINCEPS, Celsissimæ Gratiæ, potenti præsidio, piissimo zelo, æternæque gloriæ, humillima hujus Operis Dedicatione, transcribam. Sic *SS.* & Æternum Numen, Te, CELSISSIME PRINCIPUM Academiæ nostræ FUNDATOREM, ac STATOREM LITERARUM OPT. MAX diu clementissimè sospitet, totque Benedictionis suæ Divinæ bonis, quot Virtutum Tuarum instrumentis, TE, quam diutissimè, felicitatem supra seculum, gloriam supra exemplum, parare sinat: id quod intimis votis Gratiam Numinis devotissimè exposcit,

SERENISSIMÆ TUÆ CELSITUDINIS

KiloнI, M.Mart.
Anno 1666.

Subjectissimus

MATTHIAS WASMUTH, SS. Theol. D.
Hebr, ac Orient. Ling. Prof. Ord. & h.t. Facult. suæ Decanus,

PRÆ-

PRÆFATIO ANTIQVA

à B. Autore leviter immutata

Ad Lectorem φιλομαθῆ,

De genuinâ plenâ & methodicâ Grammatices Hebrææ ratione, indeque universô studiô Hebræô, à primis elementis ad facilem perfectionem, (propriô etiam Marte,) feliciter deducendo, ne ullis ampliùs difficultatum involucris implicetur aut absterreatur studiosa juventus, ceu magno hactenus Ecclesiæ damno & dolore docuit experientia.



QVod Tibi antehac, Lector Amice, promisi in præfixâ Grammaticæ meæ Arabicæ, in Belgio tunc editæ & feliciter distractæ, PARÆNESI; en sisto nunc tandem, ac velut testudinem φερέοικον tardius in publicum se proripere patior, HEBRAISMI mei RESTITUTI Opus: quod quô pactô aut jure istud nominis ferat ac tueatur, numque ego meritò adhuc laborandum semel duxerim, ne tu semper laborares, paucis sic cognosce. Non me quidem fugiebat illa Cl. Schickardi querela, in Epist. ad Amicum, *jam antè Grammaticorum in hâc linguâ plus esse quam discipulorum, ut de abolendis quibusdam potiùs, quàm multiplicandis, cogitandum videretur*: sed Cl. Schindlerum, isti similibusque aliorum objectionibus rectè jam occurrisse quoque adverteram, in præf. Grammat. Hebrææ; *Eam esse, ut Linguæ ipsius, ita Grammatices Hebrææ rationem, ut quò longiùs & frequentiùs tractetur, eò plura magis magisque expendenda & elaboranda se offerant.* Sic planissimè rem habere, non aliis facilè documentis probari manifestiùs potest, quàm præcipuorum & usu receptissimorum Grammaticorum, tùm secum ipsis tùm cum aliis, ingenue & ἀπροσωπολήπτως, pro bono publ. studiosæ Juventutis, citra tamen cujusquam famæ aut honoris imminutionem, institutâ collatione: quâ evidenter statim patescet, eos dubios adhuc & secumipsis & cum aliis admodùm luctari, quô pactô tandem *perfecta* quædam & *methodica* Grammaticæ Hebrææ ratio, vel aliis finem scribendi imponat, vel perficiendi demùm necessitatem aliis adhuc afferat.

Ipsum sanè Schickardi sic inscriptum HOROLOGIUM HEBRÆUM, à novissimis Editoribus venditatur *sufficientissimum & accuratissimum, omnia tironi hujus Linguæ necessaria methodicè & facillimè commonstrans*; & paulò post, *plena Grammaticæ* nomine ad invidiam usque jactatur: cùm tamen immane quantum ejus imperfectionis, non solùm ex ipsâ αὐλοψίᾳ manifestò constet, sed etiam ipsis ejus Encomiastis id agnitum, hôc colore quôdam excusetur, l. c. quod *pro Horologii naturâ, anomalias & speciatiores observationes suique deq; habeat; pleniores igitur notas adhuc reservari*; imò ipse autor Schickardus fateatur, *se paucas Exceptiones, nullas singulares anomalias*, afferre, *sejunxisse eas omnes, & reservasse in complementum Artis, tutò nesciendas, tamdiu dònec ipsò se usu offerant.* Jam Lectorem addico Judicem, an igitur *sufficientissimum, accuratissimum, & plenum opus* salutari debuerit, quod non nisi Compendium est rudimentorum; quale quid edere, cujusvis quidem est arbitrii, at verò, (liberè dico & citra injuriam,) amplius ob id quàm veritas rei sinit jactare, non solùm fraudi est tironibus, sed & eosdem spe suâ semel frustratos, deinde plenos dubiæ reddit diffidentiæ ac tædii, ubi (ad consilium eorum, qui unam tantùm eamque methodicam & plenam Grammaticam rectè suadent) *cursus iterare relictos*, & aliis de novo vel præceptis vel commentariis Rudimentorum, animum applicare coguntur, siquidem requisitæ & promissæ sufficientiæ fructu gaudere velint. Certè ita scribere compendium, ut innumera scitu tamen necessaria, *aliis demum artis complemento reserventur*, nullam

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nuinum intellectum, studiosæ juventutis inæstimabile bonum, Patriæ nostræ egregium publicum, Vicinorum denique laudabile imitamen gloriosi exempli, vergere possit, id totum, post DEUM, Tuæ, SERENISS. PRINCEPS, Celsissimæ Gratiæ, potenti præsidio, piissimo zelo, æternæque gloriæ, humillima hujus Operis Dedicatione, transcribam. Sic *SS.* & Æternum Numen, Te, CELSISSIME PRINCIPUM Academiæ nostræ FUNDATOREM, ac STATOREM LITERARUM OPT. MAX diu clementissimè sospitet, totque Benedictionis suæ Divinæ bonis, quot Virtutum Tuarum instrumentis, TE, quam diutissimè, felicitatem supra seculum, gloriam supra exemplum, parare sinat: id quod intimis votis Gratiam Numinis devotissimè exposcit,

SERENISSIMÆ TUÆ CELSITUDINIS

KilonI, M. Mart.
Anno 1666.

Subjectissimus

MATTHIAS WASMUTH, SS. Theol. D.
Hebr. ac Orient. Ling. Prof. Ord. & h.t. Facult. suæ Decanus.

PRÆ-

PRÆFATIO ANTIQVA
à B. Autore leviter immutata
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lam is agnovit artem, qui *TOTUM clausisse in exiguo, semper artis esse habitum*, rectissimè docuit. Eademque est ratio, quare Grammaticæ Ling. Harmonicæ ferè nullus sit usus. Quid enim prodest talis Epitomes usus, quæ æquè dubium & incertum inquirentem dimittit, ac admisit? quæ levitatem compendii, gravitate dispendii temporis & operæ, nimio quantum compensat. E talibus compendiis primo nata est socordia illa juvenum, radicis extrahendæ miserâ scientiâ totum Hebraismum metientium, imo magnô triumphô possidentium. Quod igitur colores illos excusationum attinet, *loc. cit.* quod (1) *tenelli tyronum hujus linguæ animi non sint offendendi conspectu tot anomaliarum à Regulis abludentium*; respondeo, aliud esse, eas planè omittere, nec complecti plenô Systemate Præceptorum; aliud, eas non initio statim, sed successu temporis demum proponere tironibus: & hoc faciendum est, & illud non omittendum; ceu patebit conferenti nostrum Opus Grammaticum, quod in eo principaliora, tironibus primâ vice tantùm cursoriè proponenda, *(ceu justum aliquod compendium)*, grandiusculo typo propterea expressa sint, ne difficilioribus, (successu demùm subjungendis), initiò statim turbentur; at ob id nequaquam eliminanda hæc perfectâ Grammaticâ fuêre, nedum ad Lexicon rejicienda, quod contendit Schick. *l. c. p.* 140), nec demùm colligenda aut dubiè digerenda in ipsâ praxi, quæ potiùs ea jam observata & explicata in Gramm. invenire debet, cum utique in progressu, non minor harum anomaliarum specialium & singularium intelligendarum sit necessitas, quàm analogorum in principio; quæ igitur continuo nexu necessario succenturianda sunt analogis, ne deinceps dubia linquant sui inquirendorum vestigia, simulque privent tironem constantis memoriæ localis subsidio. Quod etiam (2) additur *loco cit. tutò nescire posse*, (illas anomalias specialiores), *tàm diu, donec ipsô se usu offerant; eò quod ars generalium sit, non particularium;* ad hoc quoque nimis triviale hodiè effugium, respondeo, tuto quidem initio nesciri posse tironi, at minimè tuto negligi posse Grammatico, & quidem *sufficientissimo ac pleno.* Quamvis igitur nemo tàm ineptus sit, qui usum non agnoscat in omni re tandem facere artificem, id tamen eo trahere velle, ut usus & praxis demum tironum præcepta compleat, omnino foret, τῇ ἁμάξῃ τὸν βοῦν ἐλαύνειν, quod Græci diverbio dicunt. Quô ergo fine inventa sunt præcepta Grammatica in omnibus lingvis, nisi ut ad usum Lingvæ tyronibus primo viam sternant planissimam, tàm in anomalis, quam analogis? quod si ista vel ad Lexicon rejici, vel è praxi demum colligi debent, ad quid Grammatica? Rectè Aristoteles *l. 2. Metaph. cap. 3. Absurdum est, scientiam simul & modum sciendi quærere.* Nec etiam boni Philosophi mihi videntur, adeo abutentes Canone istô, quod *Ars generalium sit, non particularium;* cum utique notus sit Canonis sensus, quod tamen illorum particularium seu singularium, quorum scil. communis natura non datur, omnino per enumerationem & explicationem habeatur ratio in scientiis, ceu patet exemplis, Solis, terræ, &c. in Phys. ut adeò frustrà istô Canone suæ imperfectioni plaudant plerique. Committo igitur tandem arbitratui Lectoris, Horologium Schickardi, vel ejus Infundibulum, aliave ejusmodi ὠκυτόκια, cum meis præceptis comparaturi, annon vix sextam partem (imo minùs) eorum omnium, quæ justo Systemati Hebr. Grammaticæ prorsus deberi, in nostro Hebraismo patebit, in istis sit reperturus. Quodque de Schikardianis diximus, idem omnino de TABULIS Grammat. Cl. Bohlii, magnâ ex parte etiam Grammatica Cl. Trostii, Baldovii, aliisque hodiè tritioribus, reverà dici posse, ipsa docebit ocularis inspectio & collatio. Fiat saltem in istis periculum, è multis aliis, de anomalia tertiæ Radicalis ה, conferendâ cum Regulis nostr. 33. & 34. item de generali Anomalia literarum אהוי cum Reg. nost. 31. pariter de doctrinis Accentuum, Literarum servilium, literarum Gutturalium, mutationis Vocalium idiotismorum Syntacticorum, & similibus aliis; & prodent se, (quod fiducia veritatis, &

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pro publicâ aliorum cautelâ, moneo), in exspectata tùm imperfectionis, tùm ἀμεθοδείας aliorum Grammat. documenta; imprimis si attendatur simul largissima in iis seges superfluorum, per se breviùs & rectiùs ultro consequentium è meliori informatione præceptorum, ut passim per totam Grammat. patebit conferentibus. Videantur etiam multa huc facientia in Parenæsi meæ Grammat. Arabicæ posterioribus foliis). Ut nihil dicam de malè afflictâ Accentibus arte Musicâ, in eodem *Horolog. ad Reg.* 154. aliisque Grammat. quod pariter refutatum vide in *Vindic. nost. Part. II. Cap. II. Object. VII.*

Porro METHODUM Grammaticorum Hebræorum quod attinet, rectè quidem accuratioris ejus summam necessitatem probat Cl. Schickardus, *l. cit.* exemplis eorum, qui, *multis quidem annis, Herculeo molimine, fatigati, tamen præ successus desperatione, irrita cœpta prorsus deseruerint, eò quod NB. aberraverint à legitima Methodo*: quomodo etiam Sixtinus ab Amama nihil magis urget, quàm (præter *plenam*) *methodicam* Grammat. (quod probè notandum, contra sciolos quosdam, Bohliani istius principii, quasi aureoli cujusdam, *in Dedic. ipsius Tabb.* assertores; quod *pessima etiam Grammatica tironi hujus linguæ sufficiat, modò ea rectè propinetur & imbibatur*: quô perfectô nihil absurdius fingi poterat; quasi vero malè aut imperitè mixta potiuncula, benè saltem propinando & imbibendo, efficiatur salutifera): nihilominus quid de methodo illius Schickardiani Horologii tenendum sit, ipse Lector velim dispiciat, conferendo ejus Tabulas Synopticas fini operis adjectas, (vel & Indicem Horarium novissimi ejus Editoris Esenvveinii), cum ipsô Opere Horologico; mirabitur sanè tantum justæ coordinationis Regularum à se invicem dissensum, ut haut diffiteri possit, alterutram (Operis aut Tabularum), vel potiùs utramque, methodum prorsus esse confusam, cùm non nisi una perfecti cujusvis Systematis, vera & accurata sit methodus, eo perfectior, quo proprior sit naturæ, sec. illud Pindari; Τὸ δὲ φυᾷ κράτιστον ἅπαν. Quamvis interim facilè etiam largiar, præstare saltem pessimam Grammaticam, quàm nullam. Cl. Bohlium pariter ad illud superius *de qualibet Gramm. sufficiente*, effatum, è merâ justæ methodi desperatione, inductum esse, ultro advertet, qui res & ordinem ipsius Tabularum diligentiùs expenderit. Sanè Tabularum usus vix alibi commodus est, quàm ubi obscuri ac dubii aliàs rerum nexus evidentia eas exigit, (ceu patebit in decem Tabulis Hebraismo meo passim insertis); iis vero in continuâ Hebrææ linguæ pertractatione, imprimis *plenâ*, adeo non opus esse, ut potiùs incommodet, rectiùsque unam sufficere ejus Tab. Synopticam, ordinem Regularum monstrantem, documento erit Opus nostrum Grammat. Præterea prorsus incommodè & ἀμεθόδως in Bohlianis Tabb. doctrina de *mutatione Vocalium*, ipsô initiô proponitur, (duobus insuper locis, *Tab.* V. & IX), antequam vel de Syllaba, vel de Accentu, vel de Schva, sit actum. *Tab.* VII. proponitur *anomalia Gutturalium* in recipiendo Schvâ, ante regularem doctrinam Verbi, quam tamen omnino prærequiri, patebit in nostris. Qui in *Tab.* XI. & XII. circa Accentuum rationem, in eo sint errores plurimi. conf. *Vindic. nostr. Part. II. Cap. II. p.* 356. *& seqq.* Porro *Tab.* XXVII. planè incongruè & citra ordinem, doctrinam literarum *Paragogicarum*, & *Epentheticarum*, proponit sub *Tit. de Figuris Grammaticis*, *Tab.* 28. 29. 31. in doctrinâ Syntacticâ, tertio jam proponitur doctrina *Mutationis Vocalium*, passim vaga, nusquam certa, & insuper hæc ceu elementaris unicè spectabat ad partem Etymologicam. Ut innumera alia transeam. De *B. TROSTII* Grammatica Generali, prout eam edidit Cl. Sennertus, ob certas rationes nihil speciallius addo; saltem peto ac promitto mihi Lectoris, è suprà dictis, in utroque nostrûm arbitrando, parem industriam conferendi, quam judicandi peritiam & candorem. *BALDOVII* Medulla Buxtorfio-Erpenio-Trostiana, præterquam quod ipsis statim Tabulis Synopticis satis monstrat, quam philosophicarum notionum generalitate, (linguis minimè

serviente), otiosô laxôque ambitu circumducat Lectorem, & demùm in 352. Regulas se diffundat; (quarum locô, quantô memoriæ subsidiô, 50. tantum Regulæ, succinctô ac naturali nexu, omnia complectantur in nostr. Gramm. expertis jam ac deinceps experturis committo suffragiis): insuper tot imperfectionis suæ testimonia habet Baldoviana illa, quot remissiones ad alias Gram. scil. Buxtorfii Thesaurum, vel Avenarium, Trostium, Erpenium, &c. prout inter alia, p. 14. ***plurimas exceptiones, quæ tamen*** (ipsô teste) ***ignorari nec possint nec debeant***, remittit nihilominus ad Thesaurum Buxtorfii, *l. 5. c. 5.* Sic p. 18. discrimina ***longi à chatuph***, non exprimit, sed ex ***analogâ flexione & punctorum mutatione***, prorsus dubiâ tironi), æstimari jubet. Et sic innumera alia, quorum recensionem pagellæ præsentes non permittunt. Ut non dicam de ταυτολογίᾳ earundem rerum, diversis locis sæpissimè tractatarum, quam quidem excusatum it in Præfatione, verùm minimè satisfaciens accuratis judiciis. Alios celeberrimos quoque Grammaticos Hebræos, Drusium, Cevallerium, Erpenium, Ludov. de Dieu, Avenarium, Schindlerum, Helvicum, Glassium, Mehlfürerum, Sixtinum ab Amama, Dilherrum, Pistorium, Junium, Bohemum, Ledebuhrium, denique & Cl. Hottingeri αὐτοσχεδιάσματα, ***sub ipso preli calore***, ut ipse testatur, ***nata***, omnes sedulò à nobis collatos & expensos, in præsens transeo; Judæos quoque, ut Kimchium, Eliam Levitam, Balmesium, &c. de quibus rectè Schickardus, ***in Epist. ad Amicum***; ***Judæorum nemo methodicus est, nec quicquam catholicè docet: Kimchius in Michlol, idem centies diversis modis inculcat.*** De unô instar omnium Cl. Buxtorfio, nonnulla etiam, nudô φιλαληθείας studio, adhuc memorarem, nisi subverendum esset, nimis facilè invidiam seculi incurrere quem posse, qui tantorum Nominum autoritatem lacessit: quod tamen profectò, dum citra ullam fit obtrectationem, suâ nihilominus laude cuique relictâ, solô veritatis & boni publici amore, (quô & aliis in me licet, quicquid mihi in alios, modò pari utrimque candore), minimè accipi sinistrè deberet. Hâc si liceret lege, dicerem, summum illum Hebræum, nimium saltem indulsisse methodo Præceptorum suorum Rabbinorum, minùs accommodatæ captui tironum, ad quem nec respexisse Virum ἐξοχικώτατον facilè crediderim, & aliis ejus incomparabilibus meritis facilè condonandum est. Inde interim factum videtur, ut sequentia imperfectionis cujusdam & ἀμεθοδίας, in Thesauro suo Grammat. liquerit vestigia: dum (1) ***in genere***, nusquam ex professô, seu continuô ordine, proponit doctrinam de literis servilibus, earumque diversis classibus, officiis, & appropriatis punctis; (quod tamen omnino necessarium esse, ostendit totum nostrum Cap. II.): sed obiter quædam spargit, p. 65, & 77; deinde in Syntaxi, p. 382, de ש & ה; iterum de iisdem p. 502, 536, 555, 564, 568; atque iterum de ש, pag. 548. Pariter reliquarum literarum servilium doctrinam inconvenienter planè immiscet Syntaxi Præpositionum, p. 533. & seqq. & Conjunctionum p. 580. Cùm tamen tota hæc doctrina spectet ad Etymologiam, non ad Idiotismos Syntact. ceu patebit conferenti nostra. Pariter nuspiam ex professo tractat doctrinam omnium operosissimam de mutatione vocalium, imprimis eam, quæ fit ob incrementum finale & regimen, (quæ omnia quâ methodo digerenda, quæ segreganda heterogenea, & conjungenda homogenea sint, constabit dilucidè conferenti Cap. nost. VII. *Sect. II.*) sed illa omnia passim sparguntur per universum istum Thesaurum. Præcipua tamen mutatio vocalium; ob Regimen aut Affixa in Nomine aut Verbo, proponitur ibidem in Syntaxi, cùm potiùs ad Etymologiam ea omninò spectet, non minùs ac omnes aliæ vocalium & literarum mutationes, quæ igitur minimè confundi debuissent cum Idiotismis Syntact. Illam autem mutationem vocalium, quæ fit ob Accentus majoris distinct. rejicit planè post Syntaxin, in Tract. de Distinctionibus Sententiarum, p. 610. 611 seq. cùm tamen tota illa Accentuum & mutationis vocalium doctrina, pertineat ad Etymologiam, proponenda ante doctrinam Nominis

minis aut Verbi, ceu elementaris. Porrò totum id Opus Grammat. Buxtorf. nullâ gaudet Regularum serie aut numero, quæ in analysi textûs Grammaticâ, magno aliàs memoriæ compendio citari commodè possunt, ceu patet in nostris. Imo vix rectè iniri posse numerum aliquem regularum Thesauri istius, experietur qui tentabit. (2) *In specie, Caput III.* ejusdem Thesauri, inscribitur & agit de Dagesch; & tamen in fine Cap. V, demum sub Tit. *Additionum variarum*, fusius reperitur eadem doctrina. *Pag.*16 punctum in ו vocis הַוְּיָה statuitur esse Mappik, cum potiùs sit Dagesch forte, vide *Gramm. nost. pag.* 18. Porrò ibid. *pag.* 16, 17, de – vel ֶ pro Chirek assumendo, omnia dubia & incerta, conf. cum Reg. nost. 3. & 29, ac 30. Nec minùs de ֹ discernendo, conf. *ejus pag.* 23, *usque* 27, & 53, 54, cum Reg. nostrâ 12. Sic de erroneâ prorsus Accentuum ratione, *Cap. V, & Cap. ult. Thes. Buxt.* conf. Vindic. nost. p. 3, 4. & pag. 354, 355, 356. Item de duplici Accent. Decal. *eundem, pag.* 59. *seq.* cum nost. Instit. Acc. Reg. 15. Denique totam doctr. verbi irregularis, à *Cap.* 20. *usq.* 55, cum toto nostro Cap. VI. Et incorruptum de singulis feratur judicium.

Ex hâc jam verò potissimorum Grammaticorum cum præsente Hebraismo nostro collatione, ultro ferè advertisse puto Benevolum Lectorem, quæ præcipuè accuranda sint Philomuso Hebræo, si Linguæ S. facilem & perfectam cognitionem, à primis etiam elementis propriô Marte consequi feliciter velit. Nimirum lustratâ ante omnia Tabulâ Gram. Synopticâ, diligenter initio statim notet, præcipua totius Grammaticæ Hebrææ argumenta, quâ quælibet Regulâ contineantur, quo deinde alia ex aliis sæpè dependentia, & ob affinitatem interdum conferenda, nôrit quô locô quærenda sint. Hinc eôdem saltem ordine, quô & conscripta est Grammatica, lustrentur cursoriè & μετὰ σπουδῆς, illa principaliora, (quæ grandiori ob id charactere expressa sunt), per singula membra Regularum; & collatô semper ad Regulam exemplô, abs se evidentissimum fore omnium sensum, ipsô experimentô cognoscet. Idque loco omnis compendii erit, & quidem sine dispendiô, quod iterum moneo, ob compendiarios illos olliciperdas, quos suprà arguimus, eùm ferè satis retundi haut possint, ob blandum nimis sed fallax Epitomatorum nomen. Sic utcunque saltem perceptô singularum Regularum tenore ac sensu, & imprimis Paradigmate Verbi פָּקַד memoriæ probè infixo, statim accedatur ad Praxin analyseos; quâ in re præibit nostrum Specimen Analyseos ad ductum hujus Gramm. sub finem ejusdem; & sic pleniùs eadem confirmabuntur memoriæ, ipso usu & praxi, quæ priùs per theoriam aliquo modo innotuerint: quo pacto paulatim simul specialiora illa & rariora, initiò transmissa, commodè se subingerent, eoque faciliùs memoriæ obhærebunt, quo promptiùs in Gramm. singula sub classibus suorum affinium analogorum, vel generalium anomalorum, rite digesta & explicata deprehendentur. Quâ in recreberrimæ Regularum in se invicem remissiones, nusquam non dubium aut hæsurum (ob rerum affinitatem) juvabunt, quo ad nutum requirentis, sine tumultu singula respondeant. Quæ etiam causa fuit, quamobrem Indice ejusmodi anomalorum, qualis sub finem Thesauri Buxtorfiani reperitur, meo quidem Operi Grammatico, non opus esse duxerim; Quia tamen postea à nonnullis expetitum fuisse intelleximus, dedit eum Conjunctissimus noster collega Dn. Henr. Opitius in Atrio suo Lingvæ S. At vero hic minimè subsistendum est, nec Radicis tantum investigandæ mori, hodiè proh dolor! nimis vulgato, litandum; sed continuatâ omnino tamdiu analyseos Biblicæ praxi, donec expeditè sine Versione, aut Grammatica legi & intelligi possit S. Codex Hebræus: ubi Hebræophilorum progressus insigniter juvabit laudati nostri Opitii *Lexicon Hebræo-Biblicum* propediem typis mandandum, quo præter exhibitionem integri Lexici Hebræi ac restitutionem Radicum ex reliquis Lingvis Orientalibus omnes voces & formas cum regulares tùm irregulares totius textûs V. T. ordine Alphabetico dispositas Analysi Grammatica ita instruxit, ut quilibet sine ullo offendiculo in lectione Codicis S. progredi possit. Hinc adeunda non minùs est divinæ ACCENTUATIONIS quoque scientia, per Dei gratiam nunc plenissimè in hoc Opere restituta;

in

in quâ pariter propriô Marte feliciter versandi, universum consiliū ac modum clarissimè monstrat præfixa nostræ Institutioni Accentuatoriæ, SYNOPSIS ejusdem, ad cujus ductum, applicando saltem ad singulas Regulas exempla, suis perpetuo parallelis illustrata, non potest non expedita & facillima ratio sanctissimi illius studii, interiora sensuum divinorum per conjunctionū & distinctionū spacia infallibiliter aperientis, pari jucunditate ac necessitate, amicissimè sese Lectori commendare; cùm manifestum sit, toties interpretem fallaciam, compositionis & divisionis committere, quoties in Accentum, ceu characterem distinctivum θεόπνευστον (quod in Vindiciis evicimus) impingit. Sed hâc ipsâ quoq; operâ jam functo, prorsus adhuc necessaria restat notitia gravissimarum illarum CONTROVERSIARUM, quæ fraude & instinctu μηχανοῤῥάφου Dæmonis, ceu insensissimi invicto Scripturarum Originalium robori, hoc & superiori demum seculo, *contra authentiam divinam* S. Textus originarii, quoad ejus Literas & puncta, præcipuè vero Accentuum (ceu ejus partis integralis) *ministerium sensus*, intentatæ sunt, & acerrimis adhuc partiū studiis propugnantur, non solùm, proh dolor! ab exteris, professis & apertis VERITATIS HEBRÆÆ destructoribus, sed etiam, quod seculi causâ memorare pudet, ab iis, qui languenti aut supercilioso erga S. Textum Originarium affectu in omnia alia potiùs eundum censent, quàm in S. Hebrææ Literaturæ, & nobilioris ejus partis, (Accentuum puta), rimanda mysteria, contemnendo ea, quasi vanos otiosorum lusus, ac denegando iisdem vel authentiam, vel certitudinem seu integritatem, vel officii proprii usum, vel unà eadem omnia; cùm profectò alia potiùs subsit verior causa, *ne scil. videantur ignorare necessaria, nec quæ in juventute perperam didicêre, in senectute fateri cogantur.* Tàm his ergò quàm illis, adeo desperatè pervicacibus, velim, Lector Benevolus pro amuleto saltem confidenter opponat τοῦτόγε φρικτὸν ἀκουσμα, quod publicè in *Vindic. mearum Hebr. Titulô*, coram toto Orbe Literatô justô zelô, tàm diu declarentur *impii & imperiti*, usque dum falsam & blasphemam sententiam suam vel mutent. (ad quod in foro conscientiæ & judicii divini se obstrictos agnoscant); aut non blasphemam eam nec falsam esse, contra Vindicias meas, publicô scriptô (non privatim in angulo mussando), ita tueantur, ut ne graviori etiam elencho se reddant obnoxios: in quam rem tantò minus ipsis animi forte confido, quantò majori studiô, & Accentuationis & vindiciarum opus excusserunt, imprimis harum Προδιήγησιν de ortu & successu istarum controversiarum; hinc Part. I, argumenta utriusque sententiæ, contrà aut pro authentia divina tàm Lit. quàm punct. Parte II, usum Accentuum seu infallibile harum ministerium sensus, tùm paradigmaticè per luculenta Script. exempla, tùm antitheticè, per solutionem omnium objectionum vulgò contra Accentus moveri solitarum; quô fine superscripta perpetuò paginarum argumenta, loco marginalium, aut Indicis, abundè suffectura spero.

His denique omnibus absolutis, restat Studium Targumico-Rabbinicum, facilius omninò, quàm vulgò hactenus existimatum. Præmittatur saltem Chaldaismus purior in Libris Canonicis Daniele & Esra. Hinc succedit Targum seu Chaldaica Paraphrasis, quæ à primæva puritate Chaldaicâ nonnihil recedit. Denique Rabbinorum Commentaria, adjecta Operi Basileensi Buxtorfii, primùm illa evolvenda sunt, quæ faciliora, & biblici styli purioris sunt servantiora, ut R. Kimchii & Aben Esræ; hinc ad reliquos R. Schlomo Jarchi, Levi Gersom, Abarbinelem, aliosque, pergendum; usquedum ad Talmudis quoque Mischnam primùm, tandem & Gemaram legendam, quis fiat idoneus. Quibus omnibus commodè serviet *Cl. Opitii Chaldaismus Targumico Rabbinicus* Hebraismo nostro Harmonicus. Præterea ea in re, ut & Masoræ facili usu tironem propriô Marte progressurum maximè juvabit Cl. Leusdenii *Jonas illustratus*, cui præmissa Dissertatio VI. pluribus Lectorem instruet; nec minùs ejusdem *Joel Explicatus*: conf. etiam Sixt. ab Amama Consilium de Stud. Hebr. feliciter instit. Et hæc sufficiant, pro præsentis instituti ratione, cui illud merito subjicimus ἀξιομνημόνευτον, è *Prov. Salom. cap. 10. v. 14.*

Sapientes custodient scientiam,
Sed oris stultorum contritio propinqua est.

GRAM-

GRAMMATICA HEBRÆA,

Novâ ac ſingulari facilitate, 50. REGULIS, omnia & ſingula compendioſè ſimul & abſolutiſſimè ſic complexa, ut exinde Lingva S. brevi temporis ſpaciô, facilè etiam *propriò Marte* addiſci perfectè poſſit; nec aliis præterea Grammaticis aut informatione ſit opus: prout evidenter monſtrabit PRÆFATIO ad Lect. *de genuina plena & methodica Gramm. ratione; indeq́; univerſo ſtudiò Hebraicô, à primis elementis ad felicem perfectionem deducendo.*

Subjuncta eſt APPENDIX ſuccincta ſed plena, de *Idiotiſmis Syntacticis* Hebræorum: nec non PRAXIS Analyſeos ad ductum hujus Grammaticæ, in gratiam tironum.

Multorum pridem rogatu,

In uſum Gymnaſiorum & Scholarum non minùs quàm Academiarum,

Edita,

AUTORE

MATTHIA WASMUTH,

SS. Theol. D. & antehac in Acad. Kilonienſ. Hebrææ & Orient. Lingg. nec non Theol. Prof. Ord.

Cum PRIVILEGIIS

S. Cæſ. Majeſtatis, & Sereniſſ. Electoris Saxonici.

Ἢ μὴ διδάσκειν, ἢ διδάσκειν τρόπῳ!

LIPSIÆ,

Sumptibus JOH. HEREBORDI KLOSII, Bibliop. Lipſ.

Anno MDCCXIV.

Sixt. ab Amam. in Conſilio ſtudii Hebraici: Qui Lingvam Hebræam compendio vult addiſcere, adſveſcat Uni Grammaticæ, eique Methodicæ & plenæ.

Frantzius de Interp. Script. p. 12. Hebrææ Lingvæ ſtudium deſerere non poteſt Theologiæ Studioſus & Theologus, quamdiu huic Facultati in his terris operam navabit.

Et p. 56. Qui verò ſecus fecerit, nec fundamenta intima Fontium comparare ſategerit, eum divinam vindictam experturum pronuncio.

Ἐι δέ τις ἀγνοεῖ, ἀγνοείτω.
1. Cor. 14, 38.

TAB. SYNOPT. GRAM.

MATTHIÆ WASMUTHI



MATTHIÆ WASMUTHI

GRAMMATICÆ HEBRÆÆ

CAPUT I.

DE

Elementis Linguæ Hebrææ.

SECTIO I.

De

Literis.

Hebræi legunt ſiniſtrorſum, & Literas habent XXII, omnes conſonas; quarum ſunt

Nomen,	*Figura,*	*Poteſtas.*		*Nomen,*	*Figura,*	*Poteſtas.*	
Aleph	א	*Spiritus lenis, ſumens ſonum adſcripta vocalis.*	1	*Mem*	מ	m	40
Beth	ב	bh	2	*Nun*	נ	n	50
Gimel	ג	gh	3	*Samech*	ס	ſ *acutum.*	60
Daleth	ד	dh	4	*Ajin*	ע	*Spiritus aſperrimus nobis ἄφωνος.*	70
He	ה	h *ſpiritus aſper.*	5				
Vau	ו	v *conſonans.*	6	*Pe*	פ	ph	80
Sajin	ז	ſ *leniſſimum.*	7	*Tzade*	צ	ts	90
Hheth	ח	hh *ſpiritus aſperior.*	8	*Koph*	ק	k	100
Teth	ט	t	9	*Reſch*	ר	r	200
Jod	י	j *conſona.*	10	*Schin*	ש	[illegible]	300
Caph	כ	ch	[illegible]	[illegible]	[illegible]		
Lamed	ל	l	[illegible]	[illegible]	ת	[illegible]	[illegible]

NOTA, (1) *Cùm Sonus Liter[illegible] ſatis nobis cognitus, nec prolatu facilis ſit, aſſumit ea tantùm ſonum vocalis adſcriptæ. quæ verba ſunt Druſii. lib. 3. quæſt. c. 34 adſtipulante Scaligerò ad Euſ. b. ſ. 107. Nam niſi quis à teneris annis ejus pronunciationi aſſueſiat, pronunciare neminem poſſe, ipſi Judæi fatentur. LXX. Interpretes interdum eam per γ expreſſerunt, ut* עֲמֹרָה *γομόῤῥα; interdum neglexerunt, ut* בַּעַל *βάαλ. De literarum* שׂ *&* שׁ *pronunciatione genuina vid. Buxt. Tract. de Punctis p. 236. 237. 238. De Lit* ד *vero notandum, quod antiquitùs adſpirata (vel ſine Dageſch veniens), commune quid habuerit cum*

 lit.

lit.א, de quo pluribus vide Buxt. Tract. de punctis, p. 230. multaque erudite pro hâc sententiâ differentem Dan. Schwenterum, Or. u. de lit. ה raphata pronuntiatione. Norib. An. 1626. Ejusdemq; aliam Disp. de vera pronunc. omnium liter. ib.

(2) Quinque literæ כְּמְנְפְּץ *Camnephez*, in fine vocum paulò aliam habent figuram, & pro reliquis interdum adhibentur centenariis, h.m. ך 500, ם 600. ן 700. ף 800. ץ 900. Frequentius autem fiunt hi posteriores centenarii, combinatione priorum centenariorum cum ת, ut ת״ק 500. ת״ר 600. ת״ש 700. ת״ת 800. תת״ק 900. Millenarii verò fiunt h.m. א̈ 1000. ב̈ 2000. ג̈ 3000. &c. (vel א״א 1000. ב״א 2000. ג״א 3000). *Istis millenariis autem postpositæ literæ modicum aliàs numerum signantes, adjectis virgulis, centenarium significant*, ut א̈תרס״ד 1664. Intermedii v. numeri fiunt combinatione priorum, præcedente semper majore minorem, h.m. יג 13. יד 14. כא 21. נג 53. קי 110. &c. sed pro יה 15. usurpatur טו 15. (veteri consvet. Hebræorum, ne confunderetur cum Nomine divino יָה) it. pro יו interdum est טז, quia fortasse ex Nomine יהוה, it. pro לט est טל 39. ob illam infaustam *maledictionis* vocem evitandam. *Ubi simul obiter notetur, quod annus Judaicus minoris supputationis, i.e. omisso brevitatis gratia millenario) fiat annus Christianus per additionem 240. Computabant autem A. Christi 1664. Judæi à condito mundo 5424. annos, omissò plerumq; millenariò, & additâ hâc abbreviaturâ לפ״ק i.e. לִפְרָט קָטָן supputatione minore.*

Quinque literæ dilatari possunt ad explenda linearum spacia, nempe ﬡ ﬣ ﬥ ﬦ ﬨ Literæ ך finali substernendum (ְ) vel (:), inseritur ventri, h.m. ךְ ךּ. *Deniq; 26. versus sunt in Bibliis, qui singuli, omnes Alphabeti literas continent, & enumerantur in Masorâ ad Ezech. c. 38. v. 12. Insuperq; 5. finales, cum omnibus reliquis conjunctim extant in duobus versibus, Ezech. 38, 12. & Sophon. c. 3. v. 8. Quæ autem Masorethartum ad Textum sacrum passim cernuntur notæ Criticæ, ut & variæ, in ipso Textu, Literarum Majuscularum, inversarum, suspensarum, &c. singulares rationes, de iis nihil hîc addimus, ne actum agamus: cùm de iis sat accuratè egerit Cl. Buxtorf. in Tiber. seu Comm Masoreth. Cui conferri possunt, Fabricii Partit. Cod. sac. Nec non describendi compendiis, (quas abbreviaturas vocant), Buxt. Tract. de Abbrev. Hebr.*

(3) Ratione organorum pronunciandi, Literæ dividuntur in Gutturales אֲהֲחַע (quarum æmula est ר), Linguales דְּטְלְנַת Palatinas גִּיכַק, Dentales זְסַצְרַשׁ, Labiales בּוּמַף. Unde Regula

gula omnibus Linguis Orientalibus communiſſima: Literæ unius Organi facilè inter ſe permutantur. *Circa quem permutationis uſum, Literæ linguales & dentales habentur quaſi ejusdem Organi. De Literis mobilibus aut quieſcentibus, agetur Reg. 2. Memb. 11:* Moveri *autem dicuntur literæ, quæ leguntur*, quieſcere, *quæ non leguntur.* De diſtinctione literarum in *Radicales* & *Serviles*, agetur Cap. II. Reg. XIII.

Tantum de Literis. Sequuntur deinceps Puncta Script. Hebr. (1) Vocales. *(2) Miniſter Vocalium* Schva. (3) Dageſch, *tùm lene, quod adſpirationem aufert 6 Literis* h *adſcriptam habentibus; tùm forte, quod Literæ pronunciationem geminat. E quibus (4) fluit Syllaba. (5) Succedunt* Accentus *Tonici. (6) Accentus Euphonicus* Metheg *(præcedens Tonicum). Denique (7) Diſcrimen* Kametz chatuph *à cognatis figuris. (De mutatione autem Vocalium, plenè agendum eſt Capite VII.)*

SECTIO II.

De
Vocalibus.

Vocales Hebræi habent X.

5. Longas.	*5. Breves.*
Kametz (ָ) *quod ſonat* (a) *clarum & longum, ut in German.* Schmach. *& Lat.* Clara.	Pathach (ַ) *quod ſonat* (a) *obſcurum & raptiori ſonô quàm Kametz, ut in Germ.* Samlen. *& Lat.* Annus.
Tſere (ֵ) *quod ſonat* (e) *purum, ut in* Ehre, Lehre, Ero.	Segol (ֶ) *quod ſonat* (e) *impurum, quaſi cum a mixtum, ut in* Bähr, ähr, Lär. Erro.
Chirek longum (ִי) *quod ſonat* (i) *clarum, ut in* Ihr, Mir. Idus.	Chirek breve (ִ) *quod ſonat* (i) *obſcurum raptô ſonô, ut in* irren, Ille.
Cholem (ֹ) vel וֹ, *quod ſonat* (o) *clarum, ut in* Ohr, Sohn. Onus.	Kametz chatuph (ָ) *vel interdum* (ֳ) *quod ſonat* (o) *obſcurum raptô ſonô, ut in* Sonn, kommen. Olla.
Schurek (וּ) *quod ſonat* (u), *ut* Mund, geſund. *Durus.*	Kybbutz (ֻ) *quod ſonat Germ.* (ü) *vel Græc.* υ, *ut in* Sünde, übel. ὕδωρ.

NOTA (1) ִ ſæpè abjicit fulcrum (nempe literam י), imprimis ſequente aliô ִ. Pariter וֹ ſæpè abjicit fulcrum, imprimis in

vocibus *Cholemsegolatis* formæ קֹדֶשׁ vel אֹרַח; & ante Dagesch, ut יִדֹּמּוּ *& silete*, cumque accentum tonicum habet ante Schva, ut בְּקָרְנָיו, nec non in Pausa, ut יִשְׁכֹּרוּ: semper item in tribus his Nominibus Divinis יְהוֹה, אֲדֹנָי, אֱלֹהִים, plerumque etiam si vicinum sit alteri ו, ut מִצְוֹת, גְּדֹלוֹת vel גְּדוֹלֹת. Rarissimè bis consequenter deficit, ut מְאֹרֹת *lumina*, לְאֹתֹת *ad signa*, *Gen. 1.* Vel notari etiam potest sequens observatio quæ licet non sit perpetua, ejus nihilominus est tenoris, ut Masorethicà crisi plerumque notetur, si quid ab ea deflectat; nim. Cholem mutabile (*de quo constabit Cap. VII Reg. 45.*) nec non in statu constructo, & propè indagessabilem, scribitur absque fulcro ו, At ו nunquam abjicit fulcrum.

(2) Cholem etiam sæpissimè per puncta essentialia literæ שׂ & שׁ designatur; ita ut punctum illud simul & literam discriminet, & vocalem signet; quoties nimirum Cholem ab alterutrô latere harum literarum requiritur sine fulcro, ut שֹׂנֵא *sone.* חֹשֶׁךְ *bhoschech.* עֹשָׂה *osha.* שֹׁנָה *schone.*

SECTIO III.

De Vocali impropria, seu Ministrô Vocalium raptissimô *Schvâ* { simplici, compositô.

Vocalis impropria, seu minister vocalium raptissimus est *Schva*, quòd nunquam cum literâ suâ absolvit syllabam, sed cum vel sequente vel præcedente literâ syllabam facit compositam: estque vel simplex, huj. fig. (:), vel compositum cum unâ trium vocalium parvarum, h. m.

( ) *a*. Chatephpathach,
( ) *e*. Chatephsegol,
( ) *o*. Chatephkametz.

{ Quæ dicuntur vulgò brevissimæ vocales, suntque celerrimæ pronunciationis, ut vix audiantur, & adhibentur ordinariè sub literis Gutturalibus locô Schva simplicis. Impropriè ac irregulatiter quandoq; sub aliis literis scriptæ reperiuntur, *de quo in Euphon. altern. Vocalium. inf. Reg. XLIV. lit. μ.*

Sapè

Sæpè quidem & vocalis parva (ַ chatuph) componitur cum (ְ) h.m. (ֳ); Sed de hujus à Chatephkametz & Kametz longo discrimine, V. inf. Sect. VII. Reg. 12.

ARTIC. I.
De Schva simplici (ְ).
REG. I. de lectione Schva.

Litera habens Schva, cum sequente litera unam facit syllabam; (*& tunc Schva illud vulgò dicitur* Mobile; *quamvis propriè nullum Schva sit mobile, cùm nullum verè legatur*), ut פְּרִי *pri*; idemque valet de *Schva composito*, ut חֲצִי *hhzi*, חֳלִי *hhli*.

Exc. Duabus tantùm conditionibus, Schva simplex cum præcedente litera unam facit syllabam; (*& tunc Schva illud vulgò dicitur* Quiescens); nimirum

(1) Post vocalem parvam, sine intercedente Metheg aut Dagesch, (*sive expressis his sive subintellectis, de quibus Reg. 11. & 7.*); ut אֶפְקֹד *eph-kod*, מַלְכִּי *mal-ki*. *Unde contrà per se consequitur, (nec eget novis Regulis, quas vulgò hic multiplicant Grammatici), quod in seqq. aliisq; ejus conditionis exemplis, Schva maneat mobile, per ipsam Reg.* פִּקְדוּ *pik-kdu*, וַיְהִי *va-jhi*; וַיְכַל *va-jchal*, הַלְלוּ *ha llu*, (*subintellectò in his ult. Metheg. sec. Reg. 11. n. 3. & Reg. 7 Memb. 1.*): sic חָכְמָה *hhachmach*, פָּקְדוּ *pa-kdu*, שִׁחֲדוּ *schi-hhdu*, subintellecto Metheg. *&c.* sic יִלְמְדוּ *jil-mdhu, priori Schva quiescente, posteriori mobili. Sed de* יְהִיֶה *jib-jeb, & sim. V. Reg. 11. n. 5.*

(2) Immediatè post tonum vocis, (*quem communiter signat Accentus, sec. Reg. 9. & 10.*) ut בָּחַרְתָּ *ba-hhar-ta*, פְּקֻדָּה *pkodnah*, פָּקַדְתָּ *pa-kad-ta*: תִּגַּלְנָה *ta-ghel-na*. (*Conf. insuper Reg. 10. Memb. II. n. 1.*) Sic *in fine vocis*, ut גַּיְא *gai*, נֵרְדְּ *nerd*, פָּקַדְתְּ *pa-kadt*. (*Præpositivos autem & Postpositivos Accentus, tonum vocis non occupantes, nisi ex accidente, hic non attendendos esse, sed Regulas saltem de sede Accentus Tonici, inf. constabit* Reg. 9 *Memb. I. n. 2.*

NOTA (1) *Quamvis Schva sonum vocalis non habeat, sed potiùs auribus id sit, quod oculis fulgetrum, Interpretes tamen illud reddunt nunc per e, nunc per o, nunc per a, ut* שְׁלֹמֹה *Salomoh; frequentissimè autem tali sono expresserunt, qualis sequitur Vocalis, ut* סְדֹם *Sodom.* עֲמֹרָה *Gomorra. Nam vel ex nomine*

mine שְׁוָא *Schva, discitur, quod minister ille Vocalium* שָׁוָה *i.e. aequaliter se habeat, ad quemvis sequentem sonum, ipse certò sonò carens.* (2) *Nunquam Schva, sive simplex sit sive compositum sive concisum denuò, potest sustinere Accentum.* (3) *Particula* ו *pro* (:) *itidem instar* (:) *mobilis, cum sequente literâ unam facit syllabam, & hic & in Accentuum ratione, (unde & subsequens Schva est quiescens); ut* וּפְקֹד *uph-kod;* וּרְבוּ *ur-bbu (nisi interveniat Metheg, ut* וְזָהָב *u-shabb, Gen. 2, 12.* וּתְבַקֵּשׁ *u-tbuk-kschi, Ezech. 26, 21. conf. de Metheg, Reg. 11. & Reg. 44, lit. μ.)* Sic וּמִי *est monosyllabum.*

REG. II. de nativa sede Schva.

Memb. I. (α) Omnis Litera mobilis vocali destituta, intelligitur habere *Schva*, quod exprimitur sub prima & mediis literis, ut פָּקַדְתָּ *pakadh-ta*, subintelligitur sub ultima, ut פָּקַד.

(β) Pro subintellectô autem *Schva* ultimæ literæ, Gutturales עחה, post vocalem longam, (præter ָ), & post vicarium ו ,ו׳, sumunt Pathach, quod ante consonam celeriter pronunciatur, (*nec syllabam proinde efficere censetur, præterquàm in Accentuum ratione, de quo V. Instit. Accent. inf.*) unde & *Pathach gnubha* seu furtivum dicitur, ut רוּחַ, אֱלֹהַּ, (*monosyll. voces*). Sæpè verò etiam hoc Pathach furtivum rejicitur ad præcedentem literam, extrudendo ejus vocalem (..) vel ׳, ut pro נֹטֵעַ, נֹטַע; pro צֹמֵחַ, צֹמַח.

(γ) Exprimitur quandoque subintellectum Schva ultimæ literæ, scilicet in litera ך finali, ut דְּבָרְךָ; & sub lit. בְּרַטַּבְּקַתְּ si penultima quoque litera habuerit Schva expressum, necnon quando penultimum נ schvatum fuerit exclusum, ut וַיֵּשְׁבְּ, אַתְּ pro אַנְתְּ, sic נָתַתְּ pro נָתַנְתְּ: in quo finali concursu duorum Schvajim, pro priori Schva sub Gutturali ח vel ע, post vocalem parvam, ejusq; vicariam venit Pathach furtivum, *ante consonam rapidissimè pronunciandum*

dum, (quod tunc pari ratione Dageſch lene, ſec. Reg. 6. Memb. III. imprimit ultimæ bgadhcphath, *ac ſi Schva (quieſcens) ipſum manſiſſet); ut* הִשְׁבַּעְתְּ *biſch-b.abbt, pro* הִשְׁבַּעַתְּ; לָקַחְתְּ *la-kaabbt* accepiſti, *pro* לָקַחַתְּ; יָדַעְתְּ ſciviſti *pro* יָדַעַתְּ; וַיִּחַדְּ *vaj-jiabbd* & gaviſus eſt, *pro* וַיִּחַדְ.
At in לֹא תִרְצָח Ex. 20, 13. non eſſe Pathach furtivum, ut multi Grammatici putarunt, ſed vocalem ad צ pertinentem, appoſitam ob duplicem Accentuationem, nim. ratione ֽ uti ֗ ratione Silluki, v. Inſtit. Accent. Acc. Reg. XV.

NOTA: *Irregulariter expreſſum eſt Schva in fine, ſeqq. in locis:* וּבָאתְ & ingredieris, 2. *Sam. 14. v. 3. (ſecunda fœm. Præt. Kal. conf. Reg. XXXVI. Annot. 4.)* וְהוֹצֵאתְ & efferes, *1. Reg. 17, 13. (itidem 2. fœm. Præt. Hiphil. Conf. Reg. XXXVII.)* וְהָיִיתְ & eris, *2. Sam. 14, 2.* עָשִׂיתְ feciſti, *Gen. 3, 13. Conf. Tert. Radic.* ה); קָרָאתִי vocas, *Jer. 3, 4. pro* קָרָאתְ *cum* י *redund. (De Pronomine fœmin.* אַתְּ *tu pro* אַתְּ, *V. Reg. 6. fine.*

Memb. II. Quatuor hæ Literæ אֶהֱוִי *Ebvi* vocali deſtitutæ, non admittunt Schva ſimplex, nec expreſſum in medio, nec ſubintellectum in fine, ſed quieſcunt tunc in præcedente vocali, (*ſeu non leguntur poſt eam*); unde & Quieſcentes appellantur: & quidem

א) perpetuò ferè, ut בָּרָאתִי, בָּרָא; interdum etiam intercedente in fine aliquâ literâ, ut גַּיְא *gaj*, & גֵיא *ge*, חֵטְא *bbet*, שָׁוְא *ſchav*, quæ ſunt pro שָׁוְא, חֵטְא. (*ſec. Reg. 44. lit.* ג). *Rariùs tamen* א *primam Radicalem, è conciſo Schvâ compoſito, retinere Schva ſimplex, adeoq; tunc legi, conſtabit in Anomalia Gutturalium,* Reg. XXX. *Except. 3.*)

ה) Sine Mappik in fine, ut גָּלָה, (*niſi ex aliis regulis mutanda ſit in aliam lit. de quo ſuo loco.*)

ו) Poſt vocalem quietis ſuæ homogeneam, ſcilicet *Cholem* vel *Schurek*, ut טוֹב, טוּב; niſi tamen duas contiguas habeat vocales, ut קוִים *Kovim, (non Koim)*, צַוָּאר *Tſaffar, (non Tſauar)*. *Rarius otioſè inſeritur poſt* (ֳ *chatuph*), *ut* אֶשְׁקוֹטָה *Eſchkotah, de quo* Reg. 17.

י) Itidem poſt vocales homogeneas ſuæ quietis, ſcil. *Chirek, Tſere, vel Sagol, & in affixo* ָיו; ut בֵּיתִי *Bethi*, בִּימֵי *bime*, דְּבָרֶיךָ *dbarecha*, פָּנָיו *panav.* Extra has conditiones, literæ ו & י non

non quiescunt, sed moventur ut aliæ lit. in medio Schva expressum habentes, in fine subintellectum, ut דַּי *daj*, לַיְלָה *lajla*. עֵשָׂו *Esav*, אֲדֹנָי *adonaj*, הַמַּיְתָה *hammavtah*. *Quod verò in vocibus* לַיהוָה, בַּיהוָה, *licet nullum habeat* (:), *fit inde, quia pro iis priscâ Hebræorum consuetudine legitur* לַאדֹנָי, בַּאדֹנָי *badonaj, ladonaj: unde sæpè etiam reperitur additum illis Metheg in prima Syllaba, conf. Reg. XI. Num. 4 1. Contrà reperitur* מֵיְהוָה (*pro* מִיהוָה *vel* מִיְהוָה) *quia pro eo legitur* מֵאֲדֹנָי, *ut & pro* יֱהוִה *legitur* אֱלֹהִים, *sic* לֵיהוָה *pro* לֵאלֹהִים *Ps 68, ubi proinde non dicendum* ה *in Chirek quiescere, cum puncta non sint istius, sed alterius vocis. Simul hic notandum est, quod in his & similibus, ut* גּוֹי *goj*. צְרִי *Zaraj*, גָּלוּי *galuj, non veræ sint diphthongi, cùm non constent duabus vocalibus sed vocali & literâ; adeoque tantùm* διφθογγοειδές *&* *quasi diphthongum sonent.*

REG. III. de concursu Schvajim simplicium sub Literis non Gutturalibus.

Memb I. Cùm duo Schvajim concurrunt in eadem syllaba, prius mobile mutatur in Chirek parvum, ut בִּדְבַר pro בְּדְבַר &c.

Excipe. Pro illò Chirek parvo è priori Schva, sumitur

(1) - Pathach, tùm ante literam ר, sub litera radicali, ut à דֶּרֶךְ, בַּרְכוּ pro בְּרְכוּ: *exceptis his septem, quæ retinent ordinarium Chirek*, פֶּרֶשׁ, פֶּרֶץ, גֶּרֶשׁ, קֶרֶב, בֶּרֶךְ, פֶּסַח, פֶּרֶד.

tùm in polysyllabis in ת.., ut ab אֱוֶלֶת אִוַּלְתּוֹ pro אִוְּלְתּוֹ. Speciale est à מֵינֶקֶת מֵינִקְתָּהּ *nutrix ejus, Gen. 24, 59.* At שִׁבְעָה & simil a, tanquam bisyllaba huc non spectant; sed quando in iis, *per Reg. 46, Memb. IV.* concurrunt tria Schvajim simplicia, medium eorum, modo in Chirek, modo in . mutatur; ut à גְּבֶרֶת, גְּבִרְתּוֹ à חֲבֶרֶת, חֲבֶרְתָּהּ, à בְּהֶמֶת, בְּהֶמְתּוֹ; à שִׁבְעָה fit שִׁבְעָתָהּ שִׁבְעַת; בִּרְכַּת, בִּרְכָּתָהּ; יִבְמָה, יְבִמְתּוֹ, מְלַאכְתּוֹ. Igitur מְלַאכְתּוֹ *Opus suum*, Genes. 2, 3. non est à מְלֶאכֶת sed à מַלְאֲכֶת, & א rejicit suum (-) ad præced. lit. schvatam ל, unde posteriori schvà pereunte prius (:) redit. Conf. Reg. 31. Memb. III. p. 119.

tùm

tum denique in his 21. vocibus, דֶּלֶת, גֶּפֶן, אֶבֶן, צֶלֶם, פֶּלֶג, סֶלַע, נֶפֶשׁ, מֶלֶךְ, כֶּסֶף, חֵלֶב, כֶּבֶל, קֶנֶא, תֶּלֶם, שֶׁמֶן, שֶׁוַע, רֶגֶל, קֶשֶׁת, כִּבְשָׂה & כַּבְשָׂה, כֶּבֶשׂ, יַלְדִּי & יִלְדִּי facit, יֶלֶד, קֶרַע, קֶרֶם, צֶמֶר, צֶבַע, (*quoties scil. mutationem horum Segolim in Schva, Regulæ requirunt, de quo imprimis Reg. 46*).

(2) Segol in his 7 vocibus, צֶלֶל, יֶשַׁח, לֶכֶת, נֶגֶר, נֶכֶד, סֶצֶב, קֶצֶף, קִצְפִּי, & קִצְפְּךָ; à יֶשַׁע *semel est* יֶשְׁעֲךָ *Psal. 85, 8.* aliàs habet Chirek. A forma פְּרִי, alternant, Chirek ante (:), & ְ ante geminum Schva, ut פִּרְיוֹ, פֶּרְיְךָ, כֶּלְיְךָ, פִּרְיְךָ, &c. *At cum Gutturali ubique tunc ֶ esse pro : aut ֲ, ut* לֶחֱיוֹ, pro לְחִיוֹ, sic חֶצְיוֹ, *conf. Reg. 46. Memb. VII.*

Memb. II. Posteriori Schvâ (*sive simplici, sive composito*) pereunte, prius (:) re[illegible] ut à שִׁמְעוּ (*retracto accentu, de quo V. Reg. X. Memb. II.*), fit [illegible]. (*At de contrariis hic formis,* וַיִּבֶן *ex* יִבְנֶה, וַיֵּרֶד *ex* יֵרֵדָה *accentum retrahentibus, V. Reg. 33. Ann. I. lit. β.*) *Quod si concurrentium Schvajim posterius sit sub lit.* י, *illud Schva tunc abjiciendum esse, & literam* י *in Chirek quiescere, consequitur ultrò è doctrina Lit.* אֶהֱוִי, *Reg. 2. Memb. II. ubi vid. ut pro* בִּימֵי, בִּימֵי *&c. Quomodo se habeat concursus Schvajim sub Literis Gutturalibus, inconvenienter planè hôc locô ab aliis docetur: rectiùs igitur de eo agemus in harum peculiari anomalia, Reg. XXIX, ubi complures gravissimæ rationes hujus methodi se facilè probabunt attento Lectori.*

ARTIC. II.
De Schvajim compositis.

REG. IV, de Schvajim compositorum concisione, seu resolutione in simplicia.

Omne Schva compositum, sequente Schvâ simplici, (sive expressô in medio, sive subintellectô in fine), conciditur, (i. e. *è compositô illô abjicitur iterum, vel Schva, vel alterum punctum primarium compositionis*), manente nihilominùs

minùs

minùs ſub præcedente literà, puncto primario à Gutturali eò ſubſtituto pro Schva vel Chirek, (*ceu patebit Reg. 30*): ut pro יַעַמְדוּ (ex יַעֲמֹד) fit יַעַמְדוּ vel יַעְמְדוּ; ſic pro תַּחְטְאוּ fit תֶּחֶטְאוּ vel תַּחַטְאוּ. At (ֳ) *Chateph Kametz* in conciſione ante Schva ſimplex, ſemper ſervat tantùm primarium compoſitionis punctum, ut אָהָלְךָ *pro* אָהֳלְךָ; עָנְיָם *pro* עֳנָיִם *ex* עֳנִי *formæ* בְּרִי. Sic פָּעָלְכֶם, אָ לכם *pro* פָּעֳלְכֶם. (*Falsò igitur quidam docent Grammatici, Chateph Kametz nunquam deponere duo puncta*). Speciatim conciditur ſemper ֲ ſub ה ſervili, ante Gutturalem quamcunque, retinendo vocalem primariam, ut הַחִלָּם *incipere eorum* pro הַחֲלָּם ab הָחֵל, *de quo Reg. 48. Memb. II. Exc. 2. Sic* הַעֲ, הָעַר, הַעִירֹתִי, הַעֲרֹתִי, הַאֱלֹהֵי *an Deus, Jer. 23. &c.* Denique duo Schvajim compoſita nunquam immediatè concurrunt.

REG. V. De Schvajim compoſitorum craſi ſeu contractione.

Schva compoſitum ſub א radicali, cum præcedente ſigno compoſitionis (*ſeu vocali brevi*), ſæpè per craſin contrahitur, (*primâ radicali* א *tunc ſæpè implicitè quieſcente, i.e. excidente, relictâ vocali*), & quidem ֱ cum ſuo præcedente ֶ contrahitur in ֵ, ut pro בֵּאלֹהִים *in Deo*, בֶּאֱלֹהִים; pro לֵאלֹהוֹ *Deo ſuo*, לֶאֱלֹהוֹ; pro לֵאמֹר *dicendo*, לֶאֱמֹר; quibus craſis in ordinaria eſt, ſi præfigatur aliqua lit: וכלב. *Reperitur tamen rarius* לֶאֱלֹהַּ, וֶאֱלֹהַּ. Sic תֵּאתֶה *veniet, Micha 4, 8. pro* תֶּאֱתֶה: *& excidente* א, וָאֵחַר *& moratus ſum, Gen. 32, 4. pro* וָאֶאֱחַר; תֵּזְלִי *curres, Jer. 2, 36. pro* תֶּאֶזְלִי; אֵהַב *diligam, Prov. 8, 16, ex* אֵהַב *pro* אֶאֱהַב. Verùm ֲ cum ſuo præcedaneo ַ, contrahitur in ָ; ut בָּארֶץ (quod ſic ordinariè fit poſt lit. וכלב), pro בַּאֲרֶץ; *ſed tamen reperitur &* לַאֲרֶץ, וַאֲרֶץ. (De אֲבֶדְךָ *perdam te, Ezech. 20, 16. pro* אַאֲבֶדְךָ eliſò א, *V. Reg. 25.* De וְאַעַנֶּה *& affligam 1. Reg. 11, 39. pro* וַאֲעַנֶּה, *V. Reg. 33. n. 2.*). Frequenter etiam illud ֲ cum præcedente ַ contrahitur in ָ, (א implicitè quieſcente), ut אָזִין *auſcultabo, Job. 32, 12. pro* אַאֲזִין; לְהָכִיל *ad conſummandum, Ezech.*

Ezech. 21, 28, pro לְהַאֲכִיל ; וַיָּרֶב *& infidiatus eft, 1. Sam. 15, 5. pro* וַיֶּאֱרֹב ; וָאָנוּשָׁה *ægritudine afficiar, Pfal. 69, 21. pro* וָאֶאֱנְשָׁה *(Fut. Kal, alternante* ו *pro* ו, *& - pro .. fub præform.* א). *Id ex parte imitatur* הָסוּרִים *vincti, Ecclef. 4, 14.* pro הָאֲסוּרִים. *Verum* יַהֵל *tentorium figet, Jef. 13, 20, pro* יַאֲהֵל *(Fut. Hiphil ab* אָהַל*), habet - pro .., ne confundatur cum* יָהֵל *fplendebit* à R. הלל. Rariùs etiam .. cum - contrahitur in .., ut מֵזִין *aures præbens, Prov. 17, 4. pro* מַאֲזִין ; מֵאִירְךָ *pro* מַאֲרִיךְ. (De contractione horum Chatephim in Cholem, certis in Verbis, *V. Reg. 30. Memb. II. n. 1*).

SECTIO IV.

De Dagefch & Mappik.

Dagefch & Mappik funt puncta, qvæ ventri Literarum infcribuntur certæ pronunciationis gratiâ. *Dagefch* autem eft duplex, *Lene & Forte.*

ARTIC. I.

REG. VI. de Dagefch leni.

Dagefch lene eft punctum, quod imprimitur fex literis בְּגַדְכְּפַת *bgadcphatb*, adfpirationem (*vel literam* h) ab iis tollens; quod fit:

Memb. I. Ab initio vocis, & quidem extra contextum perpetuò, quando vel nuda vox abfolutè ponitur, vel ab initio periodi aut verfus: at intra contextum, certis his conditionibus; fi nimirum, (α) præcedens vox terminetur literâ mobili, non exeunte in vocalem longam, (*quomodo e. g. exit vox* שָׁמְךָ, פָּקַדְתָּ, &c.) ut אֲשֶׁר תָּבֹא, &c. Sic etiam intermediô Makkaph, ut עַל־פְּנֵי, אֶת־בּוֹ, עַל־פַּלְגֵי מַיִם. Item poft - furtivum fub gutturali, ut רוּחַ רָעָה: pariter poft יְהוָה & יֱהוִה; nec non poft Affixum ָהּ, תָּשִׂים בְּצִדָּהּ ut *Gen. 6, 16.* it. poft vocem וַיַּרְא licet in א definentem, ut וַיַּרְא פַּרְעֹה *Ex. 8, 15.* Item poft literas י vel ו mobiles in fine; *exceptis his tribus, in qui-*

bus nihilominus omittitur Dagesch post easdem; ut אֲדֹנָי בָּם *Psalm. 68, 19;* קַו־תֹהוּ *Jes. 34, 11;* שָׁלֵו בָהּ *Ezech. 23, 42.* Contra novies reperitur Dagesch impressum post literam quiescentem sine Accentu distinctivo, sc. *Ex. 15, 1. 11. 16. Psal. 35, 16. Jes. 54, 12. Jer. 20, 9. Dan. 3, 3. c. 5, 1. Ez. 16, 4.*

(β) Si præcedens vox habeat Accentum Distinctivum, (*sive Regem, sive Ducem, sive etiam Psik cum ministro Vicario aut Legato compositum, de quo conf. Instit. Accent.*), *ut* הִנֵּה, בֵּרַכְתִּי אֹתוֹ *Gen. 17, 20. &c.*

(γ) Interdum etiam, sequente statim in eâdem voce aliquâ ex *bgadcphath* ejusdem organi, euphoniæ gratia illud Dagesch lene ab initio reperitur, (*quamvis post literam quiescentem*), ut הֲלֹא כְּכַרְכְּמִישׁ nonne sicut Charcemis. *Jes. 10, 9.* וַיְהִי בְּבוֹאָם *& factum est cum venirent ipsi, 1. Sam. 16, 6. & c. 18, 6.* וְנִלְאֵיתִי כַּלְכֵּל *& defessus sum tolerando, Jerem. 20, 9;* וְשַׂמְתִּי כַּדְכֹד *& ponam pyropum, Jes. 54, 12; (in quibus propterea Dagesch lene post Schva in medio vocis abest). Sic Dan. 5, 11.* וְחָכְמָה כְּחָכְמַת־אֱלָהִין *& Sapientia ut Sapientia Dei. (Sic. Dan. 3. v. 2. & 3. quibus tamen confer Reg. 7. Memb. IV).* Id imitatur בְּנוֹ בְּעֹר *filius Behoris, Num. 24, 3.*

Memb. II. In medio vocis, post Schva quiescens, ut מַלְכִּי, עַבְדִּי.

Exc. Non ponitur Dagesch lene post Schva quiescens, (1) Si *Schva* quiescat ob præfixum servile extraessentiale, (*de quo inf. Reg. 15*), præterquam in Infinitivo, ut לִגְבּוֹל, וּבְדֶרֶךְ *ubbderech,* וְרִבּוּ *ur-bbu, conf.* Reg. *1. Not. 3.* (In Infinitivo igitur & post literam præformativam Essentialem manet Dagesch lene, ut: לִשְׁתּוֹת *Am. 4, 8.* לִלְבֹּן *Ex. 5, 7.* לִשְׁפֹּט *Ex. 18, 13. &c.* כִּקְדֹשׁ, בִּשְׁבֹּעַ, יִרְדֹּף pro יִרְדּוֹף). (2) Si *Schva* illud quiescens immediatè sit ortum è ֶ, vel ַ, ut בִּרְכוֹת *constructum plurale ex* בְּרָכָה: (3) Si illud *Schva* sit ortum è mutatione Chirek parvi ob ה paragogicum, ut בַּיְתָה ex בַּיִת. (4) Si *Schva* quiescat post concisum Schva compositum, (*de quo* Reg. *IV*); ut יַחְבְּרוּ à יַחֲבֹר; יַאַסְפוּ à יֶאֱסֹף (5) Si

Si Litera *bgadcphath* sit ante ית, ut ילדות, מלכות. Exceptô תרבית. (6) Si in Imperativo & Infinitivo Kal tertia radicalis sit *bgadcphath*, ut שכבי à שכב, חרדו à חרד. (7) Cùm in constructo plurali, aut Duali illud: è ֶ vel ִ ortum est; ut מלכי; sic à דרך, דרכי; *&c.* (*quamvis hoc aliis etiam dicatur è* ֵ *absoluti Plur. ortum*). (8) Lit. *Caph* Affixorum ךְ, כם, כן, semper caret Dagesch leni, ut דברכם: sic & כי pro ךְ, ut נעורכי, חייכי *Psal. 103. 4,5.* Quod singulariter imitantur hæc sequentia ob concursum lit. בנדכבת; נגדה *coram, Ps. 116, v. 14.* בגדו *vestem suam, 2. Reg. 9, 13.* מסבכו *è perplexo vepreto, Jer. 4, 7.* נבננים *Ps. 68, 17.*

Memb. III. In fine vocis, itidem post Schva quiescens, ut וישב; (quod imitatur Pronom. Fœmin. אתּ pro אנת, (*conf. Reg. 44. lit. λ.*): vel post (-) furtivum *vicarium τοῦ Schva* sub Gutturali in fine, ut ויחד *vaj-jiabhd*; *conf. Reg. 2. Memb. 1. lit. γ.* Olim hæ sex literæ, cùm adspiratæ essent, insigniri sueverunt lineola Raphe dictâ, quod jam exspiravit. *Sexies tamen ea adhuc reperitur in Decalogô, (ter in Deuteron. & ter in Exodo), scil. in Præcepto 5to, 6to, 7timo; de quo conf. instit. Accent. Reg. 15.*

Singularia hic sunt, שתים *schtajim* pro שנתים; & sic שתים & שתי.

ARTIC. II.

REG. VII. De Dagesch forti.

Memb. I. (α) Dagesch forte est punctum, quod literæ impressum, pronunciationem ejus geminat, ut פקד *pik-ked.* *Hoc quando Conjugationes ceu character distingvit, dicitur Dagesch Characteristicum, ut* דבר; *quando abjectam literam, vel vocalem longam (in brevem resolutam) compensat, dicitur Compensativum, ut* סבי *à* סבב, הנפקד *pro* הנפקד, הסית *pro* הוקם, חקם *pro* הכית. *Compensativum hoc Dagesch, Chaldæi, & horum more interdum Hebræi, resolvunt in* נ *schvatum, ut* קנצי *pro* קצי *fines, Job. c. 18.* Contrà חטא pro חנטא *triticum. Nunquam autem Dagesch, in unâ eademque literâ, simul potest esse characteri-*

 sticum

sticum & compensativum; unum enim Dagesch non potest duorum simul fungi officiò.

( ) Dagesch forte è litera schvata, præcipuè י schvatô, frequenter ejicitur, compensante id Metheg, (aut expresô aut subintellectô, *de quo Reg. XI*); & præcedens vocalis brevis tunc valet longam: ut יְשָׁאוּ pro יִשְׂאוּ, à R. נָשָׂא; הַלְלוּ pro הַלְלוּ; הַרְגוּ pro הַרְגוּ; וַיְהִי pro וַיְהִי; וַיְּבַךְ pro וַיֵּבְךְּ vel וַיֵּבְךְּ; *conf. Reg. 18. Memb. IV. n 3. & Reg. 33. Annot. 1. (β) 1.*

Memb. II. Dagesch forte ordinariè post vocalem brevem tantùm literis est imprimendum; ut גַּנּוֹ, בַּקָּר, &c. Quod si igitur post vocalem longam obtingat Dagesch forte, corripitur ista in oppositam brevem; nim. ָ in ַ, ֹ in ָ *chatuph* vel ֻ, ִי in chirek vel ֶ, וּ in ֻ, ut à יָם, יַמִּים; à תֹּם, תֻּמִּי; à לֵב, לִבִּי &c. aut manet tunc vocalis longa, si retinere possit Accentum, ut הַסִּבּוּ, הֵסַבּוּ *&c.* (*de quo inf. in Anomalia Defectivorum*). Interdum liberè resolvuntur vocales longæ, in breves cum Dagesch, ut שְׁתַּיִם; שְׁנַּיִם & שְׁנַיִם; אֲרָמִים & אֲרַמִּים, מְנָיִם & מִנִּים, כֵּנָּן à כֵּן; הַזּוּלוֹ & הַזִּלּוּ; שִׁתוּ & שְׁתוּ; חֲרֻלִּים & חֲרוּלִים. Contra interdum præter necessitatem excluditur Dagesch forte post vocalem brevem, quæ tunc in oppositam longam transit, (*quasi compensatio fieret ante indagessabilem*), ut וַיִּתְפָּקְדוּ *Jud. 20, 15. pro* וַיִּתְפַּקְּדוּ; הֻגָּה *amotus fuit, 2. Sam. 20, 13. pro* הֻגָּה; יִזָּכֵר *Jes. 64, 9. pro* יִזְכֹּר (*& hoc pro* יִזָּכֵר); הָהֵל *pro* הִהֵל, (*quod verbum sic in toto Piel retinet longam vocalem, exclusò Dagesch, ut in Imperat.* הָתֵל *Exod. 8, 5. In Futuro,* יְהָתֵלּוּ *Jer. 9, 5.* exceptô unicô וַיְהַתֵּל *2. Reg. 18, 27.* Quod si verò Literæ Dagessatæ aufferatur vocalis sua, perit tunc simul etiam Dagesch, ut à צִוָּה, צַוֵּה; à וַיְבַקֵּר, וַיְבַקְרָה *conf. Reg. 33. Annot. 1.*

Memb. III. Dagesch forte non potest imprimi literis Gutturalibus אהחע, nec literæ ר, quæ est æmula Gutturalium; (*quamvis tamen à Masorethis observatum sit Dagesch, in* א *quater, Gen. 43, 26. Esr. 8, 18. Levit. 23, 17. Job. 33, 21.* &

& in ר *duodecies, 1. Sam. 1,6. & c. 10. v. 24. & c. 17, 25. 2. Reg. 6, 32. Pſal. 52, 5. Cantic. 5, 2. Jerem. 39, 12. Ezech. 16, 4. Prov. 3, 8. & c. 11, 21. & c. 14, 10. & c. 15, 1.*) Hinc quoties analogia formationis, Dageſch requirit iſtis literis imprimendum, ordinariè ad ejus (excluſi) compenſationem, præcedentes vocales breves mutantur in oppoſitas longas, ſcil. ַ in ָ, Chirek in ֵ, ֻ *chatupb* & ֻ in וֹ; aut ſi maneant breves valent tamen longas, ut בֵּאֵר pro בֵּאֵר; יְבָרֵךְ pro יְבָרֵךְ. Ubi notandum, quod prima Radicalis Gutturalis, & media Radicalis ר, ſemper compenſent excluſum Dageſch, (*tàm characteriſticum quàm compenſativum*); ut אֶהֱרֹג, (præter בָּהֳרֹג & הֶעָשׂוֹת in quibus ֶ pro ֵ): ſic בֵּרֵךְ, יְבָרֵךְ, הֵרֵת: ſecunda verò radicalis gutturalis, non ſemper compenſat dageſch, ut בִּעֵת, זִהֵמִי; & quidem frequentiùs compenſant א&ע, ſuntque ſeqq. verba: בֵּאֵר, הִתְבָּאֵשׁ, גֵּאֵל, בֵּאֵן, נֵאֵר, פֵּאֵר, תֵּאֵב, תֹּאַר *Pyal*, *ſic* רֵעָה, הִתְיָעֵץ; & à Rad. שׁאח הִשְׁתָּאָה, מֵעָךְ *pyal*, סֹעַר *pyal*, צֵעָה *piel*, רֵעָה, צֵעֵק: at rarius id compenſant ה & ח, ut קֵהָה, הִטֶּהָרוּ, אִחַר, & רִחָה, רֻחוּ *pyal.* Utrâque formâ reperiuntur ſeqq. נִאֵף & נֵאֵף, נִאֵץ & נֵאֵץ; *Sic* בער, נחל, נער, פעם, רחף, רחץ, שאר, שער, תעב.

Nota: Quæ in Præterito compenſationem excluſi Dageſch habent aut omittunt, pariter & in reliquis Temporibus idem tenent, quod ferè catholicum reperitur, pauciſſimis exceptis.

Memb. IV. Interdum Dageſch forte, euphoniæ gratia, (unde & Dageſch Euphonicum tunc dicitur), nulla exigente neceſſitate, imprimitur literis, vel (α) in medio vocis; tùm poſt vocalem longam, ut חָדֵלּוּ pro חָדְלוּ *deſierunt.* Sic וְיִחֵלּוּ & *expectarunt*, *Job. 29, 21. pro* יִחֲלוּ. Præt. piel; נָזֹלּוּ *ſtillaverunt*, *Jeſ 64, 2.* pro נָזְלוּ, *irregulariter; conf. Reg. 23. Memb. III; (β) γ)*: נָשַׁתָּה *defecit*, *Jeſ. 41, 17.* pro נָשְׁתָה, (*retracto Accentu, & hinc in producto, ſec. Reg. 10. Memb. II Num. 3*). Sic, מֹרָטָּה *expolita eſt*, *Ezech. 21. bis*, pro מֹרְטָה *pyal*; בָּתִּים *battim*,

אָחָה

אַנָּה *Anna*, שַׁמָּה *schamma*, (*conf. Reg. 12. Memb. 1.*): לְיַסֵּד *fundare*, 2. *Paralip. 31, 7*; וַהֲמִתִּיו & *occidi illum*, 1. *Sam. 17, 35*; בְּיִקְּרוֹתֶיךָ *inter pretiosa tua*, *Psal. 45, 10*; הַיִּוָּלֵד *qui natus est*, *Jud. 13, 8*; הַגְּדוּלָּה *magnificentia*, 1. *Chron. 17, 19*. Tum in Litera schvata, ut מִקְּדָשׁ *Exod. 15, 17. pro* מִקְדָשׁ; יִקָּרֵךְ *obveniet tibi*, 1. *Sam. 28, 10*, (à יִקְרֶה *Fut. Kal*); עִקְּבוֹת *Psal. 89, 52.*

Vel (β) ab initiô vocis, præcedente (sine accentu Regiô), ָ (*finali*), ה ָ (*non fœmininô Nominis aut Participii*), ה ַ vel ה ֶ; idque tùm mediantè Makkaph, (*quod Grammatici dicunt* דְּחִיק *Arctatorem*), ut מַה־טּוֹב *Psal. 133, 1*; עֹשֶׂה־פְּרִי *Gen. 1, 12.* אֶעֱשֶׂה־לָּךְ *Amos 4, 12*: tùm sine Makkaph, in voce monosyllabâ, aut voce Milel, (rarius Milra), post monosyllabam aut Milel, ut שָׁאַלְתָּ לְּךָ 1. *Reg. 3, 11*; מֹשֶׁה לֵּאמֹר *Exod. 6, 10. & 29.* מַה־זֹּאת עָשִׂיתָ לִּי *Gen. 12, 18.* *Quô pactô* מַה (*quid*) *sæpè cum sequente voce coalescit in unam*, ut מַלָּכֶם *quid vobis?* pro מַה־לָּכֶם; מֶזֶּה pro מַה־זֶּה; Sic מַהֵם *quid isti*, *Ezech. 8, 6.* pro מַה הֵם. *Rarissimè imprimitur hoc Dagesch Euphonicum post alias literas*, ut קוּמוּ צְּאוּ *Gen. 19, 14. quod Masorethæ observarunt. De vocibus* שְׁתַּיִם, שְׁתֵּי, *V. Reg. VI, fine.*

ARTIC. II.
De Mappik.

Mappik est punctum, quod Literæ ה in fine vocis inscriptum, docet, eam genuinô suo sono efferendam, quæ sine eo quiesceret; unde & Mappik, i. e. *eductor* dicitur, *quod educat è statu quietis.* Fit autem hoc in certis quibusdam vocibus, nempe his 4. Radicibus, גָּבַהּ (cum suis derivatis), כָּמַהּ, נָגַהּ, תָּמַהּ, & voce אֱלוֹהַּ, ut & in affixô fœmin. הּ ָ, quod etiam reperitur הּ ֶ. In בִּכּוּרָהּ *fructus præcox*, *Jes. 28, 4. redundat Mappik.* Sic in כָּהָהּ & לָהָהּ post factam Apocopen, ה habere Mappik *vid. infr. Reg. 33, ann. 1. lit. β. n. 1. a. fin.* Sic datur in הָהּ & אֲהָהּ ah! *Quod verò literæ* י *reperitur insertum*

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punctum, ut בִּכּוּרִים*, non pro Mappik, sed pro Dagesch forti habendum est, (secùs ac vult Trostius, p.16. & quidam alii): quod patet è Conj. Piel, ut* קִיְּמָם *Kij-jam, &* קִיְּמוּ *Kij-jmu, Esth. 9,31. ubi* י *non opus habet Mappik seu eductore è statu quietis, cùm per vocalem moveatur; sed geminationem postulat post Dagesch forte.* Pariter errat Cl. Buxt. in Thes. Gramm. statuens, punctum in י vocis תְּדִיָּה esse Mappik. Contra datur ה finale quasi Raphatum in voce יְסַדְתָּהּ *fundavi eam, Ex. 9. 18.* בְּחַטָּאתָהּ *in peccato ejus, Num. 15, 28.* לָהּ *ei, Num. 32, 42.*

SECTIO V.

REG. VIII. De Syllaba simplici & compositâ.

Syllaba alia est simplex, (constans unâ literâ & unâ vocali); alia composita, (constans pluribus Literis mobilibus & unâ vocali): *idque oritur è diversâ naturâ & conditione Vocalium longarum & brevium.*

Memb. I. Vocalium brevium proprietas & natura est, ut non per se cum sua consonante absolvant syllabam simplicem, sed ordinariè constituant syllabam compositam, attrahendo sequentem literam, aut per dagesch, aut per schva quiescens, ut פִּקַּדְתָּ *Pik-kad-ta.* Hinc Vocales breves, non sequente dagesch vel schvâ quiescente, stant pro longis, includentes dagesch, ut שִׁחֵת; aut accentum tonicum habent, ut מֶלֶךְ aut Metheg, *per quod sustinentur instar longarum*, ut וְאֵצֶר.

Memb. II. Vocalium verò longarum natura & proprietas est, ut per se cum sua consonante absolvant syllabam simplicem, nec constituant compositam per attractionem sequentis literæ, nisi in fine, ut דָּבָר. Hinc Vocales longæ, attrahentes interdum sequentem literam per dagesch vel schva quiescens, stant pro brevibus, (*præterquam in fine*), accipientes plerumque accentum tonicum, ut פָּקַדְתָּ, בָּחַרְתָּ, sic הָסַבּוּ, יָשֹׁבּוּ, *de quibus conf. Reg. 41.* Item הָרִים, הַבָּה, יוֹלְךָ pro יֵלֵךְ: (sed de לָמָּה *conf. Reg. 9.*

Memb.III. fine, & *Reg. 12*). *Attamen cum præcedente Schvâ mobili, facilè componunt syllabam vocales longæ: unde interdum fit, ut complures consonantes in unâ Syllabâ concurrant, & per unam vocalem enuncientur*, ut בְּקֹשְׁטְ *bkoscht*, שְׁנֹאת *snoth*. (*Conf. quædam ad Syllabam spectantia*, *Reg.1.Not.2.& 3*). *Nota*: Literæ Gutturales, in constituendâ Syllaba compositâ, pariunt anomaliam; quandoquidem non tantùm dagesch respuunt, (*de quo V. Reg.7. Membr. III*); sed & schva simplex non recipiunt, (aut perrarò), idque ob moram tardioris, quam requirunt, pronunciationis. *Sed de hâc Anomaliâ Literarum Gutturalium in recipiendo (:) simplici, (quæ minùs commodâ methodò hic vulgò traditur), rectiùs agemus inf.Reg.XXIX.& XXX.*

SECTIO VI.
De Accentibus.

Accentus est Character, qui vocis syllabas convenienti elevatione, vel depressione moderatur, simulque distinctionum aut conjunctionum signat spacia. Præter autem hunc Tonicum dictum, datur & Euphonicus, Metheg, (*de quo inf.Reg.XI*).

ARTIC. I.
De Accentu Tonico.

Accentus Tonicus consideratur vel

(A) Ratione usus distinctivi; & sic 28. in universum ejus sunt figuræ, officiorum gradibus, & exinde distingvendi aut conjungendi virtute, diversæ: aliique supra, alii infra lineam seu literam, scribuntur; quidam Libris Prosis (*sic dictis*), quidam Metricis, (*sic vulgò habitis, sc.* אמ״ת, i. e. אִיּוֹב *Job*, מִשְׁלֵי *Proverb.* תְּהִלִּים *Psalmis*) proprii; quidam utrisque communes: plerique à figura aut officio, (*falsò à Musica*), nomen sortiti, ex origine partim Hebræâ, partim Chaldaica: seq. ratione,

(I)

(I) Distinctivi Accentus sunt in universum 21, (scil. Prosaici & Metrici conjunctim):

(α) Imperatores 2; Supremus, סִלּוּק Silluk (*i.e. Terminus, Periodus*), cum subjunctis duobus punctis (:) סוֹף פָּסוּק Soph Pasuk (*i.e. Finis periodi seu Versus, quem semper claudit*); & Vicarius אַתְנָח Athnach (*quies, respiratio, quam is maximam efficit intra Versum Prosaicum*). Et hi duo communiter dicuntur Pausæ.

(β) Reges in universum sunt 5; סְגוֹלְתָּא Sgolta (*quod est Segol inversum*); זָקֵף קָטֹן Sakephkaton (*Erector parvus, quia constat duobus erectis punctis*); & pro isto, certà conditione, Alternans זָקֵף גָּדוֹל Sakephgadol (*Erector magnus, additâ lineolâ auctus*); טִפְחָא Tiphcha (*Palma, quia palmæ paulùm curvatæ similis*); & denique in Metricis tantùm, מֵרְכָא Merca (*seu Productor*) compositus, (*quia componitur cum Mahpach superiori, qui ambo Accentus junctim unum Regem Majorem in אמת constituunt; nam Athnach hic tantùm Rex minor est*).

(γ) Duces (in universum) 8, רְבִיעַ Rbhia (*Cubans, quod medio Literæ semper incubet*); זַרְקָא Sarka (*Sparsor, quod variò quasi flexu spargat figuram*); פַּשְׁטָא Paschta (*Extensor, inclinans*); & pro isto, certà conditione, Alternans יְתִיב Jthibh (*sedens scil. ante qualibet puncta, cum alii post punctum vocale locentur*); תְּבִיר Tbhir (*Fractus, q. punctum lineæ abruptum sit*), & pro hoc quaterdecies occurrens מֵרְכָא כְּפוּלָה Merca chphula; (seu *Merca duplicatum*). Porrò, in Libris אמ"ת, רְבִיעַ Rbhia compositus, (*quia componitur cum Geresch, unde &* Rbhia Gereschatus *dicitur*); & pro hôc, certa conditione, Alternans שַׁלְשֶׁלֶת Schalscheleth *i.e. Catena* cum Psik, *qui tamen etiam in Libb. prosis septies occurrit pro Rbhia*). *Ad Duces quidem etiam spectat Tiphcha*

 anterior,

anterior, in Libb. אֱמֶ״ת, *(de quo V. Instit. Accent. Tab. 11); verum ejus figura jam superiùs fuit exhibita.*

(δ) Comites sunt 6; פָּזֵר Paser (*Dispersor, quod quasi varus & bifidæ figuræ sit*); & pro hôc sedecies occurrens קַרְנֵי פָרָה Karnephara (*Cornua vaccæ, quæ repræsentat figura*); תְּלִישָׁא גְדוֹלָה Tlischa gdola (*Evulsor, Exstirpator magnus, versus dextram aciem protendens*); גֵּרֵשׁ Geresch (*Expulsor, extrusor; hic in Prosis est minimus & ultimus dignitate Distinctivorum Accentuum, vocibus inscriptorum*); & pro hôc certâ conditione alternans גֵּרְשַׁיִם Graschajim, (*Expulsor geminus*). (|) פְּסִיק Psik (*Diremptor, disgregans voces, quibus intersertus tantùm est*), *semperque componitur cum aliquo Ministro tunc subdistingvente, de quo accuratiùs & pleniùs agitur in Instit. Accent. Grammat. huic subjunctæ.*

Atque hi omnes hactenùs recensiti Accentus, communi nomine dicuntur *Regii*, seu *Reges*, quod omnes distingvendi vim habeant, licet diversissimâ proportione.

(II.) Conjunctivi seu servi sunt 7; מֵרְכָא Merca (*Productor, seu protensior lineola*); מוּנַח Munach (*vacua quasi tuba*); מַהְפָּךְ Mahpach (*q. inversa tuba*); דַּרְגָּא Darga, (*quasi gradus scalæ*); קַדְמָא Kadma (*Præcursor, scil. Gereschi, cujus proprius satelles est*); תְּלִישָׁא קְטַנָּה Tlischa Ktanna, (*Evulsor, Exstirpator parvus, versus sinistram aciem protendens*); יֶרַח Jerach (*quasi Luna corniculata*). *In Libb.* אֱמֶ״ת *peculiares adhuc servi sunt, Tiphcha non anterior, & Sarka non posterior (conservus Kadmæ vel Mercæ in eadem voce); sed hæ figuræ Accentuum jam antè fuêre exhibitæ.*

Omnes autem hi servi, (*exceptô Jerach & conservô Sarkâ non posteriori*), possunt, certis quisque conditionibus, fieri Vicarii aut Legati subdistingventes. (*Sed de hoc accuratiori distingvendi aut conjungendi discrimine, fusius & pleniùs agetur*

tur inf. in ipſa Inſtit. Accentuationis. Quod autem (ut communiter docent Grammatici), Accentibus etiam tribuendas ſit uſus Muſicus, quaſi olim mos fuerit cantillare ſec. rationem Accentuum; verè commentitium eſt, omnique fundamento & ratione deſtituitur, ex erroneis modò conjecturis eorum ortum, qui verum Accentuum uſum non habuère cognitum, (hunc interim de ſuo addentes); licet uſus quidam Rhetoricus (ſeu numeri Oratorii) facilè concedi poſſit, utpote, ex ipſa conjunctione aut diſtinctione vocum ac partium Orationis, ultro fluens. Conf. inf. Vindicias Accent. Part. II. Cap. II. Object. VII.

Nota. (1) Diſcrimina quorundam Accentuum, ſimilem Figuram habentium. ֙ Paſchta & ֨ Kadma ratione poſitus differunt, dum ille ſemper in ultimâ tantum literâ ſcribitur, (conf. tamen ſeq. Reg. 9. Memb. 1. n. 2); hic verò nunquam occupat ultimam literam, ſed ultimam Syllabam, tamen primam hujus literam, ut דָּבָר, niſi tamen ultima litera vocis in vocalem exiens, accipiat tonum, ubi neceſſario Accentui Kadmæ conceditur ultima litera, ut וְאָמַרְתָּ Jer. 13, 13. צֵאתְךָ 1. Sam. 29, 6. ֚ Jthibh & ֤ Mahpach, itidem tali ratione poſitus differunt, quod ille ſemper ante primam tantùm ſuæ vocis Literam, & quidem ante ejus Vocalem, ſcribatur; hic verò (Mahpach) ſemper aliter, (niſi tamen per retractionem ad primâm quoque literam perveniat is Mahpach), ut עֹשֶׂה פְּרִי Gen. 1, 11. cum Dageſch forti euphon. in פ; conf. Reg. 7. Memb. IV. & ſeq. Reg. 10. Memb. II. n. 1). ֗ Rbhia à Cholem differt, quod Rbhia medio literæ incubet, Cholem verò ad latus Literarum ſcribatur. (ֽ) Silluk à (ֽ) Metheg differt, quod Silluk nunquam, Metheg ſemper, Accentum tonicum poſt ſe habeat.

(2.) Nomina nonnullorum Accentuum recentiori appellatione interdum variant. ſcil. Tiphcha dicitur etiam Tarcha; & immediatè ante Athnach vel Silluk poſitus dicitur Meajla. Gereſch vocatur etiam Teres, vel Aſla, cùm prævium habet Kadmam; & Graſchajim dicitur quoque Traſajim. Tliſcha Ktanna dicitur etiam Talſcha vel Tarſa, & Jerach, Galgal. Pſik Munachatus, dicitur

 quoque

quoque Lgarme. Munach *ultimæ Syllabæ, imprimis ante Athnach, Sakephkaton, vel Sarkam, positus, dicitur* Hilluj: *Idem à principio positus*, Meharbel. Kadma *pro Metheg positus, dicitur etiam* Maſſeh; (*de quo conf. inf. Reg. 14. in Instit. Accent.*) Merca Mahpachatus, *seu* Merca compoſitus, *nonnullis etiam dicitur* Jthif Merca, *seu* Merca Jthifatus; (*quamvis nullus Jthibh detur in* אמת; *imò nullus Accentus dici Jthibh poteſt, niſi qui pro Paſchta ponitur; ſed nec hic in* אמת *datur.*

(3). *Omnes Accentus Regii ſcribuntur ſupra lineam ſeu vocem, exceptis his quinque:* Silluk, Athnach, Tiphcha, Tbhir, Jthibh, & (*qui quater decies tantùm occurrit*), Merca chphula. *Omnes Accentus Servi ſeu Conjunctivi ſcribuntur infra lineam, exceptis 2bus proſaicis*, Kadmâ & Tliſcha ktanna, & *duobus Metricis*, Munach ſuperiori, & Sarkâ conſervô Mercæ vel Mahpachi, *de quo V. instit. Accent. Præcogn. Elem. fine. Qui igitur infra lineam ſcribuntur, ſemper Vocali ſuæ poſtponuntur, exceptis Jthibh & Tiphchâ anteriori; qui verò ſupra lineam ſcribuntur, occupant illam Literam, quæ ſyllabam iſtam inchoat, cui debetur tonus; exceptis præpoſitivis & poſtpoſitivis, de quibus ſeq. Reg. 9.*

(4) *Accentibus aliquo modo accenſenda venit lineola transverſa* (-) Makkaph *dicta, duas pluresve dictiones, ſub unum Accentum tonicum trahens, de quo V. Reg. 10. Memb. IV. Voces autem per Makkaph copulatæ, habentur pro una.*

(B) Ratione uſus Etymologici, circa Accentus obſervanda ſunt duo: (1) Sedes nativa Accentus Tonici. (2) Translocatio ejusdem: & Vocalium tunc ſimul ob quamlibet Toni ſedem aut translocationem, mutatio.

REG. IX. de Accentus Tonici loco ſeu ſede nativâ.

Memb. I. Quælibet dictio naturâ unicum Accentum Tonicum poſſidet, qui eam acuit, aut in ultima, aut in penultima ſyllaba, (pro diverſâ ratione Vocalium), nunquam in antepenultima. Dicitur autem vox penacuta,

cuta, ſeu in penultima Accentum habens, מִלְעֵיל *Milel*, in ultima מִלְּרַע *Milra.* Illud ex Chald. עֵיל, לְעֵיל & hinc מִלְּעֵיל *deſuper*, *ſupra*, à Rad. עָלָה; hoc v. ex Chald. רַע, לְרַע & hinc מִלְּרַע *infrà*, à Rad. רעע (*Ubi à Grammaticis, ad denotandam ſedem Accentus, adhibentur non figuræ Accentuum Biblicorum, ſed tantùm rectæ lineolæ ſubſcriptæ ſyllabis acuendis*). Cæterùm nunquam Schva, ſive ſimplex ſive compoſitum, poteſt ſuſtinere Accentum Tonicum.

Annot. (I). Si duo diverſi Accentus, (ſimplices, *non compoſiti*), ſint in ejusdem vocis diverſis ſyllabis, poſterior tantum eſt tonicus & acuit; prior ſaltem vice *Metheg* ſuſpendit decorè ſyllabam, ut וְהָעֵצִים: *prout ſcil. cum naturali Accentuum ſede, aut ex ea translocatione, (ſec. ſeqq. Regulas), convenit; è quibus ſolis ſemper judicandum de tono: alioquin enim communis hæc Grammaticorum Annotatio facilè redargui poteſt ſeqq. exemplis:* יִסַּ֫דְתָּ עֹז *firmaſti robur*, Pſal. 8, 3. *ubi* ֥ *acuit quamvis prior, conf. Inſtit. Accent. Tab. II. Notas. Item neuter acuit in his, (tonò in ultima manente),* לְהַצִּֽילְךָ *Proverb. 2, 12.* הֲמִבִּינָתְךָ *Hiob. 39, 26.* הֲמִיִּרְאָתְךָ *Job. 22, 4. (conf. Inſtit. Accent. Reg. 14. Memb. II. num. 2).* At בְּעֵדֹתֶיךָ *Pſal. 119, 46. eſt Milel, & Metheg eſt poſt Accentum non acuentem, de quo mox.*

(2) Cùm hi Accentus, in libb. proſaicis, ֒ ֘ ֙ ֩ (*Sgolta, Sarka, Paſchta, Tliſcha Ktanna*), ſemper ultimam Literam vocis afficiant, (unde & Poſtpoſitivi dicuntur; quod etiam in libb. אֱמֶ״ת, de ֮ *Sarka* valet, ſi ſit ibi diſtinctivus, *de quo V. inf. Inſtit. Accent. in præcognitis Elem. β*): item cùm hi 3. Accentus, ֠ *Tliſchagdola* in libb. proſis, nec non in אֱמֶ״ת ֭ *Tiphcha anterior* (diſtinctivus), atq; ֜ *Gereſch* (ſubjunctum habens Rbhiam), ſemper primam vocis literam afficiant, (unde & Præpoſitivi dicuntur): hinc 8 iſti Accentus omnes, per ſe non acuunt vocem, (*niſi fortè fiat, ut ſedes eorum coincidat cum tono*), nec attendendi igitur veniunt in elevatione ſyllabarum; ſed ſemper tunc attollenda ſyllaba dignoſcenda eſt è Regulis de naturali ſede (aut ex eà translocatione) Accentuum; quæ nihilominùs

minùs accuratè tenendæ sunt: v. gr. וַיֹּ֫אמֶר est vox Milra, licet præpositivum Tiphcham habeat; קָרָ֫שׁ est Milel, licet Segoltam in fine habens. Verum Jthibh falsò à Grammaticis accensetur Præpositivis non acuentibus semper; hic enim nunquam nisi in syllaba acuenda ponitur. (Quare nec Sarka compositus in אֲבֹ֮תָ, nec Mahpach compos. cum Merca, ibidem in אֲבֹתָ֣, censeri debeant præpositivi, facilè patebit in præcogn. Elem. Instit. Accent. ✓ f.)

Quidam autem horum Accentuum geminantur, in voce naturâ penacuta, vel desinente in geminum Schva, aut Pathach; & quidem ֚ Pischta, in tali voce, perpetuo; ut תֹּ֚הוּ Gen. c. 1. v. 2. ֩, ֞, ֟, ֠, interdum; ut אֹ֠לַי Gen. 18, 28. מִשְׁנָ֑ה Levit. c. 14. v. 21. שָׁבֻ֑עַ Gen. 3, 17. וַיֹּ֫אמֶר Genes. 3, 14. (Supervacaneæ igitur sunt, quæ ab aliis Grammaticis hic multiplicantur Regulæ; quod scil. geminati Accentus ejusdem (postpositivi) prior acuat, at geminati ejusdem (Præpositivi) posterior; vel quod Præpositivorum prior semper sit throni, posterior toni; Postpositivorum prior semper toni, posterior throni: rectiùs enim & faciliùs ex ipsis Regulis de sede & translocatione Accentuum, dijudicari tunc potest tonus.

Memb. II. Accentus è regulari suâ naturâ ultimam syllabam occupat, unde voce à fine crescente, ad illud incrementum Accentus regulariter descendit, corripiendo communiter præcedentes vocales longas in oppositas breves, vel utrasque in Schva; ut: דְּבָרִים, דָּבָר (Quod generale fundamentum est mutationis Vocalium, & specialius infrà convenientibus suis locis declarabitur, imprimis totô Cap. VII).

Exc. (1). Accentum non demittunt ad ultimam, sed penacuta manent, quæ terminantur in servilia תִי, ת (vel תָּ), ךָ, (non הָ, quod Milra est, ut שִׁמְךָ, פְּקֻדָּה; נַעֲרָה; conf. tamen Reg. 10 Memb. IV. n. 3. c; & Reg. 47. Ann. 4). הָ, נָּה, ו, וּ, נוּ, non præcedente proximè Schva mobili, (sive simplici,

plici, sive composito): ut עֲזַבְתָּנִי, דִּבַּרְתָּךְ, יַצִּילֵהוּ, &c. Verùm (α) De תִּי loquitur hæc Regula, in verbis, *scil. primæ Pers. Præteriti*; nominalis enim, ut & Adverbialis hæc terminatio, (e.g. צִדְקָתִי, בִּלְתִּי) raro tantùm vocem reddit penacutam, scil. si sit cum י paragogico, ut שָׂרָתִי *Princeps, Thren. 1,1*: quod imitantur interdum Participia fœminina, ut אֹהַבְתִּי *Hos. 10, 11. amans; conf. inf. Reg. 16. Memb. IV.* (β) A terminatione ו excipitur Imperativus in ו exiens, qui semper Milra est, (*excepto tantùm Hiphil, & anomalâ mediâ ו, aut mediâ geminatâ, de quibus inf.*) ut פִּקְדוּ, פִּקְדוּ: גְּלוּ (pro גַּלּוּהוּ) it. הָבִינוּ; *præter unum hic tamen penacutum* עָרוּ *nudate, Psal. 137. v. 7. Imperativus Piel, à Rad.* עָרָה. Et sic semper alibi, quoties tertia Radicalis ה ante ו (non נו) est abjecta, Accentus ad ו descendit, ut בִּגְלוֹ, הִגְלִי, יִגְלוּ, יִגָּלוּ, יִקְוּוּ, בְּנוֹ pro בָּנְהוּ. A נִי excipiuntur voculæ, הִנְנִי *ecce, &* מִמֶּנִּי, מֶנִּי *&* מִמֶּנִּי *à me.* Sic אַלְמֹנִי, פְּלֹנִי. (*Ad reliquas igitur terminationes serviles semper descendit Accentus, ut patet in Paradigmatibus Conjug. & alibi passim, imprimis Cap. VII. Quod verò Accentus non descendat ad terminationes* י, ו, ה, *in Conjug. Hiphil, nec in 1. & 3. Conjug. mediæ radicalis* ו, *& mediæ geminatæ, nisi in eorum Participiis, constabit inf. Cap. VI. in anomaliis illorum verborum. De* עֲלֵיכֶם, אֵיכְבִי *& simul. v. infr. Reg. 16. Memb. IV. n. 2.*)

Exc. (2). ה locale & paragogicum semper facit vocem penacutam, (*quomodo ab* ה *afformativâ generis discernitur*), ut צָפֹנָה *septentrionem versus*, (*conf. tamen Reg. 36. Annot. 2. β.*): præterquam si præcedat Schva geminum in nominibus, & in verbis Schva quodvis; tunc enim Accentus manet in ultimâ, (*de quo V. infrà doctr. de* ה *Paragog. Reg. 16. Memb. II*). Sic quoque in particulis ה paragogicum habentibus, manet accentus in ultimâ; ut אֵיכָה & אֵיכָכָה geminato כ (quod tamen *Cant. 5, 3.* bis penacutum reperitur) & נֶגְדָּה.

Memb. III. Vocis non crescentis à fine (α) vocalis longior habet accentum, ut קֹדֶשׁ; מָוֶת, קֶבֶר, קָרָא; nisi tamen

men vel (1) ſit ipſa Radix, (quæ accentum ſemper habet in ultima), ut פָּקַד; vel (2) termineтur in ה breve pro longo ‥ aut ‥, ut גּוֹלָה, שָׂדֶה, מֹשֶׁה, גַּאֲוָה, (præter קָצָה & קֵצֶה, quod *Milel* eſt à R. קצה; vel (3) ultima vocalis brevis alternet pro longâ, *per Reg. 7. aut 44.* (*ubi vocales habentur æquales*), ut וַיֵּשֶׁב pro וַיֵּשֵׁב, מִסַּב pro מֵסַב, הִשְׁבַּר pro הִשָּׁבֵר vel (4) penultima longa pro brevi aut (:) exiſtat in anomalis, ut הוּקַם pro הֻקַּם, נָסַב pro נִסַּב; quò etiam ſpectant formæ קָם ex Pyh. it. פָּרַשׂ pro פָּרַשׂ; ſingulare eſt קָרַח, Milel.

(β) Cùm vocales ſunt æquales, accentus comitatur ultimam, ut לֵבָב, בְּכִיר. *Exc.* Penacuta ſunt deſinentia (ſive radicaliter ſive ſerviliter), in ֶ ֶ (& pro hoc vicar. ֶ ָ ֶ ַ) & ַ ַ; ut מֶלֶךְ, פֹּקֶרֶת, הֹגֶה, בֹּכֶה, פֵּאֵר, פֶּצַע, אֲבִיכֶם, בַּיִת; & ſic quoque terminatio Dualis Numeri, ut מַיִם, & affixum יָ, -): Quod ſi igitur (-‐) non ſit vicarium pro ֶ ֶ, exceptio illa non valet, ut שַׁבַּת in conſtruct. ab abſ. שַׁבָּת, פַּלַּג *divide*, pro פַּלֵּג, כַּתֵּר *exſpecta* pro כַּתֵּר: ſic אַחַד pro אֶחָד *unus*; & אַחַת pro אַחֶדֶת *una*. Quò etiam pertinent illa ſtatus conſtructi, ut מָסַךְ *tegumentum*, *Exod. 35, 17.* & ſimilia. לָמָּה *quamobrem*, (*è particulâ inſeparab.* ל & *Pronom.* מָה *quid*), cum Dageſch Euphonicô ſemper eſt *Milel;* ſine eôdem ſemper *Milra: præterquam ſemel, Job. c. 7. v. 20. Conf. Reg. 10. fin.* Denique penacuta ſunt Nomina in ו finita, ut אָחִיו, חִזְקִיָּהוּ, שָׁחוּ, תֹּהוּ, בֹּהוּ.

REG. X. De Accentus tonici translocatione, & Vocalium, ob quamque ejus ſedem, mutatione.

Memb. I. Ob ſedem nativam majoris diſtinctionis Accentus, Imperatorum ֽ & ֑ plerumque, Regum ֔ ֕ ֖ ֗ & Ducis ֒ ſæpè, imprimis cum in magna diſtinctionis ſede ſint, e.g. in termino propoſitionis, reliquorum minorum rariùs, vocales breves mutantur

in longas, scil. - ultimæ & penultimæ syllabæ, & ּ penultimum è geminis, in ּ, ut יָשָׁב pro יָשַׁב; שָׁקֶר pro שֶׁקֶר; שָׁאָן pro שְׁאָן. *Cum ministro Dargâ planè irregulariter fit idem bis, ut* סְעָד *fulci, Jud. 19, 5;* שָׂמְנוּ *posuimus, Jes. 28, 15.* Sic in libris אמ״ת, ob accentus Imperatorem & Reges; ut אִישָׁן *dormiam, Psal. 4, 10.* pro אִישַׁן; עָמָד *stetit, Psal. 1, 1. pro* עָמַד: at ob Duces, aut Comites, rarius; ut מָלָךְ *regnavit, Psal. 97, 1. pro* מָלַךְ; בָּלַע *præcipitantia, Psal. 52, 6. pro* בֶּלַע (*- pro ּ ob guttural. sec. Reg. 44*).

Utrimque (nempe à - & ּ) quædam excepta à Masorethis observata sunt; *scil.* 11. loca juxta Silluk, ut זָקַנְתִּי senui, *Gen. 18, 13. 12. loca in Genesi, quæ - retinent juxta Athnach, ut Gen. 3. v. 7. & c. 17. v. 17. ubi reliqua loca à Masorethis enumerantur.* Pariter non mutatur ob Accentum (-) pro ּ vel (..) alternans in Futuris ו convers. habentibus, ut וַיֵּלֶךְ, אַל־תָּלֶן *ne pernoctes.* Sic & seqq. per Accentus sedem vocalem suam non mutant; חֶרֶשׁ, יֶשַׁע, כֶּסֶף, עַד, עֵת, נֵצַח, נֵדֶר, צֶמַח, צֶדֶק, פֶּרֶא, בֶּטַח, בַּת, בֵּן, הִנֵּה, כֶּלֶא, בְּרִית, קֶשֶׁת, קֶדֶם, רֶשַׁע, מֶלֶךְ, מֶלַח, רֶקַח. Pariter וַיֹּאמַר nonagies semel servat - juxta ֑; אֶרֶץ quater sic retinet ּ, semel הַנֹּפֶלֶת *Amos 9. v. 11.* & מִקְדֶּשׁ *Gen. 29, 35.* vocula עַד cum Acc. magno & cum ו præfixo mutat (-) in ּ, ut וָעֶד. *De* תַּחַת *semel* Milel *Prov. 17, 10. Conf. Reg. 38: Exc. 1.*

Præterea Accentus Regius, (vel ejus vicarius) occupans verba quiescentia mediâ ו, vel defectiva mediâ geminatâ;) nec non Pronomina aut Particulas), monosyllabica aut bisyllaba penacuta, præfixæ tunc copulæ ו, pro Schva (vel וּ), dat ָ; ut וָמֵת *& morietur, Gen. 44.* pro וּמֵת; sic וָמֵתוּ *Exod. 9, 19* וָקָם *Prov. 24, 16.* Sic וָחָי & vivus erit, *Num. 21, 8.* Sic וָהֵם, וָהוּא; at cum accentu ministrô וְהֵם, וְנֵר, וְהוּא, וְרָא. At in וָבָא *Joel. 3, 16.* ָ stat pro ֽ, *sec. Acc. Reg. VII. Memb. II.* reperitur tamen semel cum Accentu servô, *2. Reg. 7, 4.* וָמַתְנוּ שָׁם *& moriemur ibi.*

Memb. II. Retrahitur Accentus, (I) conjunctivus,

vus, ex ultima in penultimam (vocali longa notatam), ob ſubſequentem vocem monoſyllabam aut biſyllabam penacutam.) (*ad evitandam ſcil. δυσφωνίαν*), ut קֹ֫רָא לָ֫יְלָה *vocavit noctem*, *Gen. 1, 5.* pro קָרָא. Sic וִהְיִ֫יתֶם לִ֫י *& eritis mihi*, *Exod. 19, 5.* pro וִהְיִיתֶם; מְשִׁ֫יבַת נָ֫פֶשׁ *recreans animam*, *Pſal. 19. 9.* יָ֫לְדָה בַּ֫ת *peperit filiam*, *Gen. 30, 21. cum Dageſch euphon.* וַיֵּ֫צֵא קַ֫יִן *& egreſſus eſt Cajin*, *Gen. 4, 17.* (*ubi non potuit per* ו *converſivum retractio fieri*, *V. ſequent. n. 2*); פָּ֫שְׁעוּ בִ֫י *defecerunt à me*, *Jeſ. 1. v. 2.* וְתֹ֫אבְדוּ דֶ֫רֶךְ *& pereatis in via*, *Pſ. 2, 12*; וְלֹא־יֹ֫אמְרוּ עוֹד *Jer. 23, 7. in quibus ultimis Schva non eſt quieſcens*, *ſed mobile*; *licet enim poſt Accentum tonicum*, (*ſec. Reg. 1. aliàs ſit quieſcens*, *ſcil. ſi in nativâ ſede ſit Accentus tonicus*), *hic tamen*, *ubi tantum eſt retractus* (*è dicta ratione*), *manet Schva mobile*; *quod demonſtrari poteſt ex aliis ejusmodi locis*, *v. gr. Pſ. 14, 5.* פָּ֫חֲדוּ פָ֫חַד *metuunt metu*; *ubi manifeſtò eſt Schva mobile.* (*Quale quid apparet etiam in his paragog.* אֹ֫הֱלָה & צֹ֫עֲרָה, *V. Reg. 29. N. 1, 3*). *Sic illuſtre exemplum eſt in unô eodemque Verſu retracti Accentus conjunctivi*, *at Diſtinctivi non retracti*, *Dan. 10, 17.* אֲדֹנִ֫י זֶה (*Paſchta non retractus*), at mox, אֲ֫דֹנִי זֶה (*Munach retractus*). Si verò penultimam illam ſyllabam longam plures præcedant Vocales longæ, non fit illa retractio; ut *Jerem. 16, 14.* וְלֹא־יֵאָמֵר עוֹד *& non dicetur ampliùs.*

Quod ſi verò illa penultima ſyllaba, (*ad quam retractio fieri debebat*), non habeat Vocalem longam, (*prout requirit Regula*); aut, (*ſi vel maximè habeat vocalem longam*), præcedentis tunc vocis tonum in ultimâ afficiat Accentus ſervus; abjicitur communiter ille (*qui retrahi debuiſſet*) Accentus, & voces copulantur per Makkaph, ut בִּגְדֵי־יֶשַׁע *veſtibus ſalutis*, *Jeſ. 61, 10*; וּמִי יֵלֶךְ־לָנוּ *& quis ibit nobis*, *Jeſ. 6, 5.* Rariùs tamen omiſsô Makkaph, retinetur in ultima Accentus conjunctivus, cùm deſit in penultima vocalis longa; ut וְכִכַּר לֶחֶם *& trottam panis*, *Exod. 29, 23.* aut aſcen-

ascendit adhuc ulteriùs in locum Metheg, ut נַעַמְדָה יָּחַד *stabimus simul*, *Jes.50,8.*

Nota. Ultimæ syllabæ, è qua accentus sic retrahitur, ·· corripitur in ·, & ו in · chatuph, ut יָקָם לָךְ pro יָקוּם ; יָרֶב לוֹ *ligitet sibi*, *Jud.6,32. pro* יָרִיב, *à Rad* רוב &c.

Excipe. Non fit illa Retractio Accentus, (nec proinde illa Vocalium mutatio);

(α) In Participio Præsenti Kal, (*ne hoc scil. confundatur cum forma Nominis* קֹדֶשׁ); ut שֹׁפֵט אָרֶץ: nisi tamen (*hoc Participium*) desinat in literam quiescentem, ubi tunc nihilominus Accentus retrahitur, at vocalis non mutatur; (*de quo præced. Not.*) ut חוֹסֵי־בוֹ *confidentes in ipso*, *Psal. 2. v. ult.* Sic. רֹפֵא לָךְ *sanans te*, *2.Reg.20,6.* רֹעֵה צֹאן *Pastor ovium*, *Gen.4,2. At Jes. 45,7. reperitur tamen* וּבוֹרֵא חֹשֶׁךְ *& mox contrà* וּבוֹרֵא רָע.

Nec (β) in Radicibus formæ יָבֵשׁ (*ne scil. confundatur cum formâ Nominis* מָוֶת) ut; חָצֵב בּוֹ *Jes.5,2.*

Nec (γ) in Præteritis pluralibus quiescentium tertia ה, ut עָנּוּ בִי *oppresserunt me.* (*ne scil. confundantur cum quiescentibus mediâ* ו, ut קָמוּ):

Nec (δ) in Nominibus Pluralibus absolutis, ut אֱלֹהִים דָּנִי *Psal.46,2.* חֲכָמִים הֵמָּה *Jer.4,21.*

Nec denique (ε) in certis quibusdam singularibus, ut: יֹאכְלֵם עָשׁ & יֹאכְלֵם סָס *Jes.51,8.* וְהוֹלִיד אָוֶן *Jes.59,4. &c.&c.*

(2) Retrahitur plerumque Accentus conjunctivus, ut & interdum minoris distinctionis, ob particulam אַל *ne, non*, nec non ob ו conversivum (*de quo inf. Reg.18.*) Futuri terminati in literam radicalem mobilem, quam immediatè præcedunt duæ vocales lon-

gæ, quarum posterior tunc itidem in analogiam brevem corripitur, nimirum ‥ in ‥, & ֹ (*vel* ֹ *alternans*) in ֳ *chatuph*, ut אַל תִּלָּחֵם pro תִּלְחַם; וַתָּשָׁב pro וַתָּשׁוּב; וַיָּקָם pro וַיָּקֹם; וַיֹּאמֶר pro וַיֹּאמַר; (*pro quibus* ֲ *&* ֳ *chatuph, literas Gutturales & ר tunc sumere* ֶ, *docebit Reg. 44. de Euphonica alternat. Vocal. lit. z;* ut יִתְנַח pro וַתָּנַח, (ex תָּנוּחַ); וַתָּעַר pro וַתָּעֹר (ex תָּעַר אַל); וַתָּרַע pro וַתֵּרַע (ex יֵרַע); *sic* וַתֶּחְסַר *ex* תֶּחְסַר; תָּעֵר ex תֵּעַר אַל. *Speciale est cum* ֶ *duplici,* וַתֶּחַשׁ *& festinavit, Job. 31. v. 5. pro* וַתָּחַשׁ, *cum* ֶ *pro* ָ *sub* ת, *à Rad.* חוּשׁ. *De* וַיָּחֶל *ex* יָחֵל, *conf. Reg. 37. Ann. 3 De* וַיָּחֶל *ex* יָחֵל *à Rad.* חלל, *(manente utrobique* ֶ *pro* ֵ*); conf. Reg. 44. lit. z.* Omittitur igitur hæc retractio Accentus, si ו non sit conversivum, (*scil. non habens* ַ *sequente Dagesch; conf. Reg. 18. Memb. IV, 3*). vel si sit majoris distinctionis Accentus, vocali longâ tunc quoque manente, ut וַיָּרֹם *& exaltabitur, Num. 24, 7.* וַיָּמֹת *& mortuus est, Gen. 5.* וַיָּשָׁב *& reversus est, 2. Sam. 3. v. 16* Pariter non fit illa retractio, nec vocalium mutatio, si præformativa servilis sit א, vel tertia radicalis א, ut וָאָקוּם, וָאֵלֵךְ, וַיָּבוֹא. *Quod si igitur reperiatur simile quid cum tert. Rad. א, ut* וַיֵּצֵא קַיִן *Gen 4, 17. spectat ad praeced. n. 1.* Singularia hic quædam cum Acc. servo aut minori Distinctivo sunt: וַיֵּרֶד *Gen. 4, 18.* וַתִּשָּׁחֵת *Gen. 6, 11.* וַיֵּחָלֵק *Gen. 14, 15.* וַתְּהֹם *Ruth. 1, 19.* וַיֵּאֹר *2. Sam. 2, 32.* utpote in quibus negligitur illa retractio. *Quod autem in quibusdam Codicibus, ut Genevensi, Pagnini, & Ariæ Montani, in plerisque initiis capitum Jobi, vox* וַיֹּאמַר *reperitur cum retracto Accentu Silluk ad penultimam, vitiosum est; quod non solùm arguunt correctiores hic alii Codices, ut Venetus, Hutterianus, Parisiensis, Francofurtanus, & Basileensis, (quamvis hic adjunctum habet* ֽ *in voce Sillukkatâ); sed etiam Accentus* ֔ *in voce* אִיּוֹב, *qui tali ratione mutandus fuisset in* ֑, *de quo conf. Instit. Accent. Reg 10. Memb. III. n. 1. (Quomodo retractio* ֶ *&* ֶ *accentus, fiat in apocope tertiæ radicalis* ה, *V. ejus anomaliam Reg. 34. Annot. 1).*

(3) Retrahuntur euphoniæ causâ Accentus majoris distinctionis, (Imperatores ֑ & ֔ plerumque, Reges & Rbhia

Rbhia ſæpe, minores diſtinctivi & ſervus, *Munach*, rarius, cum ſc. ſequitur vox קָרָה Accentum diſtinctivum habens), ex ultima in penultimam;

(α). In verbis terminatis in ſervilia י ו & ה præcedente Schva; quod (Schva) tunc ſimul in vocalem illam, è qua ortum eſt, redit; plerumque tunc rurſum, (ſec. præcedens Memb. 1), productio - in ּ, ut בָּקְרוּ pro בִּקְרוּ à בָּקַר, בָּבְרוּ pro בִּבְרוּ à בָּבַר, יִפְקְדוּ pro יִפְקֹדוּ à יִפְקֹד; ſic שִׁמְעִי pro שִׁמְעִי à שְׁמַע, יִשְׁמְעוּ pro יִשְׁמָעוּ ex יִשְׁמַע, אֲבָרְכָה pro אֲבָרֵכָה ex אֲבָרֵךְ. Et ſic c. ה Parag. אֲסַפְּרָה *Pſ. 69,15.* אֲשַׁלְּמָה *Jon. 2,10.* אֲבָרֶכְךָ *Gen. 27,4.* Spec. eſt צְאִי *Jeſ 33,12.* pro צֵאתִי, retractô quidem Accentu, ſed manente (‑) ſeqv. Dag. *Conf. etiam Reg. 23. Memb. III. n. 2. β.* *Exc.* Abjectâ tertiâ radicali ה, non fit illa retractio, ut בְּנִי pro בְּנוּי, בְּכִי pro בְּכוּי.

(β). In vocibus formæ פְּרִי, & affixô ךָ, in quibus (.) tunc mobile in ‑ mutatur, ut שִׁבְיִי pro שִׁבְיִ, יְהִי pro יְהִי, דְּבָרְךָ pro דְּבָרְךָ. Quod ſi pro (:) ſimplici illius formæ פְּרִי tunc ſit Schva compoſitum quodcunque, redit hoc in oppoſitam per ſectam vocalem, ſcil. ‑ in ‑, ut חֳלִי pro חֳלִי, יָפִי pro יְפִי, רֳאִי viſio pro רְאִי, צְרִי pro צֳרִי; ‑ vel ‑ in ‑, ut עֳרִי pro עֲרִי: ſed pro אֲנִי eſt אֳנִי, pro חֲצִי eſt חֲצִי.

(γ). In Affixo ךָ cum particulis ב ל את עם conſtructô, retrahuntur ſæpè illi accentus, & transponitur punctum: cum ‑, ut בָּךְ pro בְּךָ, לָךְ pro לְךָ, ſic אִתָּךְ vel אִתָּךְ, עִמָּךְ. Sic interdum in verbis, ut עָנָךְ *reſpondit tibi*, pro עָנְךָ; quod poſt tertiam radicalem ה promiſcuè fit, ſecùs in Verbis perfectis, (*conf. inf. Reg. 47. Ann. 2*).

(δ). Affixa כֶם & כֶן interdum retractô tali accentu ‑ ſuum corripiunt in ‑; ut פְּקַדְתֶּם & פְּקַדְתֶּם, פְּקַדְתֶּן & פְּקַדְתֶּן.

(ε). Interdum etiam talis accentus retrahitur ante

ante ךָ *affixum fœm.*, .. in ְ correptô, ut אֲהֵבַתֶךְ, קָרְתֶךָ *diligit te*, *Ruth*. 4, 15. (*conf. Reg*. 49. *Memb*. I.) יְשָׁרְתוּנֶךְ ; יְשָׁרְתוּנֶךְ *servient tibi*, *Jes*. 60, 7. (*ubi insertum est* נ *paragog. conf.* Reg 47 *Ann*. 4). *Sic in irregulari illô Futurô* אֲרַיָּוֵךְ *irrigabo te*, *Jes*. 16. *v*. 9. (*à Rad.* רָוָה, *de quo V.* Regulam 34. *Memb*. I. β. 2). Sic etiam ante ךְ in tertia fœm. Præteriti reperitur retractus talis Accentus; ut יְלָדַתֶךָ *peperit te*, *Cant*. 8, 5. *insuper pro* -, *sec. Memb* I. *suprà*; אֲכָלַתֶךָ *consumet te*, *Ezech*. 28, 10. רָאָתֶךָ *vidit te*, *Job*. 42, 5. *Contrà in* חִבְּלַתֶךָ *obstrinxit te*, *ibid*. (ּ *pro* -), *non retrahitur accentus*, *quia servus est*.

(ʹ) Denique retrahitur accentus major, in 4 his vocibus, אָנִי *ego* pro אֲנִי, אָנֹכִי *ego* pro אָנֹכִי, אָתָּה & אַתָּה *tu* pro אַתָּה, עָתָּה & עַתָּה *nunc* pro עַתָּה.

Memb. III. Trajicitur accentus conjunctivus, ut & minoris distinctionis, è penultima ad ultimam, ob præfixum ו conversivum Præteriti, in personis Præteriti penacutis (præter primam pluralem), si nempe sequens dictio Accentum non habeat in prima syllaba, ut וְשָׁמַרְתָּ à שָׁמַרְתָּ, וְהִבְדִּילָה ab הִבְדִּילָה, וְנָחָה & requiescet *Jes*. II, 2. *pro* וְנָחָה ex נָחָה, וְשָׁמוּ à שָׁמוּ, וְסָבְבָה à סָבְבָה. Tertia tamen radicalis א & ה, in primâ conjug. rariùs in secundâ, & pauca quædam alia, maximè in tertiis Personis penacutis, accentum in penultima retinent, quamvis præfixô ו conversivô Præt., ut וּמָצָאתָ, וְכָלִיתִי, וְיָרֵאתָ *Lev*. 10, 4. (*exceptô unicô* וְאָפוּ *& pinsce*, *Levit*. 24). Sic וְדִבַּרְתִּי, וְנַסְתָּה *& fugies*, 2. Reg. 9, 3. *pro* וְנַסְתָּ (*à Rad*. נוּס); וְקָרָה, וְהִפְשִׁיטוּ. *Retinetur igitur tunc Accentus in penultima*, *cum sequens vox Accentum habet in prima syllaba*, *imprimis non Schvatâ*, ut וְשִׁלַּחְתִּי אֵשׁ: præter seqq. duo, וְדִבַּרְתָּ שָׁם *Jer*. 22, I; וְנָתַתָּ לִּי *Jos*. 15, 19. *Item cùm Accentus est distinctionis majoris*, ut וְשָׂבָעְתָּ *& satiaberis*.

Memb. IV. Ablatio accentuum fit per lineolam Makkaph, corripiendo itidem ante consonam mobilem

bilem in fine vocis, .., in ., & Cholem (vel alternans ו) in *chatuph*, ut וְאֶת־כָּל־אֲשֶׁר, pro קֹל, אֵת. (*Si igitur ante Makkaph sit litera quiescens, sive immediatè sive mediatè, non fit mutatio vocalium, quamvis auferatur Accentus*, ut כֹּה־אָמַר, בֵּית־יִשְׂרָאֵל). At in Præterito Piel interdum ante Makkaph, .. transit in -, ut לִמַּד־קַעַת, pro לִמֵּד.

Exc. (1). Non mutantur per Makkaph, quiescens media radicalis ו, ut, יוֹם־בְּשֹׂרָה *dies nuncii boni, 2. Reg. 7*; nec pluralia fœminina in וֹת; nec Infinitivi in וֹת terminati. Quod imitatur rariùs media geminata, ut עַד־רְשָׁעִים *Prov. 21. v. 7. Sic interdum* תֹּם, *&* כֹּבֶר; sic זְכֹר *Ps. 25, 6.* שְׂרוֹךְ *Gen. 14, 23. nam alias à mediâ geminata, fit regularis illa mutatio in* ְ *chatuph, ut* חָק־עוֹלָם *statutum perpetuum, Jer. à* חקק. *Nota.* כֹּל *bis reperitur cum Accentu retentò, Psal. 35, 10; Prov. 19, 7. Et Kametzchatuph bis ante Makkaph assumit duo puncta, nempe Exod. 21, 11. & c. 19, 25.*

Exc. (2). Non mutatur per Makkaph .. in his seqq. בֵּן, עַד, עֵר, עֵץ, עֵת, אֵם, אֵשׁ; *& sic quoque in* לֵב, *si non immediatè sequatur tonus subjuncta vocis*, ut לֵב־דָּוִד *2. Sam. 24.* אֵל־ *Jos. 24, 19. Sic* תֵּת־כֹּחָהּ *dare vim suam, Genes. 4, 12.* בֵּן *quater retinet .. ante Makkaph, Gen. 30, 19. 1. Sam. 22, 20. 2. Sam. 9, 12. Ezech. 18, 10. Contrà septies accipit .. pro , quamvis retentò accentu, notante Masorâ, ad Gen. 30: rariùs habet Chirek, ut* בִּן־נוּן *Num. 11. & 13. Deut. 31. Jos. 1. & 3. Prov. 30. Jon. 4.* אֵת *ante Makkaph semel retinet .., Job. 41, 26; contrà idem ter recipit accentu retentò. Psal. 47, 5; & 60, 2; Prov. 3, 12. At* שֵׁם, שֵׁשׁ, לֵךְ, תֵּן, יִתֵּן, מְחֹלֵל, *nunc retinent .., nunc in mutant. Quò pactò interdum sine Makkaph, voces sub unum Accentum tonicum colligantur per Dagesch forte Euphonicum. V. Reg. VII. Memb. IV.*

Nota. (1). Interdum ablati per Makkaph Accentus locum occupat Metheg, ut לֹא־יָבִיל. (*Huc spectat* שָׁת־לִי *posuit mihi, Genes. 4. v. 25. ubi propter Metheg secundarium* ָ *longum est, cùm alias foret* ָ *chatuph*). In polysyllabis autem, nec non bisyllabis, Metheg illud recipitur sæpè ad penultimam, ut עֲשֵׂה־לִּי

עָשָׂה

נִֽסְרוּ־יַחַד, עֹֽשֶׂה־פְּרִי. *Quomodo pro hôc Metheg in locum ablati Accentus substituendô, sæpè rursum sit ֽ vel ֽ ut יִֽגַּר־לוֹ & renunciavimus ipsi, Gen. 43, 7. V. inf. Instit. Accent. Reg. 14.*

(2) Nomina Propria & his affinia, Accentum suum plerumque quidem his conformant Regulis, aliquando tamen etiam abeunt ab iis, quamobrem ex usu potiùs quàm præceptis veniunt observanda, ut פַּֽרְס, עֲרָפֶל, בָּבֶל.

ARTIC. II.

REG. XI. De Accentu Euphonico seu Metheg.

Accentus euphonicus est, qui tonico præmissus syllabam suam decore suspendit, & dicitur Metheg, rectâque virgula notatur sub litera. (*Cumque sæpè non exprimatur, imprimis post ¨ ־י, semper tamen ibi subintelligendus est, ubi ordinariè apponi debuerat.*

Apponitur autem Accentus euphonicus seu Metheg, (1). tertiæ syllabæ simplici ante accentum tonicum, ut הָֽאֶחָד, לָֽרָקִיעַ; sic in copulatis per Makkaph, cum valeant unam, ut עֹֽשֶׂה־פְּרִי, כִּֽי־צַדִּיק, si verò sit composita tertia syllaba (*per Dagesch vel Schva*) Metheg rejicitur (in polysyllabicis) ad quartam syllabam, ut וָֽאֶתְּךָ: sic in vocibus per Makkaph copulatis, cùm habeantur pro unâ, מֶֽלֶךְ־שִׁנְעָר, בְּֽנֵי־יִשְׂרָאֵל, וְֽשֵׁם־הַנָּהָר *Gen. 2, 13.* שָֽׁאַל הָאִישׁ *Gen. 43, 6.*

(2). Vocalibus longis (non habentibus tonum) ante Schva, ut הָֽיְתָה, חָֽכְמָה (at sine Metheg חָכְמָה *hhochma*). Huc aliquo modo referendum est & illud Metheg, quod rarius post ו ponitur ante Schva, quod propterea plerumque in ֳ mutatur, וְֽתְבֻקְשִׁי *& quæsêre, Ezech. 26, 21.* וְֽשְׁבֵה *& captivato, Jud. 5. v. 12.*

(3). Vocalibus brevibus ante Schva, si valeant longas, (*nim. vel ante exclusum Dagesch, sec. Reg. 7. Memb. 1. fine*),

fine), ut הַלְלוּ pro הַלְלוּ, וַיְהִי pro וַיְהִי, הַמְפַקֵּד pro הַמְפַקֵּד, לַמְנַצֵּחַ pro לַמְנַצֵּחַ (*vel in alternatione pro longis, ſec. Reg. 44*). ut גְּבִרְתָּהּ pro גְּבִרְתָּהּ; הֶהָרִים pro הֶהָרִים; יִרְשׁוּ pro יִירְשׁוּ: (*in quibus omnibus ſæpè omiſſum Metheg, ſubintelligendum ſemper eſt*).

. Atque hæc 3. genera Metheg hactenus recenſita, dicuntur primaria; uti ſeqq. ſecundaria.

(4). Vocalibus ante Schva compoſitum, ut יַעֲשֶׂה, יַאַסְפְךָ, לַאדֹנָי, פַּחֲדוּ, הָאֲדָמָה; pariter ante conciſionem ejus in ſimplex, ſcil. in vocalem primariam, ut נַעֲלָךְ pro נַעֲלְךָ.

(5). Poſt Chirek in Futuris & aliis ſervilibus verborum הָיָה & חָיָה, ut יִהְיֶה, תִּהְיֶה &c. לִהְיוֹת, וִהְיִיתֶם *Gen. 3, 5.*

(6). Sæpe ante Dageſch forte in polyſyllabis; (imprimis ו converſ. habentibus); ut וַיִּשְׁמְעוּ, וַיִּתְפְּרוּ *Gen. 3. v. 7.* יִנָּחֵם, *Exod. 13, 17.* Sic ante Makkaph: יִתֶּן־אֹכֶל *Job. 36, 31.* & in Syllaba compoſitâ interdum: ut וַאֲשַׁלְּחֲךָ, הַכֵּר־פָּנִים *agnoſcere faciem, Prov. 24, 23.* Sic תַּדְשֵׁא *Gen. 1, 11.* Nec non rariùs ad vocalem longam ante Makkaph, ut *Gen. 4, 25.* שָׁת־לִי *poſuit mihi*; (*ad diſcriminandum Kametz longum à Kametz chatuph*).

Annotat. (1). E duplici causâ, duo in eâdem voce poſſunt eſſe Metheg, ut וַאֲבָרְכָה, כִּי־יַעֲלֶה, הַמְתְעַבִים. *Quomodo ſæpè pro Metheg è voce ſuâ extruſo, ſubſtituatur aliquis tonicorum* ֽ *vel* ֽ *conf. inferiùs Inſtitutiones Accentuum Reg. 14. Item, Metheg interdum ſuccedere in locum ablati Accentus per Makkaph, V. ſuprà Reg. X. Memb. IV. de ablat. Accent. Tùm denique Metheg aliquando compenſare excluſum Dageſch, V. Reg. VII. Memb. I. fine.*

Annot. (2). Reperitur etiam interdum Metheg initiale ante Schva, quod vulgò *Gaja* dicitur, & fertur ſonum ſequentis vocalis conciliare τῷ Schva, v. g. בְּמֵעַי *Ruth. 1, 11.* Sic *Eſther. c. 9. v. 7. 8. 9. reperitur decies vox* וְאֵת *ſemper cum Pſik euphonico; de quo conf. Inſtit. Accent. Tab. 1. (Proſ.) Not. θ.*

REG. XII. de discrimine ָ chatuph à ָ longô & ֳ chateph kametz.

Kametzchatuph ordinariam quidem habet figuram (ָ), interdum verò reperiuntur ei addita duo puncta, h.m. (ֳ); *coincidente sic priori figurâ cum ָ longô, posteriori cum ֳ chatephkametz: ab utraque igitur cognatâ figurâ, ut discernatur ָ chatuph, notentur sequentes conditiones.*

Figura ָ notat Kametzchatuph, (I). in syllaba composita, (*scil. per subsequens Schva aut Dagesch forte in eadem voce*), sine Accentu quôvis, (*sive tonicô sive Euphonicô*); ut רָנּוּ *ronnu*, חָכְמָה *hhochma*, קָדְשׁוֹ *Kodscho*, קָרְבָּן *Korban* &c. (exceptis בָּתִּים *battim*, בָּתֵּי *batte*, אָנָּה *sexies*, & אָנָּה *Anna*. *Unde contrà, intercedente accentu quocunque, est ָ longum*, ut מָוְתָה *mavta*, חָכְמָה *hha-chma*, שָׁמָּה *schamma*, יָמָּה *jamma*, לָיְלָה *lajla*, בָּחָרְתָּ *babharta*, רָאָתְךָ *raathcha*, *retractô accentu*, *Job. 42, 5.* לָמָּה *lamma*, (*de hoc V. Reg. 9. fine*). Si autem concurrentium sic geminorum posterius sub Gutturali sit in syllabâ compositâ, prius eorum est ָ *chatuph*, posterius Chatephkametz, ut אָהֳלוֹ *o-blò*, at factâ denuò concisione utrumque est ָ chatuph, ut: אָהָלְכֶם *o-bolchem*, תָּעָמְדוּ *to-om-dbu*, ex תַּעֲמֹד, מָאָחְז *moochas*; præterquam sub ו, & ה demonstrativo, ubi prius est ָ longum, posterius Chatephkametz; ut וָאֳנִי *va-oni*, הָחֳרָבוֹת *ha-hhra-bhoth*, & sic exclusô ה per ב vel ל, *sec. Reg. 18. Memb. VIII.* בֶּחֳרָבוֹת, בָּחֳרִי *ba-hhri*, at à בחר est בָּחֳרִי *bo-hhori*, *sec. Reg. 48. Memb. IV.* לָחֳלִי *la-hhli*, כָּאֳנִי *ca-oni*, בָּעֳנִי *ba-oni*, לָחֳדָשָׁיו *la-hhdaschav*. (Id imitatur מָחֳרָת *ma-hhrath*, cràs, *cui non datur simile in Scriptura*). At sub alio ה servili, tunc non est ָ longum, sed ָ chathuph, ut antè, ut הָחָרֵב *ho-hhrebh*, *desolari*, *2. Reg. 3. v. 23. pro* הָחָרַב: sic הָעֹלָה *ho-ola*, הָעֹמֵד *ho-omad*, &c. (*E quibus omnibus facilè patet, nimis generalem illam esse Regulam Grammaticæ Generalis Trostii*, ipsa vocis analogia, flexio & punctorum mutatio, Kametzchatuph à Kamets magno distin-

gvit:

gvit: quid enim certitudinis hæc præstent in superioribus & similibus innumeris)?

(II). Quoties in fine vocis ante consonam mobilem existens, accentum amisit, (*estque hoc semper sine duobus punctis, (præterquam Exod. 23, 11. & c. 19, 25. notante Masorâ), nec recipit Metheg)*, ut וַיָּקָם, כָּל־; *ob Makkaph enim amitti Accentum, & ob* ו *conversivum Futuri eundem retrahi, V. sup. Reg. X. de translocatione Accentus. Metheg verò ante Makkaph in locum ablati Accentus succedente, (de quò V. ibid. Memb. IV. Not. 1).* *est* ָ *longum*, ut שָׁת־לִי *posuit mihi, Gen. 4, 25.*

CAPUT II.

De

Etymologia seu Notatione Vocis

- Nominis.
- Pronominis.
- Verbi.
- Particulæ.

REG. XIII. De Literis Radicalibus & Servilibus in genere.

Ratione Etymologiæ (α) vox est vel primigenia, seu Radix ipsa, nempe tertia persona Præteriti primæ Conjug. & tribus communiter constat literis, ut אָמַר *dixit*; aut si qua 4 vel rarissimè 5 constet literis, ut כִּרְבֵּל reducitur tamen ad triliteras: vel est derivata, quæ fit à Radice, vel sola vocalium mutatione; vel literarum servilium adjectione, modò à principio, modò in medio, modò à fine, modò ubivis. Atque istæ quidem literæ sic dicuntur serviles, non quod semper serviant, sed quod possint servire, suntque numerô XI, comprehensæ his vocibus mnemonicis אֵיתָן וְכָלֵב מֹשֶׁה (vel h. m. מֹשֶׁה

אֱוִינוּ כָּתַב *Mose scripsit nobis*): & quidem אֵלְבָּשׁ serviunt ab initio tantùm, in medio & fine semper sunt Radicales, (*nisi quod* א *rarius sit paragogicum vel epentheticum, de quo* Reg. *XVI. & XVII*); הֶמְשֶׁכְן serviunt ab initio & fine, in medio sunt Radicales; יוֹת ubique servire possunt. Reliquæ literæ nunquam serviunt, præter ט quandoque pro servili ה assumptum in Hithpaël, *de quo V. Conjug. Hithpaël.*

(β). Utraque vox(*tàm primigenia quàm derivata*), est vel *Perfecta*, in quâ tres literæ radicales servantur; ut à בָּנַר, בָּנַך: vel *Imperfecta*, in quâ supprimitur litera Radicalis, vel una, ut סַב à סָבַב, בֵּן a בָּנָה; vel duæ, ut מַתָּה à נָתַן: *de his autem plenius agetur Cap. V. & VI. & in Append. 1.* Dantur & *Composita* Nomina, quæ tamen Appellativa rariora sunt, ut בְּלִיַּעַל *nequam, nullius frugis*, à בְּלִי *sine, absque*, & יעל *profuit.* Sic צַלְמָוֶת *umbra lethalis, Jes. 9, 2.* à צֵל *umbra*, & מָוֶת *mors*, עַבְטִיט *densum lutum. Hab. 2, 6. ex* עָבָה *densus fuit &* טִיט *lutum.* Propria autem (composita) sunt plurima, ut עִמָּנוּאֵל *Immanuel, nobiscum Deus*: אַבְרָם *Abraham*, ab אָב *Pater*, & רָם *excelsus: intersertâ deinde* ה *multitudinis notâ, ex voce* הָמוֹן, אַבְרָהָם *q. Pater excelsus multarum gentium à Deô dictus.*

Sectio I.

REG. XIV. De Punctis Literarum Radicalium & Servilium in genere.

Memb. I. Literæ serviles præformativæ & præfixæ accipiunt Schva, (*pro quô, sequente immediatè Schvâ, venit Chirek*, ut מִשְׁפָּט *sec. Reg. 3; vel-aut. ob Gutturalem, sec. Reg. 29. & 30. Ubi & quâ conditione longas accipiant vocales, docebitur inf. Cap. VI. in anomalia Lit. Quiescentium & Defectivarum; nec non seq. Reg. XV*).

Excipe. Quod (1). *in Conj. Hiphil, (& derivatis inde vocibus), serviles præformativæ ordinariè habeant* ֵ, (*extra Præteritum,*

tum, in quo est chirek, rariùs ֶ, cum tertia radicalis est ה); constabit inf. Reg. 27. Memb. III. n. 4. Quod (2) in Futuris Conjug. Kal, Niphal, & Hithpael, præformativa א habeat ֶ, (in Niphal rariùs etiam Chirek), patebit Reg. 24. Memb. III, 2. Quod (3) in tota Conj. Hophal, & derivatis inde vocibus, pro Chirek illo (è concursu Schvajim) sit ָ chatuph, sæpè etiam alternans ֻ, docebit Reg. 27. Memb. IV.

Memb. II. Prima radicalis litera, post præformativam servilem, sumit Schva, ut לִפְקֹד, מִגְדָּל. *Quod autem prima radicalis post servilem, in Futuro, Imperativo, & Infinitivo Conj. Niphal, habeat ָ, & in Conj. Piel, Pyal, & Hithpael, vocalem parvam, constabit inf. in Typo Conj. Quæ alia insuper Puncta competant quibusvis Literis Radicalibus, tum in Conjugatione Verbi, monstrabitur in Typo Conjug. & toto Cap. V. & VI: tùm in formis Nominum, & Particularum; constabit in Appendice I: ut & de horum omnium punctorum varia mutatione, totò Cap. VII.*

Quæ omnia sic summariè adumbrata, synopticò conspectu juvabunt intellectum & memoriam, per incertas horum sedes aliàs dubiè oberrantem.

Memb. III. Litera quævis tàm radicalis quàm servilis abjecta, vocalem suam (vel quandoque cognatam), rejicit ad præcedentem literam, cujus punctum tunc perit, ut סַב à סָבַב; מַפְקִיר pro מְהַפְקִיר; בַּיּוֹם pro בְּהַיּוֹם, &c.

SECTIO II.

De Distributione Literarum Servilium, & appropriatò speciatim singularum servilium Punctô.

Literæ serviles vel sunt essentiales voci, vel extra-essentiales.

ARTIC. I.

(I). *Essentiales* sunt, quæ essentiam vocis constituunt;

tuunt; & si præfigantur voci, dicuntur *Præformativæ*, si suffigantur, *Afformativæ*; (*hæ verò minimè confundendæ sunt cum Suffixis Pronominalibus & reliquis Literis extraessentialibus, quæ etiam Afformativæ Grammaticis temere sic dici solent*). & comprehenduntur voce technicâ הֶאֱמַנְתִּיו *Heemantiv*: de quibus seq. Reg.

REG. XV. De Literis Servilibus essentialibus.

Literæ Serviles essentiales, הֶאֱמַנְתִּיו *heemanticæ*, (1) ex Verbis possunt facere Nomina; (*ubi de punctis Præformativarum conf. Reg. 14. & inf. Append. I*): ut אֶזְרוֹעַ *brachium*, à זָרַע; מִשְׁפָּט *judicium*, à שָׁפַט; רִבּוֹא vel רִבּוֹ *myrias*, à R. רבב. Sed si prima radicalis fuerit ׳, præformativa servilis, in formatione nominum, notatur Cholem. (in derivatis ex Hophal Schurek): ut מוֹשָׁב à יָשַׁב, מוֹסָךְ à יָסַךְ, תּוֹלָדוֹת à יָלַד; rarius pro eodem, secunda radicali tunc recipiente Dagesch; ut מַדָּע à יָדַע, מַצָּב à יָצַב: quandoque ׳ manet; ut מֵיכָל à יָכַל: sic תִּירוֹשׁ, מִישׁוֹר, מֵיתָר, תֵּימָן, מֵיטָב, & מֵישָׁר: si verò media radicalis sit ו, vel geminata, præformativæ ordinarie habent ָ, vel (si geminata) interdum etiam ֵ vel ִ, (vel rarissimè ֻ); ut מָקוֹם à קוּם, מָגֵן à גָּנַן; sic מֵסַךְ, מוּסָב, מְגוֹר: (in quorum tamen fœmininis Schva redit, ut מְאוֹרָה *luminare*, תְּבוּנָה *intelligentia*, מְגִלָּה *volumen*, תְּפִלָּה *precatio*). Alioquin in derivatis regularibus à 1. Conj. plerumque hæ præformativæ habent Chirek vel ֶ, (*sc. ex concursu Schvajim*); ut מִגְדָּל, אֶגְרוֹף; à tertia vero Conjug. ַ; ut מַלְבּוּשׁ.

(2). In Nominibus formant Numerum & Genus; in Verbis, Tempora & Conjugationes. *At ea hòc loco non plenè tractanda veniunt, sed differenda ad doctrinam Nominis & Verbi: ut patebit Regul. 19, Memb. III, IV, VII, & Reg. 22. seqq.*

ART.

ARTIC. II.

(II). *Extraessentiales* (Literæ serviles) sunt, quæ constitutæ voci superadduntur; & quidem, vel (1) otiosè in medio; vel (2) otiosè in fine; vel (3) negotiosè (consignificativè) in principio: de quibus seqq. 3. Regulæ. (*At de Servilibus extraessentialibus negotiosis in fine, scil. Suffixis seu Affixis Pronominalibus, agendum erit Reg. 20. de iis Nomini affixis; & Reg. 47. de iisdem Verbo affixis; & Reg. 50. de iis in Particularum affixione*).

REG. XVI. De Literis Servilibus extraessentialibus, (1) Paragogicis.

Otiosè in fine vocis positæ Literæ extraessentiales dicuntur *Paragogicæ*, suntque eædem (præter unam) literæ, quæ præced. Reg. memorantur; & comprehenduntur voce אֵהֱוֹיִנְהּ, de quibus nunc ordine:

Memb. I. א *Paragogicum* rarius est, tùm post ו servile in fine Verborum, ut אָבוּא *Jes. 28. v. 12.* pro אָבוּ; הָלְכוּא *Jos. 10.* נָשׂוּא *elevarunt, Psal. 139. pro* נָשְׂאוּ, *abjectâ tertiâ radicali* א, *secundum formam quiescentium tertiâ* ה; sic תִּשּׁוּא *Jer. 20. pro* תִּשְׂאוּ; tùm in seqq. vocibus: יְהוּא *erit, Ecclés. 11, 3.* (*de quo Reg. 33. Annot. 1. ε*). נָקִיא *Innocens, Joel. 3, 4. & Jon. 1.* הַקָּלִיא *tostum, 1. Samuel. 17.* רָצוֹא *currere, Ezech. 1.* וְאֵתוּקֶיהָא *& angulos ejus, Ezech. 41.* (ו *insuper pro* י *ἀνομάλως*). יָפוֹא *Japho, Esr. 3.*

Memb. II. ה *Paragogicum* præmissum habet ◌ָ, & præcedens ה quodvis quiescens semper mutat in ת; Accentum verò servat in penultima, (præterquam in Verbis post quamvis literam Schvatam, & in Nominibus post Schva geminum, ubi accentus manet in ultima; ut רְדָה, מִזְרָחָה; at retractô accentu, *sec. Reg. X. Memb. II.* re-

II. redit vocalis perfecta, ut מִזְמְרָה, קְרָה). Rariùs alternat pro hôc ˉ ante ה; ut אֶקְרָאָה *inclamabo, 1. Sam. 28, 15. pro* אֶקְרְאָה; sic יְדַשְּׁנֶה *in cinerem rediget, Psal. 20, 4. pro* ־ֶה, *ubi insuper* ה *paragogicum præter morem est in tert. pers. De formis* עִיְּרָה & עִזְרָה, בָּאָה & בָּאָה *conf. Reg. 36. Ann. 2. Exc. β.*

Apponitur autem ה paragogicum:

(1). Futuri primis personis, Imperativis terminatis literâ radicali, & Infinitivis rarius, imprimis perfectorum Verborum & mediæ ו cum præfixo ל; ut שָׁמְרָה, קוּמָה, אֶשְׁמְרָה: (*de quibusdam Milra, quamvis non præcedat*:, *conf. Reg. 36. Annot. 2*): rariùs etiam secundis & tertiis personis Futuri; ut תָּעֻפָה *evolabis, Psal. 55, 7. Fut. Kal, ab* עוּף; תַּעְגְּבָה *diliges, Ezech. 23, 20.* יָחִישָׁה *accelerabit, Jer. 5, 19.* אָבֹאָה *ingrediar, Gen. 29, 21.* וְתָבוֹאתָה *& adveniet, Jes. 5, 19; (unde geminato* ה, *& priori in* ת *mutato,* תָּבוֹאתָה *veniet, Deut. 33, 16*). Sic rariùs in Præterito, ut נִפְלְאַתָה ex נִפְלְאָה *valdè mirabilis fuit, 2. Sam. 1. v. 26.* הֶחְבְּאַתָה *diligentissimè abscondidit, Jos. 6, 16. Conf. Reg. 36.* Sic à Participio בֹּעֵר est בֹּעֵרָה *Hose 7, 4.* De ה in 2. persona Præt. interdum redeunte potius, quam redundante *Conf. Reg. 22. Memb. II. n. 1.*

(2). Nominibus, interdum masculinis; ut à לַיִל, לַיְלָה; à מָוֶת, מָוְתָה; sic à נַחַל, נַחְלָה; ab אֹהֶל, אֹהֱלָה; *conf. Reg. 46. Memb. V*). sæpiùs fœmininis, ה tunc in ת mutato; (in quibus tamen omnibus non semper est otiosum, sed facit sæpè ad roborandam vel geminandam significationem): ut ab אֵימָה, אֵימָתָה, à יְשׁוּעָה, יְשׁוּעָתָה; sic עֶזְרָתָה *præsentissimum auxilium*; à צָרָה, צָרָתָה *angustia maxima*, מְזִמָּתָה *scelus maximum, Jer. 11, 15. à* מְזִמָּה *scelus.*

(3). Nominibus loci vel temporis appositum, (& sic *Locale* dictum) itidem non est otiosum, sed significat *in, ad, versus*; ut הָעַיְנָה *ad fontem*, ab עַיִן; שָׁמַיְמָה *versus cœlum*, מִצְרַיְמָה *versus Ægyptum*, סְדֹמָה *Sodom versus*, ubi interdum redundat ל, ut לִשְׁאוֹלָה *ad sepulchrum usque, Ps. 9, 18.* לַנֶּגְבָּה *ad meridiem.*

(4). Oc-

(4). Occurrit & ה paragogicum, tùm (α) post Affixa ךָ & ם, ut בִּשְׁמְכָה *in nomine tuo, pro* בִּשְׁמְךָ; (quò pertinet, מַלְאָכֵכֵה *nunciorum tuorum, Nah. 2, 13. pro* מַלְאָכֵךְ, *cum* ֵ *insuper pro* ָ *ante* ה *paragog.*) יַכְּכָה *percutiet te, Deut. 28, 22.* & post ןָ. octies; ut בּוֹאֲנָה *adventus earum, Ruth. 1. & Jer. 8. pro* בֹּאָן; קִרְבֶּנָה *ventrem illarum, Gen. 41, 21. cum* ֶ *præter normam pro* ָ ; כֻּלָּנָה *omnia illa, Gen 42. & Proverb. 24. & 31.* לְדִתְּנָה *parere ipsas, Job. 39, 2. pro* לִדְתָּן *à* לֶדֶת *sec. Reg. 37. Ann. 2.* לְבַדְּנָה *solis illis, Gen. 21.* Sic etiam post הֶן reperitur ter, גְּוִיֹּתֵיהֶנָה *corpora sua, Ez. 1. v. 23;* בְּתוֹכְהֶנָה *in medio eorum, Ezech. 16. v. 52. in quo geminum est* ה *paragogicum ante & post* נ, ה *priori sic jam mobili; sic* לְכֻלָּהֶנָה *omnibus illis, 1. Reg. 7. 37. pro* לְכֻלָּן: post כֶן reperitur bis; ut וּכְזִמַּתְכֶנָה *secundum scelus istarum, Ezech. 23, 48.* כְּסְתוֹתֵיכֶנָה *pulvillos vestros, Ezech. 13. v. 20:* post הֶם semel, אֵלֵיהֶמָה *superliminaribus eorum, Ezech. 40, 16.* Tùm (β) ante Affixa, ut לְכֻלָּהֶם *omnibus ipsis, 2. Sam. 23, 6. pro* לְכֻלָּם; & sic quoque ante affixa Futuri & Infinitivi, ubi ה paragogicum mutatur in ת; ut תְּבוֹאַתְךָ *obveniet tibi, Job. 21, 22. à* תָּבוֹאָה; בְּקָרְבָתָם *in accedere ipsos, vel accedentibus ipsis, Exod. 40. v. 32. à* קָרֹב *cum* ה *paragog. (Conf. Reg. 48. Memb. IV).* כְּשָׁמְעָתוֹ *secundum audire ipsum, Jes. 30, 19. pro* כְּשָׁמְעוֹ; בְּאַהֲבָתוֹ *in amare ipsum, vel amante ipso, Gen. 29. v. 20. ex* אַהֲבָה *ab* אֱהֹב *Infin. Kal, (Conf. Reg. 48. ibid.)* חֻמְצָתוֹ *fermentari eam, Hos. 7. v. 4. ex* חֻמְצָה *pro* חֲמֹץ *Inf. Kal, (conf. Ibid.)* מִיִּרְאָתִי *propter timere ipsum, 2. Sam. 3. v. 11. à* יְרֹאָה *Inf. Kal, conf. ibid. (quamvis nonnullis hæc videantur potiùs Nomina Verbalia);* בְּצַדֶּקְתֵּךְ *in justificando te, Ezech. 16. v. 52. Infin. Piel à* צַדְּקָה *à* צַדֵּק, *mutatò* ה *in* ת, *unde* ֵ *in* ֶ, *Conf. Reg. 48. Memb. II.*

(5). In Pronominibus absolutis, ut הֵמָּה ab הֵם, הֵנָּה ab הֵן, אַתֵּנָה ab אַתֵּן, לָכֵנָה *vobis, pro* לָכֵן, אַתֵּנָה *pro* אַתֵּן, sic לָכָה pro לָךְ, אַתָּה cum ָ pro ְ. Sic יָדְכָה manus tua, *Exod. 13. v. 16.* כַּפֶּכָה vola tua, *Ps. 139, 5.*

(6). In Adverbiis, accentu in ultima manente post י quiescens, ut אֵיכָה ab אֵיךְ; aliàs penacutè, ut שָׁמָּה, כֹּכָה & כָּכָה, אָנָה

ab אָן *quo*, (*quod tamen bis est Milra*), & אָנָה. Sic אָנָּא *quaeso*, *quod sexies est* אָנָּה *anna*.

Nota. Reperitur quoque vicies ה in fine otiosè positum sine praeviâ suâ vocali, ut צֵידָה *Venationem*, *Gen.* 27. Sic *Thren.* 3. 2. *Sam.* 23. *Jer.* 18. *Mich.* 3. 1. *Reg.* 7. *Jerem.* 31. *Zach.* 1. *Prov.* 27. *Jerem.* 26. & 3. *Jos.* 7. *Ruth.* 1. *Dan.* 6. *Jos.* 24. *Psal.* 51. *Jer.* 15. & 43. & 48. *bis. Proverb.* 8.

Memb. III. ו *Paragogicum*, (accentum retinens in ultima), rariùs apponitur Nomini, & quidem cum Cholem, in formâ constructâ; idque modò cum Metheg in penultima, ut à חַיָּה *bestia*, & hujus constructo חַיַּת, reperitur חַיְתוֹ־אֶרֶץ *Gen.* 1. & *Psal.* 50. *Jes.* 56. *v.* 9. (*scil. ante* ו *paragogicum - ultimò in: mutatò*, & *excidente Dagesch forti è* י *Schvato*, *quod compensatur per Metheg*, *unde sequens* ת *caret Dagesch leni*, *cum: sic habeatur mobile*, *per Reg.* 1. *Conf.* & *Regul* 46. *Memb. I. fine*). Modò cum Accentu tonico in ultima, & Dagesch in י, ut חַיְתוֹ שָׂדָי *Esa.* 56. *v.* 9. & *Psal.* 104. *v.* 11. Modò sine utrovis, ut *Psal.* 104. *v.* 20. & *Psal.* 79. *v.* 2. Sic à מַעְיָן *fons*, fit מַעְיְנוֹ־מָיִם *fons aquarum*, *Psal.* 114, 8; à בֵּן *filius*, בְּנוֹ בְעֹר *filius Behoris*, *Num.* 24, 3. (*Conf. Reg.* 6. *Memb.* 1. γ.) Praeterea ו sine Cholem fini vocis annectitur otiosè in seqq. 14. locis: *Jos.* 6. & 9 *Jud.* 8. 1. *Sam.* 15. 1. *Reg.* 12 & 2. *Reg.* 14. *Ezech.* 46 *Esth.* 9. *Neh.* 3. 2. *Reg.* 9. *bis.* 2. *Sam.* 22. *Psal.* 18. *Jos* 18.

Memb. IV. י *Paragogicum* interdum apponitur,

(1) cum praemissô Chirek, & accentu in ultima, tùm Particulis, ut מִנִּי *Jud.* 5, 14. & מִנִּי *Jes.* 30, 11. à מִן, tùm Participiis in formâ masculinâ absolutâ, (rariùs foemininâ, Accentu tunc in ultimâ manente, constructâ), ut אֹסְרִי *Gen.* 49, 11. ab אֹסֵר; sic שֹׁכְנִי *Deut.* 33, 16. חֹקְקִי *Jes.* 22, 16. עֹזְבִי *Zach.* 11, 16. &c. גְּנֻבְתִי *Participium Paul*, *cum* ־ *pro* :, *Gen.* 31. *v.* 39. *in statu constructo*, *à* גְּנֻבַת, *quod* י *paragogicum*, *quamvis sensus ibi permittat esse affixum pronominale*, *punctatio tamen repugnat*, *quae cum affixo pronominali requisivisset* ־ *sub* ב, *ut* גְּנֻבָתִי); Sic מְלֵאתִי *plena*

plena, *Jes.* 1,21. *in statu constructo*, *pro* מְלֵאַת. Rariùs apponitur Participiis sine Chirek; ut יֹשַׁבְתִּי, שֹׁכַנְתִּי: (*conf. Reg.* 44. *lit.* λ). *quod imitatur quoad Accentum* אֹהַבְתִּי *diligens*, *Hos.*10.*v.*11. *Denique in Infinitivo Hiphil semel reperitur tale* ׳ *paragog. ut* לְהוֹשִׁיבִי *Psal.* 113. *v.* 8.

(2). Annectitur idem cum præmisso Chirek, (at Accentu in penultimâ, in non constructis) tùm Nominibus constructis; ut רַבָּתִי עָם *plena populo*, *Thr.*1,1. (*at* constructis in ult. ut דִּבְרָתִי, *Psal.*110.*v.* 4. *cum accentu in ultima*, *pro* דִּבְרַת): tùm Affixo ךָ, ut עָלָיִךְ pro עָלַיִךְ; אֶזְכְּרֵכִי pro אֶזְכְּרֵךְ *memor ero tui;* tum Particulis, ut זוּלָתִי *præter*, *Deut.*1,36. *sed accentu in ultimâ.*

(3). Sine Chirek præcedente, & accentu in ultimâ servatô, annectitur tùm Pronomini personali Fœminino; ut אַתִּי, (quod sexies sic reperitur); tùm afformatæ eô secundæ Personæ Fœmininæ Præteriti; ut שִׁבַּרְתִּי *fregisti*, *Jer.*2,20. pro שִׁבַּרְתְּ. Sic שָׁמַעְתִּי *rupisti*, *ibid.* pro נִתַּקְתְּ, נִתַּקְתִּי pro שָׁמַעַתְּ, שָׁמַעְתִּי pro שִׁפְעַת (-*furtivô pro* : *sub Gutturali posito*); sic נָתַתִּי pro נָתַתְּ. Reperitur autem hoc ׳ paragogicum in seqq locis: 1.*Reg.*14. 2. *Reg.* 4. *bis. Jer.*4. *Ezech.*36. *Jer.*2. & 13. 3. 4. 22. 31. 46. *Ezech.* 16. *undecies. Ruth.* 3. *ter*, *Jer.*51, 22. *ter. Jer.* 10. *Ezech.* 27. 2. *Reg* 4. *quater. Cant.* 2. *v.* 4. 2. *Sam.* 23. *Prov.* 28. 2. *Reg.* 23. *Hos.* 9. *Ruth.* 4. 2. *Sam.* 14. 1. *Sam.* 25.

Memb. V. ן *Paragogicum* rapiens secum Accentum apponitur rariùs tertiæ plurali Præteriti, ut יָדְעוּן; *Deut.* 8,3. frequentissimè autem Futuris in ו vel rariùs ׳ terminatis, ut תִּדְבָּקִין, יִשְׁבְּקוּן *adhærebis*, *Ruth.* 2, 8. ׳ *pro* : *positô*, *sec. Reg.* 48. *Memb. I. Ann.* 1. & 3. תַּעֲשִׂין *Ruth.* 3, 4.

Memb. VI. ה *Paragogicum* in quibusdam verbis anomalis, scil. Defectivis literâ נ & ׳, formativum quasi est Infinitivi: *sed de his V. Reg.* 37. *Annot.* 2. & *Reg.* 38. *Annot.* 2. ut שֶׁבֶת pro יְשֹׁב, גֶּשֶׁת pro נְגֹשׁ.

De mutatione Vocalium in Nominibus & Verbis, *ob literas paragog.* ה, ׳ & ן, *V. inf. Cap. VII. de mutatione Vocalium.*
Ob ה *paragogicum*, *terminationem Verbalem* ה *in* ׳ *mutari*,

tari, constabit in anomalia tertiæ radicalis ה, *Reg. 34. Memb. I. Exc. 1.*

REG. XVII. De Literis Servilibus extraessentialibus, (2) Epentheticis.

Otiosè in medio vocis positæ Literæ Serviles extraessentiales, dicuntur *Epenthetica*; suntque 4. אֵוִין: & quidem

א *Epentheticum* sæpè inseritur post vocalem quieti suæ homogeneam, imprimis pro defectivô ו; ut קָאם *pro* קָם à קוּם; דָּאג *pro* דָּג, à דוּג: *V. plura Reg. 36. Memb. I.* Sic הַמְּלָאכִים pro הַמְּלָכִים; 2. Sam. 11. הַמּוֹרְאִים *jaculatores*, à ירה *Ibid.* מֵאוֹר *Neh. 12, 38.* בָּאזִקִּים *Jer. 40, 1. & 4.* וְאֶמְאָסְאָךְ *& rejecite, Hos. 4, 6.* ab אֶמְאָס. Reperitur autem א Epentheticum, in seqq. locis: *2. Sam. 23. bis, Jer. 2. Dan. 1. & 11. Job. 28. & 31. Eccl. 12. Ezech. 9, 8. c. 16, 25, 28. 2. Sam. 12. Hos. 10. Deut. 24. Num. 11. Ezech. 27. Jud. 4, 13. Nehem. 13. Prov. 6, 10, 13, 25, 30. Jer. 40. bis. Jos. 12. & 21. Zach. 11. 2. Reg. 20.* Sic צַיָּר & צַוָּאר, שְׁכֹל & שְׂמֹאל. De חֹטְאִים pro חַטָּאִים, & similibus, *V. Reg. 31. Memb. III.*

ו *Epentheticum* interdum inseritur, tum quiescens otiosè, ut וָאֶשְׁקֳולָה *& appendi, Esra 8, 25.* ״ *pro* : *veniente;* sic אֶשְׁקוֹטָה *quiescam, Jes. 18;* tùm mobile per vocalem, sed rarissimè, ut מַדְוֵיהֶם *vestis eorum, 2. Sam. 10, 4. pro* מַדֵּיהֶם. Sic מְיוּזָּנִים *benè pasti, Jer. 5, 8.* pro מוּזָּנִים. In voce וְאֵיתִּיקֶהָא *& peristylia ejus, Ezech. 42, 15.* ׳ *est pro* ׳, *& א simul redundat.* Reperitur autem ו Epentheticum seu otiosum, in seqv. locis. ut: *1. Sam. 22. 1. Chr. 19 Ruth. 4. Nah. 2. Ez. 44. 2. Chron. 36. Ezech. 21, 24, 18, 23, 27, 34. Hos. 8. Psal. 30, 89. 26. 38. 101. 140. 145. 25. 10. Jos. 9, 15. Jes. 26. 44. 48. 37. 42. Proverb. 6. 22. Jer. 5. 8. 32. 33. 25. ter. Nahum. 1. Deut. 32. Mich. 1. 4. Nehem. 4. & 9. & 13. Jud. 4, 9. bis, 19. & 8. 2. Sam. 13. 1. Sam. 27. 28. Esr. 8. Jos. 15. Dan. 11. & 9. 2. Sam. 4. Nahum. 2. 2. Chron. 8. & 25. 1. Reg. 6. & 16. Esth. 9. Thren. 1. Ruth. 3, 2. Chr. 31. & 35. & 36. Job. 22. 1. Chr. 29.* Sic *35.* loca habent לוא pro לא.

Memb. III. י *Epentheticum* sæpè inseritur quiescens post vocalem homogeneam, ut תִּיעָשֶׂה pro תֵּעָשֶׂה; הַכִּינִי; הֵילִיךְ *percute*

cute me, *1. Reg. 20, 35.* rarissimè mobile per vocalem, ut לִדְרוֹשׁ pro לִדְרוֹשׁ *Esr. 10. v. 16.* Reperitur autem ' Epentheticum in seqq. locis: *Psal. 16. Eccl. 3. 1. Sam. 24. 26. 2. Sam. 1. Jes. 56. Jer. 34. 1. Reg. 16. Proverb. 16. & 21. Eccl. 4. Psal. 105. bis. Dan. 9. Ezech. 9. Cant. 2. Psal. 145. & 9. 1. Chr. 18. 1. Reg. 22. Proverb. 3. Psal. 119. Jud. 13. Proverb. 30. Psal. 77. 1. Reg. 8. 18. & 22. Jer. 15. Esr. 10. Jos. 2. 10. Proverb. 3. Ez. 40. & 35. Cant. 3. 1. Reg. 2. & 20. bis. Ps. 21. Hos. 9. Jes. 59. Jer. 25. Jos. 19. 2. Chr. 34. Dan. 8. 2. Chr. 32. 1. Sam. 10. Jes. 10. Esth. 4. 2. Reg. 9. Jes. 43. 2. Reg. 19. Jos. 21. Proverb. 20. 2. Reg. 8. Zach. 1. Jer. 48. Jud. 16. Exod. 25. Job. 15. 2. Reg. 11. Ezech. 4. 2. Chron. 3. 2. Chron. 8. 1. Chron. 25. 2. Sam. 1. Zach. 4. 2. Sam. 19. 2. Sam. 14. J. s. 44. 2. Sam. 21. 2. Chron. 4. Ezech. 11. Esth. 9. 1. Chron. 14. Ezech. 23. 2. Chron. 36. Jes. 23. 1. Chron. 1. 2. Chr. 26. Ezech. 29. 2. Reg. 14. Jer. 26.*

Memb. IV. נ *Epentheticum* frequentissimum est, ante certa Affixa Verborum, & in Particulis: *de quo videatur cujusque doctrina, Reg. 47. Ann 4. & Reg. 50.*

Nota. Per singularem adhuc anomaliam, alibi etiam Literæ illæ otiosæ, & rariùs aliæ sine punctis, redundare videntur, (*dum nobis ratio positus earum non adeò evidens est, autoribus tamen suis non minùs perspecta, quàm in superioribus Paragogicis vel Epentheticis; prout in plerisque ampliationem quandam fœcundioris sensus, non obscurè produnt notæ Masorethicæ*); ut ב ab initio quater, בבית, *2. Reg. 22,* ita *Jer. 52. 2. Sam. 10. Prov. 28.* ה in seqq. ab initio, ut החנית *1. Sam. 26;* sic *2. Reg. 7. 2. Reg. 14. Jer. 38, 11. c. 52. Jes. 29. 1. Reg. 21. Eccl. 10. 38:* item in medio, ut בהשׁערה *2. Reg. 7.* sic *Thr. 5. Eccl. 6. & 10:* (*in fine, ut* אריה *Thren. 3. & 2. Sam. 23. loca sup. adducta sunt*). ו in seqq. ab initio; ut ותקעו *Jer. 4;* sic *Jer. 8. Proverb. 23. & 28. Thren. 4. 2. Reg. 11. Jer. 5. 2. Reg. 26. 1. Reg. 7. 2. Sam. 16. Dan. 9;* (*in medio & fine, locis superius adductis*). ' ab initio in duobus, ut יצאי *Jer. 50.* יהיה *Ezech. 47:* (*in medio & fine, loca superius adducta sunt*). כ in duobus, *1. Reg. 19.* בּרכב *in multitudine; & Ezech. 29.* בכפך *in vola.* ל semel ולחם *& panis, 2. Sam. 16.* מ in duobus, ויהמם *& turbavit, 2. Sam. 22.* שׁנים *duos, 2. Reg. 17;* tria

17. tria alia addit Masora ad *Proverb.* 20. ג ter; יֻתַּן *dabitur* pro יִתֵּן *2. Sam.* 21. תִּתֵּן *dare*, *pro* תֵּת, 1. Reg. 17. וּפִי *& os*, *pro* וּפִי vel וּפְנֵי *& facies*, *Prov.* 15. quibus addit Masora quatuor adhuc alia, 2. *Par.* 11, 18. *Thr.* 1, 6. 1. *Sam.* 24, 9. *Job.* 38, 1. צ quinquies; ut מַחְצְצְרִים *clangentes tubis*, à חצר, *1. Chron.* 15. *2. Chron.* 7. *&* 13. *&* 29. *2. Chron.* 5. Sic ר quinquies מַחְצְרְרִים *2. Chron.* 5. *bis*, *Jos.* 8. bis, *2. Sam.* 23. ש in יִשָּׂשכָר *Jissachar*, *Gen.* 30, 18. *& sic alibi semper.* Sic ה in עֲשָׂהאֵל *Asael*, *semper quoque redundat.* ת septies, *Mich.* 1. הִתְפַּלָּשְׁתִּי *volutate*, *cum* ־ *pro* : *ob retractum Accent. & Ezech.* 7. אַרְבַּעַת *quatuor*; reliqua v. in Mas. ad 1. *Reg.* 19, 4. Denique 8. in locis, integræ dictiones videntur redundare, dum sine punctis scribuntur, observantibus Masorethis; ut נא *quæso*, *2. Reg.* 5. את *τὸν*, *Jer.* 38. ידרך *calcabit*, *Jer.* 51. חמש *quinque*, *Ezech.* 48. אם *si*, *Ruth.* 3. *Jer.* 39. 2. *Sam.* 13. *&* 15.

Quomodo contrà vel deficiant interdum, vel inter se commutentur Literæ, imprimis Quiescentes, V. in Reg. 31.

REG. XVIII. De Literis Servilibus Consignificativis.

Negotiosè in Principio existentes Literæ Serviles extraessent, dicuntur præformantes *Consignificativæ*, dum superaddunt voci certam significationem; suntque משה וכלב; de quibus teneantur seqq.

Memb. I. מ concisum ex מִן, significat, *à*, *ex*, *de*, *præ*, *præter*, habetque sub se Chirek parvum sequente Dagesch, ut מִלֵּב; quod Dagesch è sequente י schvatô ejicitur unà cum Schva; ut מִיהוּדָה pro מִיְּהוּדָה: *duobus tamen exceptis, quæ analoga sunt*, ut מִיְּשֵׁנֵי *è dormientibus*, *Dan.* 12, 2. מִיְּרֻשָּׁתְךָ *de hæreditate tuâ*, *2. Chron.* 20. *v.* 11. At sequente literâ indagessabili, מ habet ֵ; ut מֵאָדָם: interdum Chirek manet exulante Dagesch, ut מִחוּץ, מִחוּט, מִרְדֹּף pro מֵרְדֹף; sic semper ante הָיָה & חָיָה, ut מִהְיוֹת. Speciale est מֵיְהוָה *à Domino*, & מֵיהוָה & מִיהוָה pro quo legitur מֵאֲדֹנָי.

Memb.

Memb. II. ש concisum è שֶׁל vel אֲשֶׁר, notat Pronomen relativum, *qui, quæ, quod;* nec non Conjunctiones, *ut, quod, quia, quando;* habetque sub se ֶ sequente Dagesch, ut שֶׁלִּי *qui mihi;* sic etiam ante indagessabilem, ut שֶׁאָהֲבָה *Cant. 1, 7;* rariùs pro hoc ֶ est ַ, ut שַׁקַּמְתִּי *Judic. 5.* שַׁדּוּן *Hiob. 19. v. ult.* unde semel ante indagessabilem est ָ, ut שָׁאַתָּה *qui tu, Jud. 6. v. 17.* Bis reperitur cum Schva, ut שְׁהוּא *Eccl. 2. v. 22.* & שְׁהֵם, *cap. 3. v. 18.* Sæpè compositum cum כ *particula similitudinis*, præfigitur vocibus, ut כְּשֶׁהָיָה *sicut cùm fuit: sic cum* מ *& suffixo*, מִשֶּׁלָּנוּ *ex nostris, 2. Reg. 6, 11.*

Memb. III. ה est triplex;

(1). ה *Demonstrativum*, (significans ὁ, ἡ, τό) seu Emphaticum, (quod tamen & pleonasticè sæpè adhibetur), usum habet frequentissimum; nam præfigi potest omni dictioni flexibili, (nunquam tamen literæ servili extraessentiali, *de quibus hâc Reg. 18*): & quidem Verborum non nisi Præteritis; ubi reperitur decies, & significat *qui, quæ, quod;* ut *1. Chron. 29, 17.* עַמְּךָ הַנִּמְצְאוּ פֹה *Populus tuus qui inventi sunt hic;* sic *Gen. 21, 3. Job. 2, 11. Dan 8. Jos. 10. Esr. 8. Jes. 59. Esr. 10. 2. Chron. 29. Job. 34. v. 1.* Sic exclusô ה emph. per ב (sec. seq. Memb. VIII.) בַּהֵכִין in quem præparaverat, *2. Par. 1, 4.* pro בְּהַהֵכִין. Nominibus autem additur in statu absoluto, non tantùm Appellativis quibusvis, sed etiam Propriis locorum & fluminum, nec non gentilibus & patronymicis, ut הַלֵּוִי *Levita;* habetque (loco ordinarii Schva), (*a*) ַ sequente Dagesch, ut הַשָּׁמַיִם; quod Dagesch à מ participiali, (præter הַמְבַשְּׁלִים *coquentium, Ez. 46, 24.* הַמְּתֹאָר *delineatus, Jos. 19, 13. &* הַמְּבִינִים intelligere facientes, *2. Par. 35, 3. & Propria*, ut הַמְנַשֶּׁה *Manasse*), & à י non habente post se gutturalem, nec non à literis ה & ח, sine compensatione (*in* ָ) exulat; ut הֶחָסִיד, הַיְרִיעָה, הַמְכַסֶּה,

(at *seq. gutturali*, הַיִּהוּדִים, *exceptis* הַיְאוֹר, כְּיִעֲנִים): sic הָהֵל, הֶהָהֵל, (exceptis הֶחָם, הַחַיָּ, הֶהָן & הֶחָיָ). (β) ante א ע ר verò, & ante ה chatephkametzatum, compensatur per ,; ut הָאֲנִי *haoni*, הָעִוָּה, (*præter* הַעֲצֶרֶת *Exod. 15. v. 10.*) הֶחֳרָבוֹת *ha-hhora-bboth*, (*pro quo etiam reperitur* הֶחֳרָבוֹת *solitudines*, *Ez. 33. v. 25. &* הַחֳרָבוֹת *Idem*, *Ezech. 36, 35*). *Unde* (*extrusô* ה *Articulari* per כרב) לָחֳלִי *la-hholi* pro לְהָחֳלִי; בָּחֳרִי *ba-hhori* pro בְּהָחֳרִי; (*contrà à* בחר *quomodo fiat* בָּחֳרִי *bo-hhori*, *conf. Reg. 48. Memb. IV.*) לָחֳדָשָׁיו pro לְהָחֳדָשָׁיו *Ezech. 47, 12.* (γ) ante kametzatas (non monosyllabas) ה ח ע, (pro illo - vel ·) assumitur ·; ut הֶחָכָם, הֶחָרָשׁ, הֶעָנָן, הֶהָגֶל, הֶחָזוֹת, הֶהָרִים & *sic extrusô* ה *per* כלב, *sec. seq. Memb. VIII.* ut בֶּחָכָם pro בְּהֶחָכָם: (*contrà Gen. 24, 42.* אֶל־הָעָיִן & *sic v. 29 & 30. ibid.*) Quæ ex verbis imitantur הָאֹמֵר *qui dicit*, *Job. 34, 31.* הֶהָלְכוּא *qui iverant*, *Jos. 10, 24.* Verùm ante monosyllaba ה, ח vel ע Kametzata, manet , sub ה artic. ut הָעָם, הָהָר, præterquam in הֶחָי, לֶחָי, הָהָרָה, *versus montem*, ab הַר; בֶּעָבִים pro בְּהֶעָבִים, ab עָב.

Nota. Singularis emphaseos gratiâ interdum etiam præfigitur ה *demonstrativum*, Nomini in statu constructo vel Affixô, manente hinc in constructô formâ absolutâ interdum, ut כָּל־הָעָם הָאָרֶץ *Ezech. 45. v. 16. sic Jos. 3. v. 14. Gen. 31. v. 13.* הָאָהֳלִי *territorium meum*, *Jos. 7, 21. Sic alia*, *Jos. 8, 33. Levit. 27, 23. Gen. 2. v. 19. & 16. Exod. 39, 17. 1. Reg. 14, 24. Jer. 25. v. 26. & 20. & 32, 12. Jud. 16, 14. Zach. 4. v. 9. Jos. 3, 14. 2. Reg. 16. v. 17. Jer. 25, 15. 2. Reg. 15. v. 16. Esr. 10. v. 14. Jes. 42. v. 2. & 9, 12.* Imprimis in compositis gentilibus; ut בֵּית הָאֱלִי *de domo Eli*, *vel Bethelita*, *1. Reg. 16. v. 34.* בֵּית הַלַּחְמִי *Bethlehemita*, *1. Sam. 16. v. 1.* אֲבִי הָעֶזְרִי *patris Efritæ*, *Jud. 6 v. 11.* (*Quomodo sæpè extrudatur* ה *articulare*, *per literas* כלב *punctum ejus recipientes*, *V. seq. Memb. VIII*). *Semel reperitur cum particulâ* עַל; ut הָעָלֶיהָ *quod super eam*, *1. Sam. 9.* Aliquoties est cum Participiis affixa habentibus; ut הַמַּעֲלֵם *ascendere faciens eos*, *Jes. 63, v. 11.* *Sic Deut. 30. v. 1. Psal. 81, 11.* Rariùs est etiam cum Nominibus

Pro-

Propriis, quæ aliquando Appellativa fiunt, ut הָאָדָם *Gen. 1,27. & alibi sæpius:* sic הָרָמָה *Rama* &c. Reperitur etiam ה præfixum Pronominibus 3t. perf.; ut הָהֵנָּה *istas*, *1.Sam.17,28.* (*cum* ה *etiam paragog.*) Sic בָּהֵנָּה *in iis, Jer. 5,17.* pro בָּהֵן.

(2). ה *Interrogativum*, quod interdum & admirationem denotat, (*loco ordinarii Schva*) habet sub se ֲ (*sec. doctr. Guttural. Reg. 29*); ut הֲבַת *num filia?* *Semel reperitur cum ֲ sequente Dagesch*, ut הַיִּיטַב *num bonum videtur? Lev. 10, 19.* Sed ante: conciditur ֲ, *secund. Reg. 4.* ut הַכְזוֹנָה *an ut scortum? Gen. 34,31.* הַמְעַט *an parùm?* Interdum ante lit. Schvatam (tantùm servilem), habet ַ sequente Dagesch forti; ut הַלְּבֶן *num filio?* הַכְּצַעֲקָתָהּ *an secundum clamorem ejus*, *Gen. 18,21.* Sic הַכְּמוֹת *an secundum mortem*, *2. Sam. 3.* הַבְּדֶרֶךְ *an in via*, *Ezech. 20.* quod tamen Dagesch iterum excidit & compensatur per Metheg in הַֽמְכַסֶּה *Gen. 18. v. 17.* semel irregularissimè הַלַיהוָה *an Domino? Deut. 32. v. 6.* ubi tamen Codd. variant. Sed ante Gutturalem Kametzatam habet ֶ; ut הֶאָנֹכִי *an ego?* Alias ante Gutturalem conciditur illud ֲ sub ה interrogativo, *ut constat è Reg. 4. fine;* ut הַאִישׁ *an vir?* הַאֹרַח *an semita? Job. 22,15. Nota:* ה illud interrogativum deficit in his 18. locis: *Num. 23. 2. Sam. 19. Gen. 27. Jes. 36. Deut. 20. Jes. 29. 1. Reg. 1. 2. Reg. 5. Jes. 37. 2. Reg. 19. Ezech. 33. Jer. 25. Jon. 4. Neh. 6.* ubi igitur in הָאִישׁ *an vir?* est ה articulare; sic in his 4. הַיּוֹם *an hoc die*, *2. Sam. 19.* הַכְּתֹנֶת *num tunica? Gen. 37. v. 33.* הַגְּמוּל *num retributionem? Joel. 3,9.* הַזְּבָחִים *an sacrificia? Amos 5,25.*

(3). ה *Vocativum* assumit ַ sequente Dagesch, ut הַדּוֹר *ô generatio!*

Memb. IV. ו (1) *Significat*, *&*, interdum verò, *ut, ast, præterea, sic;* quandoque pleonasticè redundat, dum integros Libros, Capita, & sententias, ex usu lingvæ inchoat, *V. Cap. 2.3.4. Gen. item Exod. Lev. ab init;* Sæpè etiam deficit.

(2). *Punctum* hujus literæ ו ordinarium est (:), ut ali-

arum ſervilium; ſed ante בומף (*bumaph*), & ante literam Schvatam, (præter Gutturales & י), accipit Schurek, (legendum *U*, nequaquam verò *Vu*); ut וּמוֹשָׁב, וּלְאֻמִּים; (*contrà de* וֶחְיֵה, וִהְיִיתֶם, *& ſimilibus, conf. anomaliam Gutturalium, Reg. 30. Exc. 2. nec non de quiete tunc literæ* י *poſt* וּ, *vid. Reg. 2. Memb. II*; ut וַיְלַמֵּר pro וְיְלַמֵּר). At ante Chatephkametz habet ׇ longum cum Metheg; (*nec enim euphonia patitur, teſtibus Buxtorfio & Troſtio, ut* ו *cum vocali* o *ab initio vocis efferatur*); ut וָאֳנִי (*vaoni*) *& navis*, וָחֳלִי *va-hholi, infirmitas*: ſi autem illud ׳ vel ׳ ſit ſub non Gutturali) rariùs pro : ſimplici), ו præcedens aſſumit Schurek, ut aliàs ante Schvatam; ut וּצְעָקִי *& clama, Jer. 22, 20. cum Accentu retractô; conf. plura Reg. 44. lit. μ. & Reg. 48. Memb. IV. Annot. β.*

Præterea ו copulans duo Nomina, quorum prius ſit cum Accentu ſervô, aut diſtinctivo minori Emphatico, poſterius habeat Accentum in prima non incipiente à Schva, (nec non ante Infinitivos monoſyllabicos), kametzatur, etiam ante בומף, ut תֹהוּ וָבֹהוּ; צֵאת וָבוֹא; פַּחַד וָפַחַת וָפָח, *formido & fovea, & laqueus, Jeſ. 24, 17.* וְקֹר וָחֹם וְקַיִץ וָחֹרֶף *Et frigus & æſtus, & æſtas & hiems, Gen. 8, 22.* שָׁדַיִם וָרָחַם *Gen. 49, 25. Conf. Exod. 34, 7. Cant. 3, 14. Si igitur prius Nomen habeat Accent. diſtinctivum ordinar.,* ו *retinet* :; ut זְנוּת וְיַיִן וְתִירוֹשׁ *ſcortatio, & vinum & muſtum, Hoſ. 4, 11. Exc.* רָאִיתִי חָמָס וְרִיב בָּעִיר *vidi rapinam, & rixam in Civitate, Pſal. 55. v. 10. Conf. Reg. 10. Memb. II. n. 1. & 2.* Imitatur hoc וָחְיֵה *& viva eſto, Exod. 1, 16. cum Acc. in penult. q. eſſet* ה *paragog. &* וָחַי *& vivat, Gen. 3. v. 22. Quô pactô & aliàs, ob Accentus Regios, copulæ* ו, *ante verba Defectiva monoſyllabica & penacuta, (ut & Pronomina & Particulas tales). ſubſternatur* ׇ, *(quamvis ante* בומף*), Conf. Reg. 10. Memb. I. fine.*

(3). ו *Converſivum* quoque datur, quod præter copulandi uſum, mutat ſignificationem Futuri, in ſignificationem

tionem Præteriti, habetque sub se-sequente Dagesch; ut וַיִּפְקֹד: quod Dagesch è י schvató perpetuô excidit, compensante id Metheg, aut expressô; ut וַיְהִי *Va-jhi, & factum est*; aut subintellectô, ut וַיְכַל *va-jechal, & perfecit*: ante א verò habet ־, ut וָאֶשְׁכַּב (*vel retractô Accentu*, וָאֶשְׁכָּבָה); sic וָאַעֲנֶּךָ (*De* וָאַעֲנֶּה ואענה *& affligam*, *1. Reg. 11, 39.* pro וְאֶעֱנֶּה, *V. Reg. 33. n. 2.*) Si igitur ו sit tantùm copulativum, non simul conversivum, retinet ordinarium suum punctum *Schva*, ut וְיָרֹם *& exaltabitur*, *Numer. 24, 7.* ויהי וְיִהְיֶה *& erit*, pro וְיִהְיֶה *V. Reg. 2. Memb. II.*

De retractione Accentus & mutatione Vocalium ob ו *conversivum Futuri, V. Reg. X. Memb. II. De apocope tertiæ Radicalis* ה, *& retrahendò tunc Accentu, ob* ו *conversiv. Fut. V. Reg. 33. de 3t. Rad.* ה, *Annot. Quod* ו *illud in Futuro Hiphil, alteram ejus terminationem .. semper conciliet pro* ־, *scil. extra statum affixionis, V. Reg. 27. Memb. III. lit.* (β).

At ו conversivum Præteriti, & hujus significationem mutans in significationem Futuri, (*quod fit præcedente Futurô, quandoque & Imperativô aut Infinitivô, in quantum bis quoque notatur res futura*, nec non interdum, cum sententiam vel membrum versus inchoat, ut: וְעָשָׂה, וְאָמַר &c.), habet ordinarium Schva; (*nisi scil. sit ante* בומף *vel literam Schvatam, de quo suprà num. 2.*) ut וְשָׁמַרְתָּ *& custodies*, וַאֲמַרְתֶּם *& dicetis*. (*Quomodo trajectionem Accentus causet* ו *convers. V. Reg. 10. Memb. III*). Cæterum ו ab initio redundat seqq. 11. locis: *2. Sam. 16. 1. Reg. 7. c. 16. 2. Reg. 11. Prov. 23. & 28. Jer. 4. c. 5. c. 8. Thr. 4. Dan. 9.*

Memb. V. כ est adverbium similitudinis, *sicut* (quâ significatione interdum iteratur, ut כַּקָּטֹן כַּגָּדֹל *uti parvum, ita magnum, Deut. 1, 17. conf. Jes. 24, 1.*): interdum etiam est nota conjecturalis, *secundum, circiter*; ut כַּיּוֹם, (*quod est pro* כְּהַיּוֹם, *de quo suprà, Memb. III*), *illò fortè die, circiter illum diem*, כְּאַרְבָּעִים *circiter quadraginta*.

Memb. VI. ל plerumque est nota Dativi; aliquando notat Genitivum Possessoris vel Autoris, & exponitur, *ad*,

 juxta,

juxta, super, contra, in, versus. Punctum ejus ordinarium est (:); sed ante vocem penacutam vel monosyllabam, nunc : habet nunc ָ; cum accentu ministrô plerumque Schva, ut לָנֶצַח *in seculum, Jes. 34, 10.* לְנֶפֶשׁ *in animam,* לְעָם *populo;* cum accentu autem regio, plerumque ָ, quandoque utrôvis modô reperitur; ut לָנֶצַח *in seculum, Psal. 19, 19.* לַמָּיִם *ad aquas, Gen. 1, 6.* & לְמָיִם *Jos. 7, 5.* לְטוֹב *in bonum.* לָתֵת *ad dandum,* לָכֵן *propterea.*

Nota. ל hoc interdum redundat cum : ab initio, ut לְשָׂרִים *Principes, Jes. 32, 1.* לְשַׁדִּי *humor meus, Psal. 32, 4. Sic* אוֹם & לְאוֹם, *indifferenter.* לְאִישׁ *quispiam, Jos. 10. v. 21.*

Memb. VII. ב notat præpositiones, *in, de, cum, pro, propter;* item, *causam, modum, instrumentum.* Punctum ejus ordinarium est (:)

Memb. VIII. Lit. כְּלְבְּ præfixæ (1) Nominibus & Participiis, ordinariè excludunt ה demonstrativum, assumptô ejusdem appropriatô punctô, (quô valorem ejus inclusum habent); ut בַּשָּׁמַיִם pro בְּהַשָּׁמַיִם; כָּאוֹר pro כְּהָאוֹר; בַּסֵּפֶר pro בְּהַסֵּפֶר; לַזֹּרֵעַ *seminanti,* pro לְהַזֹּרֵעַ, לָאֹכֵל *edenti, Jes. 55, 10.* pro לְהָאֹכֵל, לַמְנַצֵּחַ pro לְהַמְנַצֵּחַ. At in sequentibus 20. locis ה demonstrativum simul retinetur post has literas; ut לְהַגֵּרִים *peregrinis, Ezech. 47, 22.* בְּהַיּוֹמָם *Neh. 9, 19.* כְּהֶחָכָם *Eccl. 8. v. 1.* לְהָעָם *2. Chron. 10, 7.* בְּהַשָּׁמַיִם *Psal. 36, 6.* לְהָרָפָה *1. Chron. 20. v. 6. & 8. & 2. Sam. 21. v. 20. & 22.* לְהַגְּדוּד *1. Chron. 25. v. 10.* לְהַחוֹמָה *Neh. 12. v. 38.* לְהַחַלֹּנוֹת *Ezech. 40, 25.* כְּהַיּוֹם, *quod sic octies reperitur, Gen. 39, 11. Deut. 6. 24. 1. Sam. 9, 13. Jer. 44. v. 22. Es. 9, 7. & 15. Neh. 5. v. 11. & 9, 10. Extra hæc loca, in iisdem bis vocibus, uti aliis, semper abjicitur* ה *post* כלב. Interdum etiam ubi ה demonstrativum, ordinariè non potuit habere locum, (*nempe in Nomine status constructi vel affixi*), literæ כלב nihilominus habent ָ exclusô ה, *sec. præcedens Memb. III. n. 1.* ut בָּחֳרִי אָף *in accensione iræ, Exod. 11, 8.* לָחֳדָשָׁיו *ad menses suos, Ezech. 47, 12. (in quibus & similibus, quamvis*

nis analogia omnino - *chatuph ab initio permittat*, *communi tamen Grammaticorum consensu*, *& consuetâ pronunciandi ratione*, - *longum obtinet*, *dubio procul euphoniæ ergò*). Sic & - exclusi ה à literis כרב assumitur *sec. idem Memb. III*; ut בְּעָרֵינוּ *in civitatibus illis nostris*, *Esr. 10, 4. pro* בֶּהָעָרֵינוּ; &- ejusdem, ut כַּגְּבִרְתָּהּ *sicut illius heræ suæ*, *Jes. 24, 2. pro* כְּהַגּ. Specialia sunt בָּזֶה *hic. Gen. 38, 22.* כָּזֹאת *sicut hoc*, *Jud. 13, 23. Conf. Memb. III.*

(2). Uti ה demonstrativo, sic literæ ה characteristicæ Infinitivorum Niphal & Hiphil accidit, ut excludatur à literis כלב, in seqq. tantùm 41. locis; ut (*in Niphal*), לֵרָאוֹת *ad comparendum*, *Jes. 1. v. 12. Deut. 31, 11. Num. 34, 24. pro* לְהֵרָאוֹת, *formæ* הִפָּקֵד; לָאוֹר *ad illustrandum*, *ut illustretur*, *Job. 33. v. 30. pro* לְהֵאוֹר *formæ* לְהִקּוֹם, *à sec. Rad.* ו; בֵּהָרֵג *in occidendo*, *Ezech. 26, 15. pro* בְּהֵהָרֵג (- *avomalos pro* - *assumptò sub* ב); בֵּעָטֵף *in obruendo*, *cum deficeret*, *Thren. 2, 11. pro* בְּהֵעָטֵף; לְעַנּוֹת *humiliari*, *Exod. 10. v. 3. pro* לְהֵעָנוֹת; בִּכָּשְׁלוֹ *in impingendo eum*, *Prov. 24, 17. pro* בְּהִכָּשְׁלוֹ. Sic (*in Hiphil*) לַשְׁמִיעַ *ad audire faciendum*, *Psal. 26. v. 7. pro* לְהַשְׁ; לַשְׁמִיד *ad disperdendum*, *Jes. 23, 11. pro* לְהַשְׁמִיד; לַנְחֹתָם *ad adducendum eos*, *Exod. 13, 21. à Rad.* נָחָה, *pro* לְהַנְחוֹת; כַּנְּלֹתְךָ *secundum absolvere te*, *Jes. 33, 1. à Rad.* נָלָה, (*cum Dagesch euphonico*, *pro* כְּהַנְלוֹת); לַצְבּוֹת *ad tumidum faciendum*, *Num. 5. v. 22.* pro לְהַצְ; לַמְרוֹת *ad exacerbandum*, *Jes. 3. v. 8. Psal. 78. v. 17. pro* לְהַמְ; לַנְפִּל *ad dejiciendum*, *Num. 5. v. 22. cum defectu literæ* י, *pro* לְהַנְפִּיל; לָלִין *ad pernoctandum*, *Gen. 24. v. 23. pro* לְהָלִין; *& sic plura à sec. Radic.* ו, לָרִיב *ad litigandum*, *Jud. 21, 22.* לָבִיא *ad venire faciendum*, *1. Chron. 31, 10.* לָדִין *ad judicandum*, *Jes. 31, 13.* בָּעִיר *in evigilando*, *Psal. 73. v. 20. Sic alia*, *Jer. 39. v. 7. Num. 13. v. 21. Deut. 1, 33. 1. Sam. 2, 33. 2. Sam. 19, 19. bis. Jes. 23. 11. & 29, 15. & 33. 1. Jer. 27, 19. & 37, 12. Psal. 26, 7. Prov. 31, 3. Job. 29, 3. Eccl. 5, 5. & 2, 26. Tria insuper in Hiphil. hic habent* - *pro* י, ut וְלַלְבֵּן *& ad dealbandum*, *Dan. 11, 35. pro* וּלְהַלְבֵּין, (*conf. Reg. 27. Memb. III. lit.* γ); בַּעְשֵׂר *in decimando*, *Neh. 10. v. 38. pro* בְּהַעְשֵׂר; לַעְשֵׂר *ad decimandum*, *Deut. 26, 12. pro* לְהַעְשֵׂר. Alibi ה illud manet tàm in his quàm aliis vocibus.

Memb.

Memb. IX. Lit. בְּכְלָם præfixæ Infinitivis, designant Latinorum Gerundia, habentque sua puncta propria, sigillatim modò indicata: & tunc (ב) significat *dum, quando, cùm*; formatque Gerundium in *do*: ut בְּשׁוּב *in revertendo, vel cum revertendo, vel cùm reverteretur. Semel* ב *reperitur cum metathesi punctorum, in Infin. Hophal*, ut בָּהְשַׁמָּה *in desolari eam, Levit. 26, 43. pro* בְּהָשַּׁמָּהּ, *(Dagesch & Mappik è literis* ש *&* ה *ejectis; conf. insuper Reg. 41. Ann. 1. lit. δ).* (כ) significat *post quam, juxta, quando, cùm*, ut כְּבוֹא *juxta venire, quando veniebat.* (ל) facit Gerundium in *dum* vel *di*, ut לִשְׁמֹעַ *ad audiendum, vel audiendi.* Interdum etiam exponendum est per simplicem Infinitivum; ut אָבָה לָלוּן *voluit pernoctare, Jud. 19, 10.* בִּשְׁנַת לְמָלְכוֹ *in anno regnare sui, i. e. regni sui, 2. Chron. 16, 13.* לְרֹא *timere, 1. Sam. 18, 29. quod est pro* לִירֹא. Si ל præfigatur Infinitivo monosyllabo, aut dissyllabo penacuto, accipit ָ; ut לָמוּת *ad moriendum*, לָגֶשֶׁת *ad accedendum*; exceptis paucis; ut לָשֶׁבֶת *ad habitandum, Gen. 16, 3. & Numer. 21, 15.* לָצֵאת *ad egrediendum, Exod. 19, 1.* לָלוּן *ad pernoctandum, &c. Semel reperitur cum metathesi punctorum*, לְהָשׁוֹת *ad perdendum, 2. Reg. 19, 25. Infin. Hiphil,* א *implicitè quiescente, à Rad.* שָׁאָה, *pro* לְהַשְׁאוֹת, *quod reperitur Jes. 37, 26.* (מ) Significat *potiùs, quàm, ne*; ut מִמְּלֹךְ *à regnando*, vel *ne regnem.* Sic מֵעֲשׂוֹת *à facere*, i. e. *ne facias, Jes. 58. v. 13.* מִבּוֹא *à venire*, i. e. *ne veniat, Jes. 23, 1.* Sic *Jer. 7, 8; & 48. 2. 42. 45. 1. Reg. 15, 13. Semel reperitur* ל *cum* מ *è Chaldaismo Verborum Kal, ut* מִלְּבֹא *à veniendo, Amos 6, 14. pro* מִבּוֹא. Sic in Adverbiis: מִלְמַעְלָה *supernè, Gen. 6, 16.* מִלְּמַטָּה *infernè.* מִלְּפָנַי *deante.* מִלְּעֻמַּת *incoram.* Semel tres literæ univocè præfiguntur, sc. in לְמִבָּרִאשׁוֹנָה *inde à principio, 1. Chron. 15, 13.*

Memb. X. Lit. בְּכְלָם componuntur etiam quandoque cum particulis expletivis, seu syllabicis adjectionibus, בִּי, מוֹ, & מוֹ; & separatim tunc præfiguntur vocibus, præcipuè in אמת seu libb. Metricis; ut בְּמוֹ רִיק *in vanum.* בְּמוֹ אֵשׁ *pro igne*, מִנִּי בָא *ex*

ex quo venit, בְּמוֹ אֹפֶל *in caligine*, לְמוֹ חֶרֶב *ad gladium*, כְּפִי *sicut*, כְּמוֹ *idem*, כְּפִי *vel* לְפִי *secundum*, *juxta*, *secundum faciem*, לְפִיהֶן *secundum illos*. Sic etiam sæpè cum particulis separabilibus componuntur hæ literæ; ut בְּטֶרֶם *in antequam*, בְּאֵין *in non*, בְּבֵין *in inter*, בְּכָה *in sic*, בְּעֵבֶר *in trans*, בְּעַד *in propter*, *per* וּבְכֵן & *in sic*, בְּלוֹא *in non*, בִּמְאֹד *in valdè*, בְּעוֹד *in adbuc*, לְאֵין *ad non*; לְאַל *in non*, לְבִלִּי *ad non*, לְבִלְתִּי *idem*. לְיַחַד *in simul*, לְמִן *ad ab*, לְמָתַי *ad quando*, מִבְּלִי *præ non*, מִבִּלְתִּי *idem*, מִחוּץ *à foris*. *Sed de compositione harum literarum cum affixis Pronominum separabilium & inseparabilium*, *conf.Reg.50.*

Solent hic à quibusdam Grammaticis subjici Precepta aliqua de inventione Radicis seu Restitutione Radicalium amissarum: verùm ea omnia, tùm incerta sunt, tùm superflua, partim etiam falsa & insufficientia; quæ meliùs ultrò consequuntur, & innotescunt rectiùs, ex ipsis Regulis, (præcipuè Capitis VIti, nihilominus discendis), quàm de novo, peculiari doctrinâ inculcantur, cùm restituendi modus nemini possit esse ignotus vel obscurus, cui amittendi rationes ritè erunt perspectæ: tum verò plenariè docendà restitutio illa æque operosæ doctrinæ foret, ac totum Caput VI. in quô amittendi rationes monstrantur.

CAPUT III.

De Nomine.

REGULA XIX.

In Nomine consideranda sunt octo:

Memb. I. Forma. Ratione formæ, Nomen est vel nudum, solis constans lit. radicalibus; vel heemanticum, i.e. auctum literis heemanticis, *de quibus Reg.15.* Ubi notandum, quod è Conjug. tertiâ formentur Nomina non nuda, sed aucta tantùm. Tùm ex Verbis anomalis seu imperfectis deducta Nomina eorundem anomaliam imitantur. *Varias*

autem Nominum formas, sec. classes Conjugationum & Anomalarum, V. inf. Append. I. de Nominibus Verbalibus.

Memb. II. Qualitas. Ratione Qualitatis Nomen est vel Substantivum vel Adjectivum: (*quæ ex aliis Linguis nota sunt*). Pertinet ad qualitatem nominis etiam Nomina *Numeralia;* de quibus speciatim hic notetur: (1) quod *Cardinalia* à 3. ad 10, (*ut etiam in reliquis Linguis Orientalibus*), sub terminatione Masculinâ sint Fœminina, & vicissim sub terminatione fœmininâ sint Masculina; à 20. vero ad 100. inclusivè sint Generis communis (2). Quod à 3. ad 10, in plurali suô tot denarios significent, quot unitates denotat cujusque singulare, *ut post patebit;* quamobrem horum, (*nempe à 3. ad 10. inclusivè*), Numeralium singulare, construitur cum Nominibus Pluralibus, modò in statu constructô, modò in absolutô, ut שְׁלֹשָׁה מְלָכִים *tres Reges;* שִׁבְעַת יָמִים & שִׁבְעָה יָמִים, *septiduum:* sic Duale שְׁנֵי בָנִים *duo filii*, & שְׁנַיִם עֵצִים *duo ligna.* Quæ verò supra denarium sunt Numeralia, frequentissimè construuntur cum nominibus singularibus, & manent in statu absoluto; ut עֶשְׂרִים שָׁנָה *20. anni*, מֵאָה מְדִינָה *centum provinciæ*, אֶלֶף אִישׁ *1000. viri;* sic etiam cum conjunctum est numerale infra denarium, ut שְׁמֹנִים וַחֲמִשָּׁה אִישׁ *octoginta & quinque viri, 1. Sam. 22. v. 18.* sic *Ex. 7, 8. 1. Chron. 7. v. 5.* rariùs in constructô, *ut* מְאַת שָׁנָה. Sæpe cum his etiam construuntur nomina in Plurali; ut שְׁלֹשִׁים שְׁקָלִים *30. siclos, Exod. 21, 32.* אֶלֶף פְּעָמִים *mille vicibus.*

SCHEMA

Numeralium Cardinalium.

Fœm.	*Masc.*		*Fœm.*	*Masc.*		*Fœm.*	*Masc.*	
שְׁמֹנֶה	שְׁמֹנָה	8.	אַרְבַּע	אַרְבָּעָה	4.	אַחַת	אֶחָד	1.
תֵּשַׁע	תִּשְׁעָה	9.	חָמֵשׁ	חֲמִשָּׁה	5.	אַחַת	*vel* אֶחָד	
עֶשֶׂר	עֲשָׂרָה	10.	שֵׁשׁ	שִׁשָּׁה	6.	שְׁתַּיִם	שְׁנַיִם	2.
			שֶׁבַע	שִׁבְעָה	7.	שָׁלֹשׁ	שְׁלֹשָׁה	3.

Ex

Ex his fiunt compoſiti Numeri intermedii à 10. ad 20, ita ut minor Numerus communiter & ferè perpetuo præcedat, & quidem ſine ו copulativô, punctis etiam quibusdam mutatis; ut

	Masc.		*Fœm.*	
11.	אַחַד vel עַשְׁתֵּי	עָשָׂר.	אַחַת vel עַשְׁתֵּי	עֶשְׂרֵה.
12.	שְׁנֵים	עָשָׂר.	שְׁתֵּים	עֶשְׂרֵה.
13.	שְׁלֹשָׁה	עָשָׂר.	שְׁלֹשׁ	עֶשְׂרֵה.
14.	אַרְבָּעָה	עָשָׂר.	אַרְבַּע	עֶשְׂרֵה.
15.	חֲמִשָּׁה	עָשָׂר.	חֲמֵשׁ	עֶשְׂרֵה.
16.	שִׁשָּׁה	עָשָׂר.	שֵׁשׁ	עֶשְׂרֵה.
17.	שִׁבְעָה	עָשָׂר.	שְׁבַע	עֶשְׂרֵה.
18.	שְׁמֹנָה	עָשָׂר.	שְׁמֹנֶה	עֶשְׂרֵה.
19.	תִּשְׁעָה	עָשָׂר.	תְּשַׁע	עֶשְׂרֵה.

Reliqui Numeri ſunt, עֶשְׂרִים 20, שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תִּשְׁעִים 90, מֵאָה 100, מָאתַיִם 200, שְׁלֹשׁ מֵאוֹת 300, חֲמֵשׁ מֵאוֹת 500, &c. אֶלֶף 1000, אַלְפַּיִם 2000, שְׁלֹשֶׁת אֲלָפִים 3000, &c. רְבָבָה vel רִבּוֹא 10000, שֵׁשׁ מֵאוֹת אֶלֶף 600000.

Intermedia horum componuntur ex his & prioribus, per ו copulativum, absque ullâ mutatione; ut

	Masc.		*Fœm.*	
21.	אֶחָד	וְעֶשְׂרִים.	אַחַת	וְעֶשְׂרִים.
22.	שְׁנַיִם	וְעֶשְׂרִים.	שְׁתַּיִם	וְעֶשְׂרִים.
23.	שְׁלֹשָׁה	וְעֶשְׂרִים.	שָׁלֹשׁ	וְעֶשְׂרִים.
24. &c.	אַרְבָּעָה	וְעֶשְׂרִים.	אַרְבַּע	וְעֶשְׂרִים.

Ordinalia ſunt, רִאשׁוֹן *primus, in Fœmin.* רִאשׁוֹנָה; שֵׁנִי *ſecundus, (in fœminino, hoc & ſequentia ordinalia habent* ת, *ſec. ſeq. Memb. IV. num. 6. ut* שֵׁנִית); שְׁלִישִׁי *tertius, fœmin.* שְׁלִישִׁית *& ſic*

consequenter), רְבוּעִי *quartus*, חֲמִשִׁי *quintus*, שִׁשִּׁי *sextus*, שְׁבִיעִי *septimus*, שְׁמִינִי *octavus*, תְּשִׁיעִי *nonus*, עֲשִׂירִי *decimus*.

Supra 10. ordinales numeri non reperiuntur; unde perpetuò pro ulteriori ordinali numerô, assumuntur numeri cardinales. Pariter frequens etiam est usus numeri cardinalis pro ordinali, ab 1. ad 10; ut יוֹם אֶחָד *dies unus*, i. e. רִאשׁוֹן *primus*, *Gen. 1. v. 5.* sic בִּשְׁנַת שְׁנַיִם, *anno 2do.*

Nota. Numerale singularis numeri quidem, modò præcedit, modò sequitur Nomen suum; sed numerale Dualis & Pluralis numeri, semper præcedit nomen suum, ut יוֹם אֶחָד *dies primus*, *Gen. 1, 5.* מֵאָה הַכֶּסֶף *centum nummos*, *Jud. 17, 2.* at שְׁנַיִם עֵצִים *duo ligna.*

Memb. III. Genus est vel Masculinum, vel Fœmininum, vel Commune. Neutrum plerumque per Fœmininum exprimitur, ut עֹשָׂהּ *faciens illud*, *Jerem. 33. v. 2;* הִיא תָקוּם *hoc veniet*, *Jes. 14, 24. conf. Psal. 27. v. 4.* Rariùs etiam per Masculinum exprimitur; ut לֹא־טוֹב *non bonum*, *Gen. 2. v. 18.* Cognoscitur autem Genus;

Tùm è *significatione*: sic Masculina sunt nomina naturæ aut officii Virilis, Montium, Fluviorum, Populorum & Mensium. Fœminina sunt nomina Muliebris naturæ aut officii, Urbium, Regionum & Insularum, nec non plagarum mundi; ut & membrorum corporis, præsertim geminorum; (quamvis quædam etiam sint generis communis, sed fœminina tamen sæpiùs); ut יָד *manus*, רֶגֶל *pes*, לְחִי *maxilla*, עַיִן *oculus*, בֶּרֶךְ *genu*, יָמִין *dextra*. Communia sunt nomina animalium, sub una terminatione utrumque sexum notantia; (*nam rarò tantùm assumunt terminationem fœmininam, ut* סוּס *equus*, סוּסָה *equa*, כֶּבֶשׂ, כִּבְשָׂה); ut נֶשֶׁר *aquila*, כֶּלֶב *canis*, דֹּב *ursus*, גָּמָל *camelus*, חֹבֵר *aries*, *quod tamen fœmininum sæpiùs.* Tantùm fœminina sunt, אָתוֹן *asina*, רָחֵל *ovis*, אֶפְעֶה *vipera*, עֵז *capra*, שְׂלָו *coturnix.*

Tùm

Tùm è *terminatione*; (α) *Fœminina*, (1) in genere, desinunt in ה ָ, nec non ת servile, nim. ת ַ, ות, ית, ת ֶ, ת ֶ ֶ, vel ת ֹ ;
ut חָכְמָה, מַלְכוּת, שִׁבְיָת; præter paucissima Masculina, in quibus ה radicale interdum alternat pro א, ut מוֹרָה, צָבָה, מִקְשָׁה,
aliàs enim ה Masculinum (ceu radicale) habet ante se plerumque ֶ, ut שָׂדֶה, רְבָבָה; sic ת radicale, ut זַיִת, מָוֶת, *quod imitatur* דְּמוּת
quod Masculinum est, licet cum ת *servili, V. Ezech. 1. v. 16. & 10, 10.*
(2). In specie, sequentia fœminina sunt, quamvis non habeant terminationem fœmin. בֶּטֶן, בְּאֵר, אֲשׁוּר, אֹרַח, אֶצְבַּע, אֹזֶן, אֶבֶן,
בְּרִית, גַּיְא, גֹּרֶן, דָּת, חֶרֶב, יָרֵךְ, כּוֹס, כַּר, כִּכָּר, כָּנָף, נַעַל, נֶפֶשׁ, סֶלֶת,
תֵּבֵל, רֶשֶׁת, רִבְבָה, צִפּוֹר, צֹאן, פַּת, עֶרֶשׂ, עֶצֶם, עָשׁ, עִיר.

(β). *Communia* sunt, tùm è terminatione fœmininâ, דֶּלֶת, נְחֹשֶׁת, קֶשֶׁת, רִצְפָּה, שַׁבָּת: tùm è terminatione masculinâ, אוֹת, אֲנִי, אֲרוֹן, אֶרֶץ, (*quod tamen fœmin. sæpiùs*), אֵשׁ, בּוֹר,
דֶּרֶךְ, גֶּפֶן, דְּרוֹר, הָמוֹן, זָקֵן, חֵלֶב, חָלוֹן, חָצֵר, לָשׁוֹן, מַחֲנֶה, מַטֶּה,
מֵצַח, סִיר, עָב *nubes, est fœmin.* (*sed* עָב, *vel* עָב, *trabs, est gen. Masc.*), עֶרֶב (*quod semel tantùm est fœmininum, aliàs semper masculinum*), עֵת, פַּעַם, קֶרֶן, רוּחַ, רְחוֹב, רֶחֶם, שְׁאוֹל, שֵׁבֶט, שֶׂה,
שֶׁמֶשׁ, שֵׁן, שָׂפָה, תְּהוֹם.

(γ). *Masculina* sunt reliqua omnia. *De genere Nominum Numeralium, V. Numeralia, paulò antè, Memb. II.*

Memb. IV. Motio nominis è masculino in fœmininum, fit additò ה ָ, ut טוֹב, טוֹבָה. Mutantur autem, (exceptis impuris vocalibus, *de quibus Reg. 45*), in motione Masculini in Fœmin. (1) ָ penultimum in Schva; ut גָּדוֹל, גְּדוֹלָה: עָקָר *sterilis* fœm. עֲקָרָה & עֲקֶרֶת (*exceptô* בָּגוֹדָה *perfida, Jer. 3. v. 7*). (2) ֵ ultimum, (non præcedente ָ), in Schva; ut עִוֵּר, עִוְרָה; præcedente autem ָ, manet illud ֵ ultimum; ut רָעֵב, רְעֵבָה; (*præter* חָמֵשׁ à חֲמִשָּׁה, *sic* שֵׁשׁ à שִׁשָּׁה.
De (ֵ) Particip. *vid. Reg. 22. Memb. II. n. 4.* (3) ֶ quodvis, vel pro eo ֵ, hîc mutatur in Schva, unde pro priori ָ: Chirek, (*vel pro hôc* ֵ, *aut* ֶ, *conf. Reg. 3*); ut à מֶלֶךְ, מַלְכָּה; à חֵלֶק;

חֵלֶק ,חֶלְקָה ; à יֶלֶד ,יַלְדָּה . Interdum verò - ultimum, vel pro eo -, in motione mutatur in -; ut a סַעַר ,סְעָרָה ; à בְּרֵךְ ,בִּרְכָּה ; ab עֶשֶׂר ,עֶשְׂרֵה . *A formâ* אֹכֶל *fit fœm.* אָכְלָה . (4) ה in motione mutatur in ה, salvô - præcedente; ut à יָפֶה ,יָפָה ; à חוֹלֶה ,חוֹלָה ; à חָיֶה ,חָיָה . (5) - ultimum manet; ut חָכָם , חֲכָמָה ; *præter* קָטָן ,קְטַנָּה . (6) Gentilia & numeralia desinentia in י, fœmininum formant adjiciendo ת; ut יְהוּדִי , יְהוּדִית ; שֵׁנִי , שֵׁנִית , רִאשׁוֹנִית . Aliis in י desinentibus adjicitur ה, dageſſatô י; ut נָכְרִי ,נָכְרִיָּה : quædam utrôque modô reperiuntur; ut תַּחְתִּי *inferior* תַּחְתִּית & תַּחְתִּיָּה ; עִבְרִי *Hebræus*, עִבְרִית & עִבְרִיָּה .

Nota. Non solùm Adjectiva, sed nonnulla etiam Substantiva, quæ sexu distingvuntur sive verè sive fictè, motionem hanc subeunt; ut אִישׁ ,אִשָּׁה , גְּבִיר ,גְּבִירָה , שִׁיר ,שִׁירָה ; מִשְׁעָן , מִשְׁעֶנֶת ; גֶּבֶר ,גְּבֶרֶת ; קֵצֶה *extremitas*, קְצָה . *Quod brutorum nomina rariùs moveantur, sed plerumque sub una terminatione utrumque sexum notent, V. præced. Memb. III.*

Memb. V. Comparatio non fit diversis graduum terminationibus, sed periphrasi: (α) *Comparativus* in Scriptura exprimitur per מִן, (*vel ex eo* מ *particulâ inseparabili*); ut טוֹבָה חָכְמָה מִפְּנִינִים *bona est sapientia, præ margaritis*, i. e. *melior*: *conf. seqq. loca 2. Reg. 6. v. 17. & 22. 1. Reg. 12, 18. Thren. 4, 7. Ezech. 28, 3. 2. Reg. 21, 9. Psal. 65. v. 4 Jer. 15. v. 8. 2. Sam. 1. v. 23.* טוֹב מֵעַתָּה *meliùs quàm nunc*, *Hos. 2. v. 9.* (β) *Superlativus* redditur, vel (1) per geminationem Positivi; ut טוֹב טוֹב *bonus bonus*, *i. e. optimus*; etiam Substantivi, ut אֲדֹנֵי אֲדֹנִים *Dominus Dominorum*, i. e. *maximus*. Vel (2) per appositam particulam מְאֹד *valdè*; ut טוֹב מְאֹד *valdè bonus*, *i. e. optimus*. Vel (3) constructione cum alio Nomine per particulam ב; ut קָטֹן בַּגּוֹיִם *parvus in gentibus*, *i. e. minimus gentium*; הַיָּפָה בַּנָּשִׁים *pulchra inter mulieres*, *i. e. pulcherrima mulierum*, *Cant. 1. v. 8.* Vel

(4) per

(4) per abſtractum pro concreto (ſeu Adjectivo) poſitum; ut אַרְצְכֶם שְׁמָמָה *terra veſtra deſolatio erit, i.e. maximè erit deſolata, Levit. 26. v. 33.* שָׁבִיתָ שֶּׁבִי *captivaſti captivitatem, i.e. maximè detentos in captivitate, Pſal. 68. v. 20*: item in regimine; ut אִישׁ דָּמִים *vir ſangvinum, i.e. maximè ſangvinarius*, בְּכוֹרֵי דַלִּים *primogeniti miſerorum*, i. e. *miſerrimi.* (5) Idem quandoque præſtat ה emphaticum; ut שֶׁמֶן הַטּוֹב *oleum illud optimum.* (6) Rariùs etiam Superlativus exprimitur per Nomina Dei, אֵל, יְהוָה, אֱלֹהִים; ut אַרְזֵי אֵל *Cedri Dei* i. e. *excellentes, proceriſſimæ:* אֵשׁ אֱלֹהִים *ignis Dei, i.e. maximus.* Sic *Cant. cap. 8. v. 6.* compoſita vox cum יָהּ, שַׁלְהֶבֶתְיָה *flamma Domini, i.e. maxima; & Jer. 2. v. 31.* מַאְפֵּלְיָה *caligo Dei, i.e. maxima, quatenus ſc. in iis gloria Dei præclarè elucet. Similia V. Gen. 30. v. 8. 1. Sam. 26. v. 12. Pſal. 104, 16. Gen. 35. v. 5. 1. Sam. 14. v. 15.*

Memb. VI. Caſus diverſarum terminationum Hebræi non habent; ſed è ſtructura ſermonis, præcipuè è cohærentia aut ſeparatione vocum per Accentus, dijudicandi ſunt; (*ceu paſſim patebit in Inſtit. Accent. ut p. 36. &c. inque Vind. noſt. Parte II. cap. 1*). ל tamen, (ſi nimirum ſic ferat Accentus), communiter notat Dativum, rariùs Genitivum Poſſeſſoris, (ut in multorum Pſalm. titulis לְדָוִד); aut Accuſativum: אֵת Accuſativum notat poſt verbum Activum; poſt Paſſivum verò & neutrum, Nominativum; rariùs etiam eſt nota Genitivi, qui tamen per Accuſativum à Nomine verbali rectum explicatur; ut *Jeſ. 11. v. 9.* דֵּעָה אֶת־יְהוָה *cognitione Dominum, i. e. Domini, vel cognoſcendo Dominum;* ſic *1. Reg. 18. v. 13. Num. 10. v. 2. & 3. v. 10. Hoſe 3. v. 11. Jeſ. 8, 6. Gen. 19, 9.* ה communis omnium caſuum Articulus eſt, ſignificans ὁ ἡ τό. Sæpè deficit omnis nota caſus, ex ipsô vocum contextu inferendi, ut תֹּאבְדוּ דֶרֶךְ *peribitis viâ,* (ſcil. *in & cum via*), *Pſal. 2.*

Memb. VII. Declinatio (ſeu flexio in Pluralem vel Dua-

Dualem), est vel Masculinorum, vel Fœmininorum: (*de mutandis tunc Vocalibus, inf. agendum est, Cap. VII; siquidem aliæ plures, similis Vocalium mutationis, rationes ibidem conjungi, & unâ eâdemque operâ longè commodiùs absolvi possunt*).

(α). *Masculina*, terminationem pluralem habent ִים (abjectâ terminatione ָה vel ֶה, si adsit); ut דְּבָרִים, קָנֶה, קָנִים, & si vox desinat in ִי, plurale fit vel in ִיִּם, vel in ִיִּים; ut צִי, צִיִּם, & צִיִּים; interdum י in א mutatô, ut à חֳלִי, חֳלָאִים, (*conf. Reg. 46. Memb. VII*). *Nota.* Litera י interdum è terminatione ִים excidit, תַּנִּנִם, תְּמִימִם *Conf. Reg. 31.*

(β) *Fœminina* & communia, terminationem pluralem habent וֹת, & ante eam, singularis numeri terminatio ה, vel ת servilis, abjicitur unà cum immediatè præcedente vocali; ut à צְדָקָה, צְדָקוֹת; à מַמְלֶכֶת, מַמְלְכוֹת; à מִשְׁפַּחַת, מִשְׁפָּחוֹת; (*nam è tali geminô* ֶ ֶ *vel* ַ ַ *posteriori hic pereunte, anterius in* ְ *mutari, constabit Reg. 46. Memb. IV*). A formâ חַטָּאת fit חַטָּאוֹת è חַטָּאָה. Sed ab וּת fit plurale יּוֹת vel ֻיּוֹת; ab ִית fit Plurale ִיּוֹת; ut מַלְכוּת, מַלְכֻיּוֹת & מַלְכִיּוֹת. At monosyllaba horum retinent integras terminationes וּת & ִית, iisque adjiciunt terminationem pluralem; ut à שְׁחִית, שְׁחִיתוֹתָם *in foveis ipsorum, Thren. cap. 4. v. 20.* à חֲנִית, חֲנִיתִים *lanceas, 2. Chron. 23, 9. & cum affixo* חֲנִיתוֹתֵיהֶם *hastas suas, Jes. 2, 4.* Speciale est אָחוֹת *soror, Pl.* אֲחָיוֹת *Aff.* אַחְיוֹתֵיהֶם *Job. 1, 4.* sed עֵדוּת *Pl. Aff.* עֵדְוֹתָיו *1. Reg. 2. v. 3.*

(γ). *Ducalis numerus* tàm Masculinorum, quam Fœmininorum & communium, desinit in ַיִם; ut יוֹמַיִם *biduum* à יוֹם *dies*, אַלְפַּיִם *bis mille* ab אֶלֶף *mille*, שְׁנָתַיִם *biennium*: & assumit,* (tàm in absoluto quàm affixo statu), formam & punctationem status affixi singularis. (*quæ docebitur Reg. 46*); ut à שָׂפָה, שְׂפָתַיִם, *affixe* שְׂפָתִי; sic à סְאָה, סָאתַיִם pro סְאָתַיִם, *conf. de hoc Reg. 31. Memb. III*; à מֵאָה, מָאתַיִם pro מְאָתַיִם; ab אֹזֶן, אָזְנַיִם; à נַעַל, נַעֲלַיִם; à יָד, יָדַיִם; à שֵׁן, שִׁנַּיִם.

שִׁפַּיִם. Rariùs in iisdem statibus (*absoluto & affixo*) assumuntur puncta, (vel & terminatio וֹת), pluralis absoluti, (*de quibus constabit Reg. 46.*); ut ex לֶחִי, לְחָיַיִם, (*quasi à plurali* לְחָיִים); à דַּלְתַּיִם, קַרְנַיִם & קַרְנַיִם, קֶרֶן; *sic à* דֶּלֶת (*aut quasi à* דַּלָּה), דְּלָתַיִם; à רִבּוֹתַיִם, רִבּוֹת; à חוֹמָה, חוֹמֹתַיִם, לוּחַ, לְחוֹתַיִם (*è plur.* לוּחוֹת); Rarissimè assumuntur in Duali absolutô, puncta constructi Pluralis; ut נְהָרַיִם *duo fluvii*, *Gen. 24. v. 11. & 12. à constructo Plurali* נַהֲרֵי ex נָהָר: *conf. Reg. 46. Memb. I.* At constructus Dualis mutat יִם in יֵ, & assumit puncta constructi pluralis; ut à שְׂפָתַיִם, שִׂפְתֵי; à דְּלָתַיִם, דַּלְתֵי pro דַּלְתֵי; *conf. Reg. 3. & Reg. 6. Memb. II. n. 2. & 7.* à יָד *fit* יָדַיִם *constr.* יְדֵי, *affix.* יָדָיו, *in metaphorica significatione plurale habet* יָדוֹת. *Speciali ratione* מַיִם *in constructo Duali habet* מֵי & מֵימֵי, & *posteriori modo ante affixa semper*; ut מֵימֶיךָ *aquas tuas*, מֵימָיו *aquas illius*. *Sic singulare est, quod* שְׁנַיִם & שְׁתַּיִם, *in constructione cum* עָשָׂר & עֶשְׂרֵה (*decem*), *ferè semper retinent* ם *praecedente* י *in-quiescente*; ut שְׁנֵים עָשָׂר *duodecim*, & *in foem.* שְׁתֵּים עֶשְׂרֵה. (*Semel atque iterum haec rursum regularia sunt, omittendo* ם; *ut Ezech. 32. v. 1. & Exod. 28. v. 21.*) *Sic etiam cum aliis interdum vocibus*, *ut* שְׁנַיִם אֲנָשִׁים. De יְרוּשָׁלַםִ pro יְרוּשָׁלַיִם, *V. Reg. 31. Memb. II. fine.*

Nota. (1) Sequentia 12. Pluralia terminantur (ad formam Syro-Chaldaicam) in ין; ut מְלָכִין *Reges*, *Prov. 31, 3.* אַחֵרִין *alii*, *Job. 31. v. 10.* שֹׁמֵמִין *desolantes*, *Thren. 1, 4.* הָאִיִּין *insulae*, *Ezech. 26, 18.* חִטִּין *tritica*, *Ezech. 4, 9.* בְּעִיִּין *in vitiis*, *Job. 24. v. 22.* מִלִּין *sermones*, *Job. 12. v. 11. & saepius*; עִיִּין *acervi*, *Micha 3. v. 12*; רָצִין *cursores*, *2. Reg. 11. v. 13.* הַיָּמִין *dies*, *Dan 12. v. 13.* תַּנִּין *Dracones*, *Thren. 4. v. 3.* צִידֹנִין *Zidonii*, *1. Reg. 11. v. 33.* Sequentia planè irregulariter desinunt in י pro ים; ut גּוֹבַי *locustae*, *Nahum 3. & Amos 7.* הָרֵי *montes*, *Zach. 14.* חַלּוֹנֵי *fenestrae*, *Jer. 22.* חוֹרֵי *foramina*, *Jes. 19.* חֲשׂוּפַי *denudantes*, *retecti*, *Jes. 20. v. 4.* יְסוּרַי *recedentes*, *Jer. 17. v. 3.* שָׂדַי *agri Psal. 8. & 50. & Jes. 56.* שָׂרַי *Principes*, *Jud. 5. v. 15.* יָדַי *manus*, *Ezech. 13.* חוֹזַי *videntium*, *2. Chron. 33.* In seqq. tribus fit apocope ם; לְכָרִי *ad priores*, *2. Reg. 11. v. 4. pro* לְכָרִים; הַכָּרִי *Idem*, *2. Reg. 11. v. 19.* עַמַּי *populorum*,

lorum, *2. Sam. 22. v. 44. pro* עַמִּים ; חֵצִי *sagittas*, *2. Sam. 20, 36. &* *38. pro* חִצִּים. *Posset tamen esse singulare c.* ' *Parag. Plurima insuper anomala pluralia, quasi ab inusitatis singularibus aut aliundè formata, inf. docebit Reg. 48. sec. classes Vocalium.*

(2). Sequentia 43. Masculina, in plurali desinunt in וֹת, more fœmininorum ita tamen, ut naturâ & constructione maneant Masculina; ut אָב, אָבוֹת; sic אוֹב, אוֹת, חַיָּה, זָנָב, דָּרְבָן, גּוֹרָל, גַּג, בּוֹר, בֹּהֶן, אֶשְׁכֹּל, אֲשֶׁר, אַרְמוֹן, אוֹצָר, מַעֲשֵׂר, מֵסַב, מָטָר, מִזְלָג, מִזְבֵּחַ, לַיִל, לוּחַ, כִּסֵּא, טֶפַח, חֶשְׁבּוֹן, חֲלוֹם, קִיר, קוֹל, צְרוֹר, צָבָא, עֵשֶׂב, עָפָר, עוֹר, נֵר, נֹאד, מַקֵּל, מָקוֹם, מָצוֹר, קֶרֶב, רְחוֹק, שׁוּר, שֻׁלְחָן, שֵׁם, שֵׁת.

Sequentia 35 fœminina & communia, faciunt in Plurali ים, more Masculinorum, ita tamen, ut natura & constructione maneant fœminina, vel communia; ut אֶבֶן, אֲבָנִים; sic אַלָּה, אֲשׁוּר, בֵּיצָה, גַּחֶלֶת, גֶּפֶן, דְּבֵלָה, דְּבוֹרָה. כַּר, יַעֲלָה, יוֹנָה, חֲשֵׁכָה, חִטָּה, חֶבֶל, זְמוֹרָה, זַיִת, הָמוֹן, דַּת, דֶּרֶךְ, צִפּוֹר, פַּת, פִּשְׁתָּה, פִּילֶגֶשׁ, עִיר, סְאָה, נְמָלָה, סֻלָּה, לְחִי, לְבֵנָה, כֻּסֶּמֶת, תְּאֵנָה, שָׂפָה, שְׁבִית, שְׂעֹרָה, שִׁבֹּלֶת, רֹתֶם. Et sic נָשִׁים, *mulieres.*

Horum nonnulla Fœminina, uti terminationem, sic & genus Masculinorum, in plurali assumunt; ut שְׁנַיִם דְּרָכִים *duæ viæ*, כַּיּוֹנִים אֶל אֲרֻבֹּתֵיהֶם *sicut columbæ ad speculas suas*, *Jes. 60. v. 8.* כַּדִּים רֵיקִים *cadi vacui.*

Sequentia 49. simul faciunt ים & וֹת; אֵימָה, אֲלֻמָּה, זִכָּרוֹן, זֶבַח, הֵיכָל, דּוֹר, גַּב, בְּכוֹרָה, אֲשֵׁרָה, אֲשִׁישָׁה, אֲרֻחָה, אֲרִי, סְאוֹר, לֵבָב, כָּתֵף, כָּנָף, כִּכָּר, כִּיּוֹר, יַעַר, יוֹם, חָצֵר, חֲנִית, חַלּוֹן, זְרוֹעַ, כַּף, נָוֶה, מִשְׁכָּב, מַעֲנֶה, מַעְיָן, מַכְאוֹב, מַטֶּה, מִזְרָק, מִגְדָּל, מִבְצָר, קִרְיוֹם, קֶבֶר, צַוָּאר, פֶּרֶץ, פַּרְסָה, עֵת, עָקֵב, עֶצֶם, עַיִן, עֲבֹת, עָב, שָׁנָה, שׁוֹפָר, שָׂדֶה, שָׁבוּעַ.

Singularia tantùm sunt Nomina Propria, atque liquorum; ut דְּבַשׁ, יַיִן: & Metallorum; ut בַּרְזֶל, כֶּסֶף, זָהָב, nec non collectiva; ut צֹאן *grex ovium*; pariter Virtutum & Viti-

Vitiorum quorundam nomina; ut שִׂנְאָה *odium*, אֵיבָה *inimicitia*: Sic אֹכֶל, בְּרִית, הֵילֵל, חֹמֶץ, חֹרֶב, חֹרֶף, יֶרַח, לֶחֶם, מַאֲכָל, עֹמֶר, קַיִץ, שְׁאֵרִית, שַׁיִת, תֵּבֵל, & pauca alia usu observanda.

Dualia tantùm sunt אַבְנַיִם, חָפְנַיִם, כִּירַיִם, כִּלְאַיִם, כְּרָעַיִם, מֹאזְנַיִם, מַיִם, מִכְנָסַיִם, מִשְׁפְּתַיִם, מָתְנַיִם, צָהֳרַיִם, רֵחַיִם, שָׁמַיִם, שְׁנַיִם, שְׁתַּיִם, שְׁתַּיִם: (nam quæ naturà sunt gemina, raró habent Numerum Pluralem, quæ arte sunt gemina, semper Dualem tantùm). Sic שֵׁשׁ כְּנָפַיִם *sex alæ*, *Esa.6.v.2.* *Quo referri possunt* שִׁבְעָתַיִם *septuplum*, אַרְבַּעְתַּיִם *quadruplum.*

Pluralia tantùm sunt Nomina ætatum; ut בְּתוּלִים *virginitas*, זְקֻנִים *senectus*, *& sic pauca alia;* ut מֹנִים *vices* מְתִים *homines*, נְעֻרִים *pueritia*, עֲלוּמִים *adolescentia*, נָשִׁים *fœminæ*, פָּנִים *facies*, *constr.* פְּנֵי. (Cautè verò à pluralibus distingvenda sunt hæc & similia singularia, צַמִּים *latro*, תָּמִים *perfectus*, (*in plur.* תְּמִימִים); אָחוֹת *Soror*, (*in plur.* אֲחָיוֹת), אַשְׁפּוֹת *stercus*, עֲבוֹת *funis*, (*in plur.* עֲבֹתִים).

Memb. VIII. Status Nominis est triplex:

(1). *Absolutus*, cùm Nomen absolute, (scil. extra constructionem cum alio, aut affixionem), ponitur, cujuscunque sit Numeri.

(2). *Constructus* seu *Regiminis*, quando nomen regit post se aliud nomen, quod apud Latinos in Genitivo ponitur; ut דְּבַר יְהוָה *verbum Domini.* Status constructus literas absoluti non mutat; nisi quod in Singulari ex ָה, faciat ַת; & in Plurali ex ִים, (& Duali ַיִם), faciat ֵי; ut à דְּבָרִים, דִּבְרֵי: Fœminina autem terminatio pluralis וֹת, in constructo plurali manet immutata, nisi quod in paucis assumat terminationem Masculinam, ut: בָּמֳתֵי־יָם *excelsa maris, Job.9.v.8.* מְרַאֲשֹׁתֵי *à cervicalibus, 1.Sam.26.v.12.*

Nota. In conſtructo ſtatu, ſæpè manet forma & punctatio abſoluti, interveniente litera ל; ut דְּבַר לַיהוָה *verbum Domini*: præcipuè cùm Regens eſt cum ה paragogico; ut הַמָּוְתָה לַחֲסִידָיו *mors Sanctorum ejus.* Contrà מוֹת יְשָׁרִים *morte rectorum.* Aliàs ſi nomen regens non mutet formam ſuam, aut intelligenda eſt appoſitio, ut טוּרִים אָבֶן *ordines lapides, i. e. lapidei*; aut involvitur repetendum Nomen in regimine ponendum, quod tamen rariùs fit; ut מַטַּלְטֵלָה גָּבֶר *projectione* (*projectione, inquam*), *viri.* Cæterùm nomina Propria non ponuntur in regimine, (ita ut regant ſequens, quamvis tamen poſſint regi à præcedente).

(3). *Status Affixus* ſeu *Affixionis*; dum nomini ſuffigitur à fine,

vel (α) Pronomen aliquod inſeparabile, quod dicitur Affixum, (*de quo mox ſeq. Reg. 20*). tantùm in ſtatu abſoluto (non conſtructo); ut דְּבָרוֹ *verbum ejus*: in quo ſtatu affixionis terminatio ה. fœmin. Sing. mutatur in ת, ſed terminationes abſoluti Pluralis ִים, & Dualis ַיִם, abjiciuntur; ut à דְּבָרִים, דְּבָרֵינוּ; à שְׂפָתַיִם, שְׂפָתֶיהָ; וֹת verò Plurale ante Affixa manet, (ut שִׂפְתוֹתָיו; Rariùs tamen etiam emphaſeos cujusdam gratiâ, reperitur additum Affixum tertiæ perſonæ, Nomini ſtatus conſtructi; ut נַפְשׁוֹ עָצֵל *anima ejus ignavi*, *Prov. 13, 4.*

Vel (β) Litera Paragogica, itidem in ſtatu abſoluto, rarius in conſtructo. *Conf. de Lit. Paragog. Reg. 16. & earum ſuffixione, Reg. 46.* (*De mutatione punctorum ob unumquemque ſtatum, ſive Conſtructum ſive Affixum, conf. inf. ejus doctr. Cap. VII. Quamvis enim ratione Idiotiſmorum Hebr. Status Conſtructionis, aut Affixionis, ad Syntaxin pertineat, tamen ratione Elementorum ſeu variantium propterea Literarum aut Punctorum, omnino pertinet ad Etymologicam Grammatica Partem,*

&

& quidem tùm in genere ad doctrinam hanc Nominis; tùm in specie ad doctrinam mutationis Vocalium, Cap. VII.

Nota. Nomina Propria & Gentilia, nunquam ponuntur vel in statu constructo, vel in statu affixo; sed locô affixionis veniunt separatæ particulæ cum affixo; ut יַעֲקֹב לִי, vel שֶׁלִּי *Jacobus meus.* Pariter vox יְהוָֹה nunquam ponitur in statu constructo. *Hæ duæ voces* אֱלֹהִים צְבָאוֹת *sic quoque sine constructione plerumque ponuntur; interdum tamen & constructè* אֱלֹהֵי צְבָאוֹת.

CAPUT IV.

De

PRONOMINE.

Pronomina, (1) *Personalia*, sunt

Vel (1) *Separata*, quæ sequente schemate exhibentur:

Pers.	Genus.	Singul.		Plural.	
1	Comm.	אֲנִי	ego.	אֲנַחְנוּ	nos.
2	Masc.	אַתָּה	tu.	אַתֶּם	vos (*mares*).
	Fœmin.	אַתְּ	tu.	אַתֶּן	vos (*Fæm.*)
3	Masc.	הוּא	ille.	הֵם	illi.
	Fœmin.	הִיא	illa.	הֵן	illæ.

Pro אֲנִי *ego*, usurpatur etiam 8. juxta Mas. אָנֹכִי; in pausâ dicitur אָנִי *retracto Accentu* (*Conf. Reg. X. Memb. II. lit.* ζ). אַתָּה (& אַתָּה & אַתָּה), *quinquies scribitur* אַתְּ, *& utrumque pro* אַנְתָּה, (*quod* נ *in Chaldaismo redit*). *Sic* אַתְּ *est ex* אַנְתְּ *pro quo sexies est* אַתִּי. *Conf. Reg. 44.* λ. אַתְּ *ter ponitur pro* Mascu-

Masculino, Num. 11. v. 15. Deut. 5. v. 27. Ezech. 22. v. 14. Pro הִיא semper in Pentateucho est הִוא, *exceptis tantum XI. locis, in quibus est* הִיא. *Reperitur &* הִיְא *ipsa.* Pro אֲנַחְנוּ *nos, ter etiam reperitur* נַחְנוּ, *Gen. 42. v. 11. Thren. 3. v. 42. Num. 32. v. 32. Semel pro eo est* אֲנוּ, *quod secundùm vocales est* אֲנַחְנוּ; *secundum lit.* אָנוּ *Rabbinis usitatâ forma. Pro* אַתֵּן *est* אַתֵּנָה *cum* ה *Parag. Gen. 31. v. 6.* Pro הֵם, הֵן, *sæpe cum* ה *parag. est* הֵמָּה הֵנָּה.

Neutrum tertiæ Personæ ordinariè exprimitur per Fœmininum, interdum per Masculinum.

REG. XX. De Affixis Pronominalibus, & eorum variationibus.

Vel (2) *Affixa*; & referunt in Nomine, Latinorum Pronomina possessiva, in Verbo & Particulis, eorundem personalia: fiuntque è separatis Pronominibus, demptis plerumque capitibus, & ת in כ mutato. Et quidem paulò aliter habent Affixa nom. Singularium, quàm affixa nom. Pluralium, inhærente his litera י multitudinis notâ; & genere insuper diversô in Personis secundâ & tertiâ, quod inde fit, quia Affixum, numerô quidem convenire debet cum illô nomine, cui annexum est, genere autem cum illa re vel Persona, quam affixum innuit; ut דְּבָרֵךְ *sermo tuus (de fœminâ)*; at דְּבָרְךָ *sermo tuus (de mare)*, quod pluribus jam patebit ex apposito Schemate:

SCHEMA

SCHEMA

AFFIXORUM NOMINIS.

Affixa Nominum Singularis numeri.

Pro exemplo utriusque generis sint, דָּבָר *sermo*, & צְדָקָה *justitia*. (*De mutatione vero Punctorum constabit Reg. 46.*)

Pers. Genus.	Affixa Nom. Singul. de Persona una.	Affixa Nom. Sing. de Personis plurib.
1. Comm.	ִי meus, mea. דְּבָרִי , צִדְקָתִי	ֵנוּ noster, nostra. דְּבָרֵנוּ , צִדְקָתֵנוּ
2. Masc.	ְךָ tuus, tua. דְּבָרְךָ , צִדְקָתְךָ	ְכֶם vester, vestra. דְּבַרְכֶם , צִדְקַתְכֶם
2. Fœm.	ֵךְ tuus, tua. דְּבָרֵךְ , צִדְקָתֵךְ	ְכֶן vester, vestra. דְּבַרְכֶן , צִדְקַתְכֶן
3. Masc.	וֹ ejus, suus, sua. דְּבָרוֹ , צִדְקָתוֹ	ָם eorum, suus, sua. דְּבָרָם , צִדְקָתָם
3. Fœm.	ָהּ ejus, suus, sua. דְּבָרָהּ , צִדְקָתָהּ	ָן earum, suus, sua. דְּבָרָן , צִדְקָתָן

Affixa Nominum Pluralis numeri.

Pers. Genus.	Affixa Nom. Plural. de Persona una.	Affixa Nom. Plural. de Person plur.
1. Comm.	ַי mei, meæ. דְּבָרַי , צִדְקוֹתַי	ֵינוּ nostri, nostræ. דְּבָרֵינוּ , צִדְקוֹתֵינוּ
2. Masc.	ֶיךָ tui, tuæ. דְּבָרֶיךָ , צִדְקוֹתֶיךָ	ֵיכֶם vestri, vestræ. דִּבְרֵיכֶם , צִדְקוֹתֵיכֶם
2. Fœm.	ַיִךְ tui, tuæ. דְּבָרַיִךְ , צִדְקוֹתַיִךְ	ֵיכֶן vestri, vestræ. דִּבְרֵיכֶן , צִדְקוֹתֵיכֶן
3. Masc.	ָיו ejus, sui, suæ. דְּבָרָיו , צִדְקוֹתָיו	ֵיהֶם eorum, sui, suæ. דִּבְרֵיהֶם , צִדְקוֹתֵיהֶם
3. Fœm.	ֶיהָ ejus, sui, suæ. דְּבָרֶיהָ , צִדְקוֹתֶיהָ	ֵיהֶן earum, sui, suæ. דִּבְרֵיהֶן , צִדְקוֹתֵיהֶן

Annota-

Annotationes ad Schema Affixorum Pronom. præcipuè in Nomine. (De iisdem paulò aliis in Verbo, & Particulis, V. Reg. 47. & 50).

Annot. I: de variantibus quibusdam Affixis.

(α) Pro { ו, הּ, ם, ן } affigitur { הוּ, הָ, הֶם, הֶן } { (1) Nominibus formæ מַעֲשֶׂה & עָלֶה vel מִקְרֶה, & Participiis formæ קֹנֶה, ubi præmittitur ‥ ante הוּ, & ‥ ante ה, ut

עָלֵהוּ, שָׂדֶהָ, (*conf. Reg. 46. Memb. IV. num. 2*). מִקְנֵהוּ, & מִקְנֶהָ, קֹנֵהוּ, קֹנֶהָ. (2) Quatuor his Nominibus אָב, אָח, חָם, פֶּה, mediante ׳; ut פִּיהָ, (*conf. Reg. modò cit.*), פִּיהֶם & פִּימוֹ, אָבִיהָ; at אָבִיהֶן, אֲבִיהֶם (*conf. Reg. modò cit. Memb. I. num. 2. lit. δ*): in quibus etiam pro הוּ promiscuè adhibetur ׳ mobilè; ut אָבִיו & אָבִיהוּ; פֶּה & פִּיהוּ. (3) Nominibus formæ פְּרִי & שְׁבִית, utroque modô fit affixio; ut פִּרְיָהֶם, פְּרִיהֶם (*requiruntur enim ante hæc affixa, puncta status constructi, conf. seq. Ann. 2. n. 2. & Reg. 46. Memb. VII*). & פִּרְיָהּ, פִּרְיָם; *reperitur &* פְּרִיכֶם *Ezech. 36. v. 8.* reliqua duo affixa in hac forma nominum sunt regularia, פִּרְיוֹ, פִּרְיָהּ. (4) Rariùs & in aliis nominibus, hæc variant affixa; ut אוֹרֵהוּ *lucem ejus*, מוֹטֵהוּ *jugum ejus*, שֵׂיֵהוּ *pecudem ejus*, מִינֵהוּ & מִינוֹ, מִינֵהֶם *speciem suam.* Sic à לֵב *cor*, לְבַדָּה *semel*, & לְבַדָּן *quod bis legitur*; לְבַדֵּהֶן *seorsim* (*vel soli*) *illi*; חֶלְבֵּהֶן *adeps earum*, *Lev. 8, 16. pro* חֶלְבָּן. *Spec. est* פָּתְהֵן *Jes. 3. v 17.*

(β) In nonnullis, (1) pro יו reperitur יהוּ; ut עֵינֵיהוּ *oculis ejus*, *Job. 24. v. 23. pro* עֵינָיו; sic גִּבּוֹרֵיהוּ *fortium ejus*, *Nahum 2. v. 3.* מֵרֵעֵהוּ *amici ejus*, *Proverb. 19. v. 7. pro* מֵרֵעָיו; רֵעֵהוּ *amicis ejus*, *Job. 42. v. 10.* rariùs pro eôdem reperitur והי è Chaldaismo; ut תַּגְמוּלוֹהִי *beneficia ejus*, *Psal. 116. v. 12. pro* תַּגְמוּלָיו. (2) Pro ו interdum reperitur ה; ut שִׁילֹה *secundina* (*vel fœtus*) *ejus*, *Gen.* 49, 10.

49.v.10.juxta quosdam. Sic אָהֳלֹה *tentorium ejus,Gen.13.v.3.*& quidem reperitur seq. in locis: *Gen.cap.9.* & *12.* & *13.* & *26.* & *35.* & *49.bis.Exod.22.* & *32.bis.Levit.23.Num.10.* & *13. Deut.34. Jos.11. 1.Sam.1.2.Reg.6.2.Reg.19.2.Reg.9.2.Reg.20.Jes.39. Jer.2. Ezech. 48.Jer.17.* & *22.Ezech.12.* & *31.* & *32.* & *39.* & *48. Dan.11. Hab.3. Psal.10.* & *27.* & *42.Esra 4. Sic* כֻּלֹּה *omnis ille, i.e. unusquisque, pro* כֻּלּוֹ *Jes.14.* & *16.Jer.2.* & *8.* & *15.* & *20.* & *48. Ezech.11.* & *20.* & *36. Hab.1. Nahum.1. Hos.13.* Pariter pro לוֹ *ei* reperitur לא cum circello Masorethico, 15. locis, *Job.6.* & *13.2.Reg.8.Jes.9.* & *49.Exod.21.Lev.11.* & *25. 1.Sam.2.2.Sam.16.Jes.63.Psal.100.* & *139.Prov.26.Esr.4.1.Chron.11.cum quo conf.2.Sam.23. Contrà his* לוֹ pro לא *1.Sam.2.v.16.* & *20,2.*& הֲלֹה pro הֲלֹא *nonne? Deut.3,11.* & *pro eodem* וְלֹא *anne? 2.Sam.13.v.26.* Item pro eodem לוֹ *ei* reperitur לָמוֹ *Jes.53.v.8.* & *44.v.15:* & pro eodem, עָלֵימוֹ *Hiob.27.v.21.* & *22,2.* (3) Pro הּ interdum est ה ejectô Mappik, (& sæpè cum lineola superne, quasi Raphe, ut: *Exod.9,18.Num.15.v.28. c.32,42.*) ut בְּחַטָּאתָה *in peccato ejus, Num.15.* עֻזָּה *fortitudinis suæ, Ezech.19;* sic *Levit.13.* & *26.Exod.2.v.3.1.Sam.20.Jes.20.* & *23. Jer.44.Ezech.16.* & *19.* & *24.* & *47.Amos.1.v.11.* Sic לָה pro לָהּ *Ruth.2.* & *Zach.5.* (4) Pro ךְ quandoque est כִי; ut עָלָיְכִי *Psal. 116.v.7.* pro עָלָיִךְ; sic נְעוּרָיְכִי, עֲוֹנֵכִי, חַיָּיְכִי, תַּחֲלוּאָיְכִי *Psal.109.v.3. 4.5.*& pro ךָ retractô Accentu rariùs ךְ, ut דַּיֶּךָּ *sufficiens tibi, Prov.25.v.15.* מִמֶּךָּ *ex te, Deut.7.v.1.* (5) Pro ם & הֶם interdum est מוֹ cum præmisso ֹ vel ֵ, præcipuè in libris metricis; ut מוֹסְרוֹתֵימוֹ pro מוֹסְרוֹתֵיהֶם. Et semel ם pro ן; ut צֹאנָם *pecudes earum, Exod. 2,17.* (*de filiabus Midjan*). (6) Pro יהֶם & יהֶן, Pluralia in ות, interdum assumunt ם & ן; ut נַפְשׁוֹתָם *animæ eorum,* אֲבוֹתָם *Patres eorum,* צָרוֹתָן *angustiæ earum.* (7) י ante Affixa interdum excidit, interdum redundat; ut עִמָּדָו pro עִמָּדָיו; דְּרָכֶךָ pro דְּרָכֶיךָ; דְּבָרְיךָ *sermo tuus, Jud.13,17.* pro דְּבָרְךָ. *Conf.Reg.17.Memb. III.* & *Reg.31.Memb. II.* (8) *Vox* אָדוֹן *Dominus, cum dicitur de hominibus, habet affixum* ִי, ut אֲדֹנִי; *cùm verò dicitur de Deo aut Angelis Dei vices agentibus, habet affixum* ָי; *ut Gen.18.v.*

 3.27.

3. 27. 30. 31. 32. Jud. 6. v. 15. (9) *Nota inſuper has formulas,* כֻּלָּם תְּשֻׁבוּן *omnes illi* (*i. e. omnes vos*) *revertimini, Job. 17. v. 10.* שִׁמְעוּ כֻּלָּם *audite omnes illi, i. e. omnes vos, 1. Reg. 22. v. 28. Singulare eſt* מוֹדַעְתָּנוּ *cognationis noſtræ, Ruth. 3. v. 2. (cum* ׳ *pro* ־*).* (10) Rariùs affixa nominum, per Dativum exprimenda ſunt; ut יְדֵיהֶם *manus ipſis* (ſunt), *Pſal. 115. v. 6. conf. v. 7.* רַגְלֵיהֶם *pedes ipſis* (ſunt), *Ibid.*

Annot. II. De forma punctationis ante Affixa, in genere. (α) Omnia Affixa, in Pluralibus in ות requirunt formam ſtatus conſtructi; ut אָבוֹת *in ſtatu conſtructo habet* אֲבוֹת, *hinc cum omnibus affixis eôdem modô,* אֲבוֹתַי &c.

(β) Affixa gravia, quæ ſunt הֶן הֶם כֶן כֶם, (reliqua dicuntur levia), nomini ſuo ſemper in forma ſtatus conſtructi ſuffiguntur, in utroque numero; ut à דָּבָר, *conſtr. ſing.* דְּבַר, hinc *Sing.* דְּבַרְכֶם; *in conſtr. Plurali* דִּבְרֵי, hinc דִּבְרֵיכֶם; (quamobrem etiam hæc affixa gravia, ſæpè appellantur conſtructa). Si verò conſtructus ſingularis fortè nihil differat ab abſolutô ſingulari, (*quod quandoque fieri, Reg. 46. conſtabit*), mutantur puncta ante hæc affixa gravia, ut aliàs ob incrementum vocis, ut חֶלְבְּכֶן à חָלָב.

Cæterum de mutatione Punctorum in Nominum affixione, aget Reg. 46. ſec. Claſſes Vocalium. De inſertione ה *paragog. ante & poſt affixa Nominum, V. Reg. 16. Memb. II. Num. 4.*

II. *Pronomina,* partim *Demonſtrativa,* partim *Relativa,* partim *Interrogativa,* ſunt ſeqq.

אֵל, vel אֵלֶּה cum ה paragog. *hi, illi, hæ, illæ;* & cum præfixô ה, הָאֵלֶּה & הָאֵל, *de qua voce* הָאֵל, *nota incidenter, quod ſec. Maſoram ſic octies legatur Pronomen exprimens, cùm aliàs ſemper ſignificet Deus*).

אֲשֶׁר (*aſcher*) *qui, quæ, quod,* omnis eſt generis & numeri, Perſonæ & rei. Interdum etiam accipitur cauſaliter, *ut, quod,*

quod, idem tunc cum particula caufali כִּי. Sic עַל אֲשֶׁר *eò quod*. De בַּאֲשֶׁר *in quo*, כַּאֲשֶׁר *quemadmodum*, לַאֲשֶׁר *ei qui*, *V. Reg. 50. Memb. I. β.*

זֶה, *hic*, *iſte*; & ſpec. זֹה *hic*, *Ezech. 47. v. 13.* זוֹ & זֹאת, *hæc*, *iſta*, זוּ & זוֹ, *hic*, *hæc*, *iſte*, *iſta*: quæ aliquando per אֲשֶׁר (omiſſum) exponenda ſunt; ut בְּרֶשֶׁת זוּ טָמָנוּ *in reti hôc* (quod) *abſcondiderunt*, *Pſal. 9. v. 16.*

לָז *ille*, *illa*; & cum ה præfixo הַלָּזוּ, הַלֵּזֶה, הַלָּז, *idem*. Sic & aliis Pronominibus tertiæ perſonæ, crebrò præponitur ה, imprimis ſi adjectivè ſumantur: ut הַהוּא *ille ipſe* (& tunc Nomini poſtponitur, ut יוֹם הַהוּא *hic ipſe dies*), הַהִיא *illa ipſa*, הַזֶּה *iſta*, הַזֹּאת *iſta*, הָהֵם *iſti ipſi*, הָהֵנָּה *ipſa*.

מִי *quis?* Ratione Caſuum ſe habet ut Nomen; ut לְמִי *cui?* אֶת מִי *quem?* שׁוֹר מִי, *cujus bos?*

מָה vel מֶה *quid?* (α) habet -, ſi ſequatur Makkaph, vel Dageſch Euphonicum; ut מַה־זֶּה *quid hoc?* unde unâ voce מַזֶּה; ita מַלָּכֶם pro מַה־לָּכֶם *quid vobis?* at מַהֵם *quid illi*, *Ez. 8, 6. pro* מַה־הֵם; *ad eundem modum eſt* מַתְּלָאָה *quantum fatigationis*, *Mal. 1. v. 13. pro* מַה־תְּלָאָה. Pariter retinet -, ante ה ח ע non Kametzatas; ut מַה־הוּא *quid illud?* מַה חֶפְצוֹ *quæ voluntas ejus?* niſi quod ante ה cum - ׀ - ־, habeat ֶ, ut מֶה הֵמָּה; מֶה הוֹעִלוּ; מַה הַבִּטָּחוֹן; מֶה הִרְאִיתִיךָ; quod imitantur מֶה עַבְדְּךָ מֶה עֲוֹנִי *Gen. 31. v. 32.* *2. Reg. 8. v. 13.* (β) Habet ָ ante ה ח ע Kametzatas; ut מָה הָיָה *quid fuit?* מָה עָשִׂיתִי *quid feci?* מָה חָדָר *quid temporis?* Sed ante lit. א & ר, cum vel ſine Makkaph, habet ָ; ut מָה־אֱנוֹשׁ, מָה־רְאִיתֶם, מָה־אֶעֱשֶׂה; *ſic cum habet Accentum regium*, *V. Job. 13. v. 13.* Ita מָה יְהוָה (pro מַה), quia pro יהוה legi ſolitum אֲדֹנָי.

(γ) Sæpè מָה illud componitur cum לְ ſeq. dageſch euphonicô, & tunc eſt milel; ut לָמָּה *quare*; aliàs milrâ, ut לָמָּה־זֶּה, לָמָּה־זֶּה; *ſic unum milrâ cum Dageſch*, *Job. 7. v. 20.* Adhibetur autem לָמָה ante א, ה, ע, ut לָמָה אָמַרְתָּ, לָמָה עֲזַבְתָּנִי; *niſi quod ter ante* ה *eſt* לָמָּה, *ut 2. Samuel. 14. v. 31. Jer. 15. v. 18. Pſal. 49. v. 6; & bis ante* א, *1. Samuel. 28. v. 15, 2. Sam. 2. v. 22.* Huc ſpectant בַּמָּה, בַּמֶּה, בַּמֶּה, *in quo*,

quo, כַּמָּה & כַּמָּה *quot, tot.* Sic מְאוּמָה *aliquid, quicquam.* אַלְמוֹנִי, פְּלוֹנִי, *idem sunt, quod ὁ δεῖνα Græcis.* Usurpatur & עֶצֶם in singulari, pro *ille, ipse, ipsemet, Gen. 7, 13. Exod. 24. v. 10. Frequentius autem ap. Rabb.*

Quomodo hæc Pronomina, tàm affixa quàm separata, componantur etiam aliquando cum Particulis vel Literis consignificativis, & sic flectantur in Casus, V. inf. Reg. 50.

CAPUT V.

De

VERBO,

in quo consideranda veniunt

CONJUGATIONES ET TEMPORA.

SECTIO I.

De

Conjugationibus.

REG. XXI. De Conjugat. in genere.

Conjugationes sunt IV, singulæ duplicem habentes formam, Activam & Passivam; præter quartam, quæ unam habet formam reciprocam. Verba Neutra seu *Intransitiva* carent Passivo.

Conjugationis cujusque formam & characteristicam innuit Præteritum ejus: Præterita autem omnia formantur à Præterito primæ Conjugationis, tanquam à communi Radice, per certos characteres (conjugationem quamque signantes, *de quibus mox inf. in singulis Conjug.*) & proprias punctationum formas.

In genere autem, qualis character & punctatio cuique Præterito sint propria, id innuunt ipsa Conjugationum Nomina, nimirum primæ Conjugationis nomen & forma Acti-

va

CO

I

1. Comm.	2. Fœ
פקדנו	קדתן
כפקדנו	פקדתן
פקדנו	רתן
פקדנו	רתן
[illegible]	[illegible]



Tempora Conjugationum sunt, Præteritum, Futuri

nimirum primæ Conjugationis nomen & forma Acti-

va

va est *Pa-al* seu Kal, Passiva *Niph-al;* secundæ Conjugationis nomen & forma Activa est *Pi-el;* Passiva, *Py-al*: tertiæ Conjugationis nomen & forma Activa est *Hiph-il;* Passiva, *Hoph-al:* quartæ Conjug. forma est *Hithpa-el.* Quæ Nomina ex antiquo Paradigmate פָּעַל adhuc servantur, quamvis nunc propter anomaliam illius Verbi, פָּקַד sit substitutum, cujus hic exhibetur conjugandi PARADIGMA.

Nota. (1). Paucissima Verba in omnibus Conjug. in usu sunt, pleraque in pluribus, quædam in unâ tantùm.

(2). Interdum Verbum, in eâ Conjugatione, in quâ usitatum esse incipit, assumit significationem simplicem conjugationis Kal, ut פִּלֵּל *judicavit*, הִלְבִּין *albus fuit.*

(3). Conjugationes derivatæ sæpè prorsus aliam significationem à prima obtinent, & quandoque planè contrariam; ut הָלַל *insanivit*, in Piel, Pyal & Hithp. *laudavit*, in Hiphil, *splenduit.*

(4). Verba Perfecta, quoties secundam & tertiam Radicalem geminant, significationis diminutionem innuunt; ut à שָׁחֹר *niger*, fit שְׁחַרְחֹרֶת *subnigra*: primam verò & secundam geminantia, significationem augent; ut *Psal.45.v.3.* יָפְיָפִיתָ *valdè pulcher es, Jes.17,11.* תְּשַׂגְשֵׂגִי *probè adolescere facies*, (*Futur. Piel à Radic.* שׂגא, *conf. Reg. 25. Memb. III. Num. 4.* Nulla autem perfecta & primitiva Radix reperitur, cujus prima & tertia litera sit eadem.

(5). Verba impersonalia exprimuntur interdum per primam, sec. vel tertiam personam, modò in singulari, modò in Plur. modò in Activo, modò in Passivo; frequentissimè verò per Conjug. Niphal; ut נֶאֱמַר *dicitur*, man sagt.

SECTIO II.

De Temporibus.

REG. XXII. De Temporibus in genere.

Tempora Conjugationum sunt, Præteritum, Futurum, Imperati-

perativus, Infinitivus, Participia (α) Benoni seu Præsens, (β) Pahul seu Præterit. In his observanda sunt tria; (1) Formatio, (2) Flexio seu conjugandi modus, (3) Significatio.

Memb. I. Formantur singulæ Conjugationis Tempora, à singulæ Conjug. Præterito; partim ita mutatis punctis, ceu in Paradigmate ostenditur, partim præfixâ aliquâ servili characteristica Temporis, *(quæ in quibusdam non differt à Characteristica Conjugationis.)* Sunt autem characteristicæ (1) Temporis Futuri, literæ אֵיתָן; (2) Imperativi & Infinitivi, (exceptô *Kal* & *Piel*), Character est litera ה; (3) Participii, (exceptô *Kal* & *Niphal*) character est litera מ. *Puncta qualia habeant hæ serviles characteristicæ præformativæ, & post eas primæ Radicales, conf. Reg. 14. & ipsum Paradigma Conj. quod hîc pro Regula est. (Atque his saltem observatis, nihil opus est deductione Futuri ab Infinitivo; siquidem modò dicta nihilominùs tenenda sunt).*

Nota hîc, de concursu characteristicarum Conjugationis & Temporis. Litera characteristica Temporis excludit literam characteristicam Conjugationis, ejusque assumit punctum; quod fit (α) *in Futuro, Imperativo & Infinit. Niphal, in quibus proinde prima Radicalis sumit Dagesch; ut Fut.* אֶפָּקֵד *pro* אֶנְפָּקֵד, *Imper. & Infin.* הִפָּקֵד *pro* הִנְפָּקֵד. (β) *In Futuro & Participio Hiphil & Hophal; ut* אַפְקִיד *pro* אֲהַפְקִיד, מָפְקָד *pro* מְהָפְקָד, *& sic in aliis ibid. temporibus.* (γ) *In Futuro & Participio Hithpaël, de quâ Conjugatione tamen notandum, quod non totus character* הִתְ *excludatur à characteristica Temporis, sed tantùm lit.* ה, *ut* אֶתְפַּקֵּד *pro* אֶהִתְפַּקֵּד, מִתְפַּקֵּד *pro* מְהִתְפַּקֵּד *& sic porrò). Pauca tamen è prima radicali* י, *Chaldæorum more, simul retinere characteristicam Conjugationis & Temporis, ut* יְהוֹשִׁיעַ *servabit, Ps. 116. v. 6. & 1. Sam. 17, 47. pro* יוֹשִׁיעַ, יְהוֹדוּךָ *celebrabunt te, Psal. 45. v. 18.* יְהֵילִילוּ *ululabunt, Jes. 52. v. 5. Vid. Reg. 37. Memb. IV; quod unum insuper formæ perfectæ imitatur* מְהֻקְצָעוֹת *angulata, Ezech. 46, 22. pro* מֻקְצָעוֹת *vel* מֻק *Partic. Hoph.*

Memb.

Memb. II. Flectuntur (vel conjugantur), tùm in Numeros, tùm in Genera & Personas; fitque flexio illa, in omnibùs reliquis Conjugationibus, eôdem ferè modô, quo in primâ; (*ut quasi una tantum conjugatio Hebræorum videri meritò queat*), nimirum

(1) *In Præteritò, (quod à tertia Persona, utpote Radice incipit)*, fit flexio per literas afformativas, *in quaque Persona è Pronomin. personalibus decurtatas*, (*scil. 3t. fœm. sing.* ה״, *ex* הִיא; *secunda pers.* תָּ & תְּ, *ex* אַתָּה & אַתְּ; *prima pers.* תִּי *ex* אֲנִי: *tertia plur: nota est* וּ; *secunda pers.* תֶּם, תֶּן, *est ex* אַתֶּם, אַתֶּן, *pr. pl.* נוּ *est ex* אֲנַחְנוּ). *Conf. Paradigma.* Ubi insuper notandum, quod in secunda Masc. Sing. תָּ, interdum ה redeat (*potiùs quàm redundet paragogicè*), *ex integro Pronomine* אַתָּה; ut בָּגַדְתָּה *prævaricatus es*, *Malach. 2. v. 14.* נָתַתָּה *Gen. 3. v. 12.* סְפַרְתָּה, *Psal. 56. v. 9.* הֶעֱמַדְתָּה *constituisti*, *Psal. 30. v. 8.* Sic כּוֹנַנְתָּה (*quod est pro* כּוֹנַנְתָּ *sec. Reg. 41. Memb. III.*)

(2) *In Futuro (quod non parem à tertiâ personâ incipiendi necessitatem infert, quam Præteritum ob Radicis originem)*, fit flexio per præformativas אֵתָין, (*quas etiam characteristicas ejus docuit praced. M. I.*) & afformativas יוּנָה, *pariter in quâque personâ è Pronomin. Personalibus decurtatas, ut patet in Paradigm.*

(3) *In Imperativo, (qui circa rationem aliis dicitur Futurum primum)*, itidem fit flexio per easdem literas afformativas יוּנָה.

Nota, de utriusque tàm Futuri quàm Imperativi afformativâ נָה, quod interdum abjiciat suum ה״; ut קְרֶאןָ *vocate*, *Ruth. 1. v. 20.* תָּבֹאןָ *venient*, *Gen. 30, 38.* תִּמְצֶאןָ *invenient*, *Deut. 31. v. 21.* תִּהְיֶיןָ *Gen. 26. v. ult.* תַּשְׁקֶיןָ *Gen. 19. v. 33.* תִּלְבַּשְׁןָ *2. Sam. 13. v. 18.* תִּשְׁתַּחֲוֶיןָ *Gen. 37. v. 7.* תִּזְכֹּרְןָ *Ezech. 3. v. 20.* Ubi & ־ sub ן interdum simul perit; ut קְרֶאןָ *vocate*, *Exod. 2. v. 20.* שְׁמַעַןְ *Gen. 4. v. 23. pro* שְׁמַעְנָה, (*veniente sub* ע - *furtivo pro* :, *sec. Reg. 2.*)

(4) *Participia* non tantùm flectuntur, secundùm Declinationes

tiones Nominum in utroque Genere, (*de quo conf. Reg. 19. Memb. VII*). ſed etiam moventur, inſtar Nominum, in Genus, promiſcuè ferè vel in ָה, vel in ֶת, (præcipuè in Benoni Kal, nunquam in Præterito Pahul), aut propter Gutturalem in ַת; utrobique (*in Declinatione & Motione*), ֵ ultimô manente, (*ſcil. in Participio Niphal, Pual & Hophal, ubi id occurrit*), at ֵ (*ut & ֵ in Partic. Pahul*) in: tranſeunte, (*conf. de utroque Paradigma Conj.*) Frequenter tamen ֵ utrobique manet; ut בֹּגֵדָה *perditè agens, Jerem. 3. v. 7.* יוֹלֵדָה *Parturiens, Micha 5. v. 3.* נֹטֵרָה *cuſtodiens, Cant. 1. v. 6.* מְשַׁכֵּלָה *abortiens, Exod. 23. v. 26.* Sic רוֹמֵמָה *excelſa,* שׁוֹמֵמָה *deſolans,* סֹרֵרָה *refractaria, Hoſe. 4. v. 16.* Sic in flexione in Numerum, שׁוֹמֵמִים, תּוֹפֵפוֹת, *Conf. Reg. 46. Memb. III.* Cum ה paragog. eſt בֹּעֵרָה *exardeſcens, Hoſe. 7. v. 5.* at בֹּעֵרָה *Jeſ. 34. v. 9.* pro בֹּעֵרָה habet ה fœmin, quod indicat Accentus in ult.

De mutatione Punctorum in omnibus his Temporibus ob Affixa, aut* ה *paragog. agetur Reg. 48. Participia autem in Punctorum mutatione ſequuntur Nomina, quam vid. Reg. 46.

Memb. III. *Significatio* (1) *Præteriti*, includit Imperfectum, Perfectum & Plusquamperfectum; cumque indicatur actus continuus, etiam Præſens. (2) *Futurum* in ſententiis generalibus, nec non actu continuo, ſæpè includit & Præſens & Perfectum, (imprimis ſi præcedat Perfectum), rariùs & Plusquamperfectum; frequentiſſimè etiam venit pro Imperativo. (3) *Imperativus* affirmativè tantùm uſurpatur, & pro eo ſæpè Futurum; præcepta autem negativa fiunt per Futurum cum particula אַל *ne.* (4) *Infinitivus* præter ordinariam ſignificationem, ſæpè etiam explicandus eſt, ut præcedens aut ſequens verbum; ut *Eccleſ. 8. v. 9.* רָאִיתִי וְנָתוֹן אֶת־לִבִּי *vidi* (illa omnia) *& dedi cor meum.* Exhibet quoque Infinitivus Gerundia, præfixis ipſi literis בכלם. *Conf. Reg. 18. Memb. IX.* Sæpè etiam nominaſcit, eſtque vice Nominum. (5) *Participium Benoni* ſeu Præſens, exprimit Præſens Verbi; ut יוֹדֵעַ אֲנִי *ſcio*

ſcio ego: verbum ſubſtantivum verò היה, tunc non additur, ut עַבְדִּי אָתָּה *ſervus meus* (es) *tu.* יִרְאַת יְהוָה רֵאשִׁית חָכְמָה *timor Domini initium* (eſt) *ſapientiæ.* Bis tamen reperitur additum, ut מַה הוֶֹה לָאָדָם *quid ſit homini? Eccl. 2,22.* וְאַתָּה הוֶֹה לָהֶם לְמֶלֶךְ *& tu ſis ipſis in Regem, Nehem. 6.v.6.* Quandoque etiam Præſens exprimit Futurum Participii Activi; & contrà, Futurum interdum explicandum eſt per Participium, (*quemadmodum etiam in Arabiſmo frequens eſt*), imprimis ſi Præcedat Participium de eôdem loquens, de quo Futurum, *conf. loca, Jeſ. 5. v. 23. & v. 8. Pſal. 49. v. 6.* Quandoque etiam adhibetur Præſens pro Perfecto & Imperfecto: Sæpè etiam nominaſcit. (6) *Participium* paſſivum ſeu *Pabul,* notat paſſionem præteritam adhuc durantem; ut פָּקוּד *viſitatus, qui adhuc viſitatur*: interdum & activè ſumitur, & tunc nominaſcit; ut שָׁכוּן *habitans,* יָקוּשׁ *auceps,* עָצוּם *fortis.* Forma fœminina ת.. hîc non reperitur. Oritur autem non niſi ab Activis in prima Conjug.

Nota. Frequens inſuper eſt permutatio Temporum, Imperativi pro Futuro, Præteriti pro Futuro, & contrà; præcipuè ob ו converſivum, & quandoque ſine illo: interdum etiam per particulam אָז *tunc;* ut אָז יָשִׁיר *tunc cantavit* (Moſes), *Exod. 15. v. 1.* Sic *Deut. 14. v. 41. 1. Reg. 8. v. 1. & c. 9. v. 11. & c. 11. v. 8. & c. 16. v. 21. 2. Reg. 8, 22. & 15. v. 16.* In continuatâ etiam ſententiâ, ſequens Tempus ſæpè imitatur rationem præcedentis; ut שְׁמֹר וְשָׁמַעְתָּ *cuſtodi & audi, Deut. 12. v. 28.*

SECTIO III.

DE

Conjugationibus & Temporibus in ſpecie.

REG. XXIII. De Conjugat. I. Activa Kal.

Memb. I. Character primæ Conjug. Activæ, eſt carere omni charactere; unde & *Kal* ſeu *lenis* ſive *levis* dicitur, tàm

quoad formam, quàm quoad significationem. *(Punctorum verò ordinariam variationem per Tempora, Genera, Personas & Numerum, commodiùs ipsum Paradigma Conjug. monstrabit, quàm si novæ de iis multiplicentur Regulæ, memoriam potius turbantes quàm juvantes).*

Memb. II. Significatio primæ Conjug. Kal, uti nuda & simplex, sic vel Activa (seu *Transitiva*) est, vel Neutralis, (seu *Intransitiva*).

Memb. III. Speciales Temporum formæ,

(1). *In Præterito*, (α) quædam in tertia Singulari, pro - habent .., quædam etiam utrôque modò; ut אָהֵב & אָהַב, reliquæ Personæ in his communem rursus sequuntur analogiam; ut חָפֵץ, חָפַצְתָּ, חָפְצוּ; *(quod verò retractô accentu redeat .., ut* חָפֵצוּ, שָׁמֵעוּ *2. Reg. 17. v. 14. V. sup. Reg. 10. Memb. II. 3.)* at tertiâ Radicali existente א, retinetur illud .., etiam ante ת & נ Præteriti; ut מָלֵאתָ, מָלֵאנִי: *exceptò* יְרֵאתֶם *timetis, Jos. 4. v. 24.* à יָרֵא.

(β) Pauca etiam pro - in eadem tertia singulari Præteriti habent Cholem; ut יָכֹל, יָגֹר, קָטֹן, יָקֹשׁ; quod Cholem ante ו & ה, analogicè in Schva mutatur; ut יָכְלוּ, יָכְלָה; ante ת & נ vero Cholem illud, retinens quidem Accentum *(licet non pausantem)* manet, ut יָכֹלְתִּי *Psal. 40. v. 13.* יָקֹשְׁתִּי *Jer. 50. v. 24.* יָגֹרְתִּי *metui, Job. 3. v. 25.* at amittens accentum, mutatur in - *chatuph*; ut וְיָכָלְתָּ, *Exod. 18. v. 23. (conf. Reg. 10. Memb. III).* יְכָלְתִּיו *Psal. 13. v. 5. prævalui ei*; sic יְכָלְתֶּם, יְכָלְתֶּן. *Verum in pausa etiam Schva (è Cholem) in* ו *redire*, ut יָכֹלוּ, *constat è Reg. 10. Memb. II.* In paucis - & ו promiscuè reperitur, ut שָׁכֹל & שָׁכַל: (atque hæc variatio sic etiam in Verbis anomalis sæpè contingit, eorumque anomaliam non rarò mutat, quod probe notandum). *Omnes autem illæ formæ .. Cholem, simul occurrunt, Exod. 40. v. 35.*

(γ) Singularia insuper sunt in Præterito, שָׁפָט *judicavit, 1. Sam. 7. v. 17,* pro - ; וְשַׁבְתִּי *& habitabo, Psal. 23. v. 6.* pro וְיָשַׁבְתִּי, *(quòd*

(*quod tamen quidam à* שׁוּב *deductum malunt*); צָקוּן *effuderunt*, *Jes. 26. v. 16. cum* ן *paragog. pro* יָצְקוּ; רד *declinavit, Jud. 19. v. 11. pro* יָרַד; קח *accepit, Ezech. 17. v. 5. pro* לָקַח; *unde* קָחָם *accepit eos*, *Hos. 11. v. 13.* נָזְלוּ *defluxerunt*, *Jes. 64. v. 2. cum Dagesch euphonico, pro* נָזְלוּ, *à* נָזַל; נָשַׁתָּה *defecit*, *Jes. 41. v. 17. pro* נָשְׁתָה, *retracto accentu*, & *hinc - in - producto*, *sec. Reg. 10. Memb. II. num. 3. cum Dagesch. Euphonico*. Porrò Chirek interdum habent pro -, primæ & secundæ personæ Præteriti; ut יְלִדְתִּי pro יָלַדְתִּי; sic שְׁאִלְתִּי; יְרִשְׁתֶּם; sæpiùs ante affixa, aut præfixô ו conversivô, non solùm in Kal, sed & aliis conjugat. ut הִשְׁלַכְתִּיהוּ, הִשְׁאִלְתִּיהוּ, יְלִדְתִּיךָ; וְהִתְגַּדִּלְתִּי & *magnificabo me*, וְהִתְקַדִּשְׁתִּי & *sanctum declarabo, Ez. 38. v. 23.* unde וְהִתְקַדִּשְׁתֶּם *Levit. 11. v. 34.* Sic à Radic. פּוּשׁ, וּפִשְׁתֶּם & *crescetis, Malach. 4. pro* וּפַשְׁתֶּם. Pro eodem Chirek, interdum - aut ⁻ venit; ut שְׁאֶלְתֶּם *rogastis*. *De* שְׁפָכָה *pro* שָׁפְכוּ *conf. Reg. 44. lit. ε. De* א *paragog. in* הָלְכוּא *Jes. 10. v. 24.* נָשׂוּא *Ps. 139. & simil. conf. Reg. 16. Memb. I.*

(2). *In Futuro*, (*ubi* א *præformativa habet* -:), & *Imperativo Kal*, (α) si secunda vel tertia Radicalis sit Gutturalis, aut Verbum sit Neutrum, pro Cholem (*illa secunda Radicalis*) habet Pathach; ut אֶשְׁכַּב, צְעָקָה, שְׁאַל: nisi quod ante tertias radicales א & ה, alia sit ratio, (*de quâ V. Reg. 32. & 33.*) *De apocope literæ* ה *à terminatione* נָה, *V. Reg. 22. Memb. II.*

(β) Singularia hîc insuper sunt in Futuro, seqq. תַּעֲבוּרִי *Ruth. 2. v. 8. pro* תַּעַבְרִי; וָאֲנוּשָׁה & *ægritudine afficiar*, *Psal. 69. v. 21. pro* וָאֶאֱנָשָׁה, & *hoc pro* וָאֶאֱנֹשׁ, (*quiescente implicitè* א *radicali*, *sec. Regul. 5.* & ו *pro* : *retentò ante* ה *paragog. conf. Reg. 48. Memb. III. Annot.*) תָעָבְדֵם *colito ea*, *Exod. 20. v. 4.* & *23. v. 24. Deut. 5. v. 9. pro* תַּעַבְדֵם: sic וְנָעָבְדֵם & *colimus ea*, *Deut. 13. v. 3. pro* וְנַעַבְדֵם; תְּאֵהֲבוּ *amabitis*, *Proverb. 1. v. 22. pro* תֶּאֱהָבוּ, *aut foret ex Piel, pro* תְּאַהֲבוּ; תִּשְׁמוּרֵם *custodietis eos*, *Proverb. 14. v. 3. pro* תִּשְׁמְרֵם; יִשְׁפּוּטוּ *judicabunt*, *Exod. 18. v. 26. pro* יִשְׁפְּטוּ, *redeunte ob accentum* ו *pro* (:). תִּגְבְּהֶינָה *extollent se. f. pro* תִּגְבַּהְנָה *Ezech. 16. v. 50.* *De* תַּעֲקֹדְנָה *pro* תַּעֲקֹדְנָה *V. Regul. 43. lit. β.* Quædam hîc habent - citra pausæ (vel retracti accentus) rationem; ut

ut תְּאֶהָבוּן *diligitis, Psal.4.v.3.* תִּשְׁמָעוּן *Auditote, Deut.1.v.17.* Pauca cum affixis habent Dagesch euphonicum; ut וָאֶכְּרֶהָ *& comparavi eam, Hos.3 v.2. ab* אֶכְרֶה, *(abjectâ tert. Radicali* ה, *voce a fine crescente, sec. Reg.34)*, sic יִקְרֵךְ *obveniet tibi, 1. Sam.28.v.10. à* יִקְרֶה. *De forma* אֶשְׁקְיֵהּ *V. Reg.44, lit.* μ. *De* תִּדְבָּקִין, יִקְצְרוּן, *& simil. literam parag. habentibus, V. Reg.48. Memb. I. Ann. 1. & 3. Caeterùm de formis Futurorum Kal,* יֹאמַר *pro* יֶאֱמֹר, יֹכַל, אֹהַב & אֹבַד, תֹּאסְפוּ, אֹסְפָה, *& similibus à primâ Radicali* א, *V. Anomaliam Gutturalium, Reg.30. Memb. II. num. 1. De formis Futuri* יִקְרָאֵךְ, תִּהְלֵךְ *& similibus, V. Reg.44. lit. ε. & θ. De formis* אֵצַל, אֵחַר, תֵּזְלְ, תֵּצַל, *conf. Reg.5. de crasi Schvajim, & Reg.30. Memb. II. n.1. fine.*

(γ) Singularia insuper nonnulla in Imperativo, ante terminationes ּ & ִי, talem habent transpositionem & mutationem vocalium, qualem ante suffixa; *de quo V. Reg.48. Memb. IV. Ann. fine; ut* מָשְׁכוּ *trahite, Ezech.32.v.20. pro* מִשְׁכוּ; קָרְחִי *glabrate, Mich. 1.v.16. pro* קִרְחִי. *Singulari anomaliâ* ִ *habet pro* ֵ, *Imperativus* סְעָד *fulci te, Jud.19.v.5.& 8. cum accentu servo.*

(δ). *Infinitivus Kal* sub prima Radicali interdum habet ָ, ut מָאוֹס; præcipuè in Verbi reduplicatione, ut אָמֹר תֹּאמַר *dicendo dicet;* & cum notatur actus perpetuus; ut מָאוֹס, בָּחוֹר *spernere, eligere, Jes.7.v.15. Hinc Infinitivus* יָסֹר *pro* יַסֵּר *castigando, Psal. 118. v. 18. (qui aliis est Infinitivus Piel). Singularis est Infinitivus Kal,* לְדָרְיֹשׁ *ad inquirendum, Esr. 10. v. 16. pro* לִדְרוֹשׁ, *(cui non reperitur simile).* לְיִסּוֹר *ad statuendum, 2. Chron.31. v.7. (Dagesch posito post Chirek magnum, quod aliàs rarissimum, apud Rabb. usitatissimum in his talibus est).* ה paragogicum verò Infinitivo Kal, non nisi præfixo ל vel כ, addi solet, aut certè rarissimè, ne confundatur cum Nominibus; ut לְחֶמְלָה, לְמָשְׁחָה, *conf. Regul. 48. Memb. IV. Annot. (a). Quomodo idem* ה *paragogicum etiam in* ת *mutetur in hoc Infin. V. Reg. 16. Memb. II. num. 4.*

Verba

Verba Neutra autem in hoc Infinitivo interdum etiam habent - ſub ſecunda Radicali; ut שְׁכַב. Alias quæ in Imperativo habuerint -, hic conſtanter retinent ׳, ut שְׁלַח, שְׁמַע.

(4). *Participium Præſens* ſub primâ Radicali interdum habet ∙ pro cholem, imprimis, quando nominaſcit, ut שָׁלֵם; & tunc ex illâ formâ etiam fit flexio in Genus & Numerum, Tſere manente, - in : transeunte; ut à שָׁלֵם, שְׁלֵמָה, שְׁלֵמִים, שְׁלֵמוֹת אָבֵל, אֲבֵלָה, אֲבֵלִים.

Singularia hic ſunt תּוֹמִיךְ *ſuſtentans*, *Pſal. 16. v. 5. pro* תּוֹמֵךְ; יוֹסִף *addens*, *Jeſ. 29. v. 14. pro* יוֹסֵף; ſic etiam אֹסִפְךָ *colligens te*; *2. Reg. 22. v. 20. & 2. Chron. 34. v. 28; ſed pluraliter* יוֹסְפִים *Deut. 5, 25.* אֹבַד *periens vel perditus*, *Deut. 32. v. 28. pro* אֹבֵד, *quod ſtatui constructo à quibusdam tribuitur.* Reperitur & Fœminina forma ...ת contracta in ..ת; unde amplius contractas formas יֹלֶדֶת *pro* יֹלֵדֶת, *& ſic* שֹׁכַבְתִּי, אֹכַבְתִּי *conf. Reg. 44. lit. λ. Denique de - pro .. ante Gutturalem retracto, ut* נֹטַע *pro* נֹטֵעַ, *conf. Reg. 2. Memb. I, lit. β.*

REG. XXIV. De Conjug. I. Paſſ. NIPHAL.

Memb. I. *Character* primæ conjugationis paſſ. Niphal eſt Litera נ, *cum Chirek ex concurſu Schvajim*, *ſec. Reg. 14. & 3. (vel ſec. Reg. 30. Memb. II. 2. β)*; quamvis deinde præformativæ Futuri literæ אִיתָן ut & ה Imperativi ac Infinitivi, *(ceu characteriſticæ borum Temporum)*, characteriſticam Conjugationis נ denuò extrudant, *(ſec. Reg. 22. Memb. I. Nota)*; ſervando tamen Chirek iſtud, *(præter* א *in futuro, de quo inf. Memb. III)*, & ſic primæ radicali imprimendo Dageſch forte: *reliqua puncta rectiſſimè docebit Paradigma Conjug. ut & varias præformativarum hujus Conj. punctationes in anomalis, oſtendet inf. totum Cap. VI.*

Memb. II. *Significat* ordinariè paſſionem ab alio, rariùs à ſe ipſo, illatam, adeoque reciprocam; ut נִשְׁמַר *cuſtoditus ſibi eſt*, *i. e. cavit ſibi.* Oritur autem Niphal à ſolis Activis, Quædam in Niphal habent ſignificationem deponentalem La-

L 3 tinorum,

tinorum, ut נִשְׁבַּע *juravit*, נִשְׁעַן *incubuit*: quædam sunt frequentativa, ut נִדְבְּרוּ *assiduè locuti sunt*, *Malach.3.v.16.* Quædam planè diversam à Kal habent significationem. Sæpè etiam usurpatur impersonaliter.

Memb. III. Speciales Temporum formæ;

(1). *In Præterito*, pauca pro - sub secundâ radicali habent - (◐) alia ו; ut נָמֵס *liquefit* pro נִמְסַס, נִמּוֹל pro נִמַּל *circumcisus est*, *Gen.17,26.* (*sec. Reg.38. de* נ); *sic in plurali* נִמֹּלוּ *circumcisi sunt*, *Gen.17,27.* נֶהְפּוֹךְ *conversum est*, *Esth.9.v.1. pro* נֶהְפַּךְ *sec. anom. Gutturalium*, Reg 30. Sic וְנֵעְתּוֹר & *exoratus est*, *1. Chron.5.v.20.* וְנַחְתּוֹם & *obsignata est*, *Esth.8.v.8.*

Huc pertinent נָגֹזּוּ *tonsi fuerunt*, *Nah.1.v.12. pro* נָגַזּוּ *è* . . . *sec. anomaliam Reg.41.* *Sic* וְנָגֹלּוּ, וְנָקֹטּוּ, *V. ibid. Annot. 1. lit.* β. *n.2.* *Singulare hic est* וְנֹאחֲזוּ pro וְנֶאֱחֲזוּ, *de quo conf. Reg.30. Memb. II. n.1. De* נִגְאֲלוּ, *V. Reg.43. lit.* β. *De* וְנִשְׁכַּחַת, & *similibus* ת *pro* ה *afformativa Generis habentibus*, *V. Reg.35.*

(2). *In Futuro*, (α) Præformativa א ordinariè quidem habet ֶ (*pro* : *communi servilium puncto*); ut אֶפָּקֵד pro אִנְפָּקֵד, (*conf. Reg. 22. Memb. I. Notâ*): interdum tamen pro ֶ retinet Chirek, *per alternationem euphon. sec. Reg.44.* ut אִשָּׁבֵעַ, אִדָּרֵשׁ, אִוָּשַׁע, אִוָּרֵשׁ: *sic cùm* ה *paragog.* אִמָּלְאָה *Ezech.26.v.2.* אִכָּבְדָה *Exod.14.v.17.* *Perpetuò autem Chirek illud Futuri Niphal obtinet sub* א, *cùm prima Radicalis est* י; *de quo V. Reg.37. Annot.3.* (β) Pro .. sub secundâ Radicali, frequenter est -; ut וַיִּנָּפַשׁ, *Exod.31.v.17.* præcipuè ob Gutturalem vel ר, ut תִּשָּׁבֵר *confringêris*, וַיִּוָּעַץ & *consilium iniit*, *1. Reg.12.v.6. pro* וַיִּוָּעֵץ, *sec. Reg.37. Annot.3.* & tunc ferè semper ante נָה afformativum; ut תִּפָּתַחְנָה *aperientur*, תִּזָּכַרְנָה *commemorabuntur*; sic sæpè ante non Gutturales, idem obtinet - ante נָה; ut תֵּאָכַלְנָה, תִּשָּׁבַרְנָה, תִּרָמַסְנָה. Speciatim in אֶכָּבֵד *honorabor*, *Hagg.1.v.8. deficit* ה *paragogicum*, *pro* אֶכָּבְדָה. In duobus deficit Dagesch; ut תֵּאָמַנָה *nutrientur*, *Jes. 60. v. 4.* *pro* תֵּאָמַנְּנָה vel תֵּאָמַנָּה; *sic* תֵּעָגֵנָה *tardabitis*, *Ruth. 1. v. 13.* *pro* תֵּעָגֵנָּה *vel* תֵּעָגַנְנָה.

(3). *In*

(3). *In Imperativo Niphal, singularis anomalia quibusdam habetur* נִקָּבְצוּ *congregate vos, Joel.3.v.16. pro* הִקָּבְצוּ; *alii tamen idem per Præteritum regularis formæ explicant,* Speciatim de Imperativo Niphal notandum, quod tantùm reperiatur in Verbis reciprocæ significationis: pure enim Passiva non minùs carent hôc Imperativô, ac Pyal & Hophal, *de quo conf. Reg.26. Memb. II.*

(4). *In Infinitivo* Niphal, pro ·· sub secunda Radicali interdum reperitur Cholem, imprimis cùm subjungitur Verbum regens; ut הֵאָסֹף תֵּאָסֵף *congregando congregetur, 2.Sam.17, 11.* Sic הֵאָכֹל *comedendo, Lev.7,18.* הִנָּתֹן *dando, Jer.32, 4. & cap. 38. v.3.* atque hujus terminationis quædam Characteristicam & formam in hôc Infinitivo resumunt è Præterito, præsertim ante Verbum regens, ut נִלְחֹם נִלְחַם *pugnando pugnavit, Jud. 11. v. 25.* Sic נִשְׁלֹחַ *mittendo; Esth. 3. v.13.* נִכְסֹף *desiderando, Gen. 31, 30.* נִשְׁאֹל *postulando, 1.Sam.20,28.* נִגּוֹף (*pro* הִנָּגֵף) *percutiendo, Jud. 20,39. conf. 1. Sam. 2,27. 2. Sam. 1, 6. Hos. 10, 15. In hunc modum, 2. Sam. 6. v. 20.* כְּהִגָּלוֹת נִגְלוֹת (*sec. retegi retegendo*), *turbatam formam habet, sec. iratos exprobrantis affectus.* Ex eadem forma Cholem, hæc duo singularia sunt, כְּהִנָּדֹף *secundum propelli, Psal. 68. v. 3. pro* כְּהִנָּדֵף; הַאִדָּרֹשׁ *an consulendo, Ezech. 14. v. 3. pro* הֲהִדָּרֹשׁ *mutatâ characteristicâ Infinitivi* ה *in* א. *Conf. insuper singularia tertiæ Radicalis* ה, *in Niphal Imperat.* Rarissime hîc compensatur exclusum Dagesch, per · locô ··; ut בְּהָרֵג *in occidendo, Ezech. 26. v. 15. pro* בְּהֵהָרֵג; הֵעָשׂוֹת *pro* הֵעָשׂוֹת. Ordinarie verò per ··, בֵּעָטֵף (*ut habent probatiores Codices, aliàs Venetus & Münsterianus, legunt* בְּעָטֵף *Hutterianus* בְּעָטֵף) *in deficiendo, Thren. 2. v. 11. pro* בְּהֵעָטֵף, *conf. Reg. 18. Memb. VIII. n. 2.* Denique characteristica litera ה octies in hoc Infinitivo abjicitur post כלב; ut בִּכָּשֵׁל pro בְּהִכָּשְׁלוֹ, *reliqua Exempla V. Reg. 18. Memb. VIII. num. 2.*

(5). *In Participio* Niphal, pro · sub secunda Radicali rariùs est · vel Cholem, ut נֶחְתָּם *obsignatum, Esth. 8. 8.* נִמֹּלִים *circumcisi, Gen. 34, 22. pro* נִמָּלִים. Significationem verò, (*sec. Sixt. Amam. in Reg. Text,*

Text. p. 81), Participium hoc ferè habet, qualem apud Latinos Nomina in *bilis*, vel *dus*; ut נִלְעָג *subsannabilis*. Singulare hic est וְנֵאשְׁאַר אֲנִי *& residuus sum ego*, *Ezech. 9. v. 8. cum* א *epenthetico, & -pro -, pro regulari* נִשְׁאַר. Item נֶאְדָּרִי *magnificata est* (*scil. dextra tua*), *Exod. 15. v. 6. pro* נֶאְדָּרָה; (*quamvis alii id habeant pro* י *parag. at sic discreparet genus*).

REG. XXV. De Conjugatione secundâ Activâ, PIEL.

Memb. I. *Character* Conjugationis secundæ tàm Activæ quàm Passivæ, est idem ubique, scil. Dagesch in mediâ radicali, unde & Conjugatio gravis dicitur. *Dagesch autem illud, à Gutturalibus exclusum, quando compensetur, aut negligatur, conf. Reg. VII. Memb.* III. (*Punctorum variationem ipsum Paradigma pro Regula docebit*).

Memb. II. *Significatio* hujus Conjugationis, (α) à Verbis Neutris est Activa; ut יָשַׁר *rectus fuit*, יִשֵּׁר *rectificavit*. (β) Ab Activis est intensiva actionis longioris & gravioris, ut Latinorum frequentativa & desiderativa; ut ab אָכַל *edit*, אִכֵּל *devoravit*. (γ) Declarativa aut permissiva significationis ejus, quæ fuit in Kal; ut טָמֵא *polluit*, טִמֵּא *pollutum declaravit*: interdum etiam ab eâdem plane alia; ut בָּרָא *creavit*, בֵּרֵא *excidit*, גָּאַל *vindicavit*, גֵּאֵל *contaminavit*; vel & contraria, ut חָטָא *peccavit*, חִטֵּא *à peccatis expiavit*; Sic שֵׁרֵשׁ *radices egit, & radices evulsit*. Neutralis verò significatio est rarissima in hâc Conjug. ut רִקֵּד *saliit*, הִלֵּךְ *idem*.

Memb. III. Speciales Temporum formæ,

(1). *In Præterito & Futurô* Piel, (α) pro ·· sub secunda Radicali, interdum venit -, maxime cùm secunda vel tertia Radicalis est Gutturalis aut ר; ut שִׁבַּר *fregit*, שִׁלַּח *misit*, אִבַּד *perdidit*; יְגַלַּח *radet*, *Lev. 14. v. 9.* quod perpetuo in hoc Præterito fit ante Makkaph; & usitatissime ante afformativam Futuri נָה; ut לִמַּד־דַּעַת *docuit scientiam*; sic תְּבַקַּעְנָה. (β) Tria pro ·· sæpè habent -;

ut

ut דִּבֶּר *locutus est*, כִּבֵּס *lavit*, כִּפֶּר *expiavit*: sic קִדֵּשׁ *ter reperitur cum .. & retracto accentu, ob vicinitatem sequentis Accentus. (De verbo* הִתֵּל, *quod in toto Piel, exclusò Dagesch, - pro Chirek habeat, & ּ pro -, dictum est in doctr. de Dagesch, Reg. 7. Memb. II)*. (γ) Quædam ejiciunt Dagesch characteristicum hujus conjugationis, compensando illud per Cholem post primam Radicalem, quam Conjugationem vocant *POHEL* vel *POHAL*, ut שׁוֹפְטִי pro שִׁפֵּט; sic שֹׁרֵשׁ & שֵׁרֵשׁ, unde retractô accentu, שֹׁרְשׁוּ *radices egerunt, Jer. 12. v. 2;* זֹרְמוּ *exundarunt, Psal. 77, 18. pro* זִרְמוּ. Ab hâc formâ oriuntur & hæc Futura: תְּאָכְלֵהוּ *consumet eum, Job. 20. v. 26. ex* תְּאֹכֵל *pro* תְּאַכֵּל; יְשָׁדְדֵם *devastabit, Jerem. 5. v. 6. à* יְשֹׁדֵד *pro* יְשַׁדֵּד; יְחָבְרְךָ *an socius erit tibi, (an associabitur tibi), Psal. 94. v. 20. ex* יְחֹבַר *pro* יְחֻבַּר. *Huc etiam referri debent,* יְתָאֳרֵהוּ *formabit ipsum, Jes. 44. v. 13. ex* יְתֹאַר *pro* יְתָאֵר; וַיֶּחָלְקֵם *& divisit eos, 1. Chron. 23. v. 6. & cap. 24. v. 3. à* יְחֹלֵק *pro* יְחַלֵּק; *in quibus ּ chatuph est ex Cholem, & .. pro : sub præform.* י: *(non enim hæc sunt Futura Pyal, ut quibusdam videtur, quandoquidem Futuris Passivis non possunt addi affixa, conf. Reg. 47. Annot. 5).* Eadem forma Cholem pro compensato dagesch, reperitur sic etiam in quibusdam Participiis; ut מְלוֹשְׁנִי *linguâ ledens, Psalm 101. v. 5; (quod habet* י *paragogicum, &* ו *redundans post ּ chatuph), pro* מְלָשְׁנִי; sic לִמְשֹׁפְטִי *judicanti me, Job. 9. v. 15. pro* לִמְשַׁפְּטִי. (δ) Quædam pro Dagesch Characteristico, unam vel alteram Radicis literam geminant, tertiâ radicali ה tunc omissâ, quæ forma dicitur *Quadrilitera, (conf. Reg. 21. Nota 4.); ut* שִׁעֲשַׁע *oblectavit se, à* שָׁעָה; *unde* שִׁעֲשַׁעְתִּי *oblectavi me, Psal. 110. sic* סְחַרְחַר *palpitavit, à* סָחַר; שַׁאֲנַן *(- alternante pro ..) tranquillus fuit, à* שָׁאַן; קַרְקַר *destruxit, à* קִיר: quæ forma tunc sæpè transit à Præterito in reliqua Tempora, ut יְשַׁעַשְׁעוּ *oblectabunt, Ps. 94, 19;* תְּשַׂגְשֵׂגִי *crescere facies, Jes. 17, 11. à* שָׂגָא; יְכַרְסְמֶנָּה *suffodiat eam, Psal. 80. v. 14. à* כָּרַם; עַרְעֵר *nudando, Jer. 51. v. 58. ab* עָרָה; מְתַעְתֵּעַ *errare faciens, Gen. 27. v. 12. (Sed de iis quadri literis, quæ è Radice anomalâ hanc formam habent; ut* מְכַלְכֵּל *à* כּוּל, מְטַלְטֵל *a* טָלַל, מְכַרְכֵּר *à* כָּרַר, לְחַרְחֵר *à* חרר, *conf. Reg. 42. & 36, Memb. V. nota 3. Et Conj. Hithpael).*

Singularia insuper sunt in Præterito & Futuro, אֶחֱרוּ *distulerunt*, *Jud.5.v.28. pro* אִחֲרוּ; יֶחֱמָתְנִי *fovit me*, *Psal.51.v.7.pro* וָאֲאַבֶּדְךָ *ex* יִחֲמַתְנִי; וָאַבֶּדְךָ *& perdam te*, *Ezech.28.v.16.pro* וָאֲאַבֶּדְךָ. אֲסָעֲרֵם *procellabo eos*, *Zach.7.v.14. ex* אֲסַעֵר, (*ubi* א *habet - pro* -). וַיְצַוּוּ *& præceperunt*, *Jud.21.pro* וַיְצַוּוּ, *à* צִוָּה; (*conf.Reg.34*). *Sic pro* ו *habent*, וַיְדַבֵּר *1. Reg.12.* וְקִבֵּל *Esth. 9.* וְחִלְּלוּהָ *& profanabunt eum*, *Ezech.7.pro* וְחִלְּלוּהוּ. *De formis Futuri*, יְבַשְּׁתוּ *pro* יְבַשְּׁתוּ, יְנַגֵּה *pro* יְנַגֵּה, וַיְּרַב *pro* וַיְּרַב, וַיָּחֶל *& exspectavit*, *Gen.8.v.10. pro* וַיְיַחֵל; *& Participii*, מְאַלְּפֵנוּ *pro* מְאַלְּפֵנוּ *& similibus*; *conf. Reg.31. Memb. III. De* מְקַלְלַנִי *maledicens mihi*, *V. Reg. 43. lit.* (*a*). *De* יוֹדַעְתִּי, (*quod quidam huc referunt*, *quasi pro* יִדַּעְתִּי), *notum feci*, *1.Samuel.21.v.2.pro* הוֹדַעְתִּי, *V.Reg.37.Memb.IV. num.2.* *De* תְּדַשְּׁנָה *pro* יְדַשְּׁנָה, *V.Reg.16.Memb.II. De* יְרַדֵּף *pro* יְרַדֵּף *&* יְרַדֵּף, *V. Reg. 43. lit. β. De* יְהַלְּלוּ *pro* יְהַלְּלוּ, *V. Reg. 7. Memb. II. De* תְּאַהֲבִי *V.Reg.23.Memb.III. 2.*

(2). *In Imperativo* Piel, pro - sub secunda Radicali, interdum est -; ut פַּלַּג *divide*, *Psal.55.v 10.* קָרַב *admove*, - *pro* - *ob indagess. Ezech.37.v.17.* כַּתַּר *expecta*, *Job.36.v.12.*

(3). *In Infinitivo* Piel, interdum redit Præteriti forma; ut חִלֵּק *distribuere*, נִאֵץ *irritando*, *pro* נַאֵץ, *2.Sam.12.v.14.* בֵּאֵר *est pro* בָּאֵר, *exclusò Dagesch.*

(4). *In Participio* Piel, terminatio fœminina ־ֶת, reperitur etiam contracta in ־ַת; ut מְשָׁרַת *ministrans*, *1.Reg.1.v.15. pro* מְשָׁרֶתֶת: sic מְבַעִתֶּךָ *perturbans te*, *1.Sam.16.v.15.pro* מְבַעֶתְךָ, *ex integra forma* מְבַעֶתֶת; (מְתָאֵב *abominans*, *habet* א *pro* ע, & - *pro* - *ob indagessab.*)

REG. XXVI. De Conjug 2.Pass.Pyal.

Memb. I. De Charactere hujus Passivi, dictum est in Activo *Piel.*

Memb. II. *Significatio* Pyal communissimè est ejusmodi passionis, quæ ab alio agente dependet, & cujus autor non exprimitur; unde hic & in Hophal, (quæ & ipsa talem passionem deno-

denotat), non datur Imperativus, cùm non possimus imperare passionem, quæ ab alio agente dependet.

Memb. III. Speciales Temporum formæ.

In Præterito Pyal, (1) pro ְ, quod prima Radicalis habet per omnia Tempora, sæpè alternat ֳ *chatuph*; ut שָׁדְדָה *vastata est*, pro שֻׁדְּדָה: *sic* לֹא־כָרַּת שָׁרֵּךְ *non præcisus erat umbilicus tuus*, *Ezech.16.v.4. ubi utrumque* ר *per singularem anomaliam, cum Dagesch scribitur & legitur*, (*notante Masorâ*), *pro* כֻּרַּת *vel* כֹּרַת.

(2). Sic porrò in reliquis quandoque Temporibus, ֳ *chatuph est pro* ֻ, ut תְּרָצְּחוּ *occidemini*, *Psal.62.v.4.* מְאָדָּם *rubricatus*, *Nahum.2.v.3.*

(3). Pro ַ sub secunda Radicali, in Præterito, reperitur interdum ָ, ut לֻקָּח *sublatus est*; *à quo singulare* לֻקֳּחָה *sumpta est*, *Gen.2.v.23.pro* לֻקְּחָה; *sic* אֻכָּל *consumptus est*, *Exod.3.v.2.* הַיּוּלָּד *nato*, *qui natus est*, *Jud.13.v.8.* (*quamvis tamen hæc ab aliis habeantur Adjectiva Participialia*). מֹרָטָּה *expolita est*, *bis sic reperitur*, *Ezech.21.pro* מֹרְטָה, *retractò accentu*, & *hinc* ָ *in* ֹ *productò*, (*sec. Reg.10. Memb.II.n.3*). *cùm Dagesch euphonico.*

(4). Quemadmodum in Piel, ita hic quoque interdum, loco Dagesch, geminantur una vel plures literæ Radicis; ut אֻמְלַל *Hos.4.v.13. ab* אָמַל *elanguit*; (*sic alternante Schva composito pro simplici*, רֻטֲפַשׁ *recreatus fuit*, *Job.33.v.25.*); חֳמַרְמָרוּ *lutulenta facta sunt*, *Thren.1.v.20.pro* חֻמְּרוּ, (*nempe geminatis literis*, & *pro* ֻ *alternante* ֳ, *pro* : *vero* ַ *ob accentum retractum*); *pro eodem reperitur* חֳמַרְמְרָה *Job. 16. v.16.* (*De* יָפְיָפִיתָ *V. Reg.34. Memb. II. 2. a.*) *Sic Futurum* תְּשַׁעְשָׁעוּ *oblectabimini*, *Jes. 66.v.26. formæ* תְּפֻקְּדוּ, *alternante* ֳ *chatuph sub priori* שׁ *pro* ֻ, *à Rad.* שָׁעַה. *Sic participium*, מְכֻרְבָּל *paludatus*, *1. Chron.15.v.27.* Singularia insuper sunt in Futuro Pyal, יְסֹעַר *turbine abripietur*, *Hos.13.v.3. pro* יְסֻעַר; וּתְבֻקְשִׁי & *quærêris*, *Ezech.26.v.21.* ֻ *pro* :. *De formis* נְגֹאֲלוּ *pro* נְגֹאֲלוּ & נֵגֹאֲלוּ, *V. Reg.43.lit.β.* De

מִנְאֵץ *pro* מְנָאֵץ & מִתְנָאֵץ, *V. Ibid.* הַמְּתֹאָר *Jos.19.v.13.est pro* הַמִּתְאָר.
De מְקֻנַּנְתִּי *pro* מְקֻנֶּנֶת, *V. Reg.44.lit.λ.*

REG. XXVII. De Tertia Conjug. Activâ HIPHIL.

Memb. I. *Character* tertiæ Conjugationis tàm activæ quàm passivæ, est litera ה; (*quamvis eadem in Futuro & Participio, à Characteristicâ Temporis iterùm excludatur, secundùm Reg. 22.Memb. I. Nota*).

Memb. II. Significatio Hiphil, à Verbis Neutris est Activa, ab Activis est Transitiva, i. e. translativa actionis in aliud subjectum; ut הִפְקִיד *visitare alium fecit.* Est verò & impulsiva sæpè, vel permissiva ac declarativa; ut הִצְדִּיק *justum declaravit.* Interdum autem nihil discrepat à significatione Kal; quandoque eidem & planè est contraria. Quæ autem Verba in prima vel secunda Conjugatione non sunt usitata, in hâc tertiâ plerumque habent significationem Kal; ut הִלְבִּין à לָבַן. Rara admodùm Neutralis hic est significatio; ut הִשְׁכִּים *matutinavit.*

Memb. III. Speciales Temporum formæ.

In toto Hiphil (1) Secunda Radicalis, ordinariè habet Chirek magnum, sæpè Tsere, (interdum cognatum Pathach, præcipuè sub & ante Gutturales ה ח ע, aut ר, rarissimè aliàs, (*conf. Reg.44. lit. β.*) ut הֵנַחְתָּ *pro* הִנַּחְתָּ *& sic alia*); promiscuè ferè & pro arbitrio: nisi quod (*α*) Tertia (*utriusque Num. & Gen.*) Persona *Præteriti*, & *Participium*, desinant tantùm in Chirek longum. (*β*) *Futurum*, præfixo ו conversivo, (vel particulà אַל), perpetuò obtinet Tsere, (*conf. Reg.10.Memb. II.2.ut* וַיְבָרֵךְ), scil. citra suffixionem aliquam; (*nam accedente à fine quâcunque affixione, Chirek longum pro ordinariè obtinere, constabit in doctrina affixionis Verborum, Reg. 48. Memb. II. Exc. 2. & Annot. ibid*). *Præterea ultimâ hic existente* ה ח ע, *furtivùm harum rejici ad præcedentem vocalem longam, itidem consequitur*

tur è doctrina Schva subintellecti, Reg. 2. Memb. I. ut יַצְמִיחַ à וַיַּצְמַח וַיּוֹשַׁע *Jud. 3. v. 31. pro* יוֹשִׁיעַ (γ) *Infinitivus* Hiphil, ordinariè in ֵ desinit; ut הַפְקֵד: quod si in ִ aliquando is desinat, præformativa ejus ה plerumque tunc habet Chirek pro ַ, & sic sortitur formam Præt. ut הִשְׁאִיר *relinquere, 2. Reg. 3.* וְהִמְלִיט *& eripiendo, Jes. 31. v. 5.* הִרְגִּיעַ *quietam reddere, Jerem. 50. v. 34.* הִרְגִּיז *commovere, ibid. sic* וְהִצִּיל *& liberando, Jes. 31. v. 5. pro* וְהַצִּיל. Sic è tertia radicali ה.הִקְצִית *præcidere, abradere, Lev. 14. v. 43. pro* הַקְצוֹת. Et tunc forma illa præformativæ הִ pro הַ, plerumque manet etiam ante suffixa; ut הִדְרִיכָהּ *calcare eam, Jer. 51. v. 53.* הִשְׁמִידוֹ *extirpare eum, Deut. 7. & 28.* הִשְׁמִידְךָ *extirpare te, Deut. 7.* (rarius הַ, ut הַשְׁמִידָם *Jos. 11. v. 20*). Sic הֶחֱזִיקִי *apprehendere me, Jerem. 31. v. 32. pro* הַחֲזִיקִי. At cum præfixis בכלם, (ut etiam ante suffixa, *de quo Reg. 48. Memb. II*), perpetuò desinit hic Infinitivus in ִי, (*sc. in Verbis perfectis*); ut לְהַשְׁכִּיל, לְהַקְרִיבְכֶם, לְהַשְׁמִידוֹ, *Deut. 9. v. 20. & 1, 27. Pauca tamen excepta, è terminali puncto ֵ, V. Reg. 48. Memb. II. Exc. 2.* Præterea 33. in locis, præformativa ה characteristica hujus Infinitivi, extruditur à lit. כלב: *quæ conf. Reg. 18. Memb. VIII. fine, quorum tria tamen habent ֵ pro ִי, quamvis præfixò* כלב. Rarissimè & aliàs in hôc Infinitivo est terminatio ִי, ut הַכְרִית *excindere, Jer. 44. v. 8.* הַזְכִּיר *memorare, 2. Sam. 18. v. 18.* הַעֲבִיר *traducere, Jos. 7. v. 7.* לְהוֹשִׁיבִי *ad collocandum, Psal. 113. cum* י *paragog. sic* הָקִים & הָשִׁיב. Quandoque idem desinit in ֵי, ut הַעֲנִיק *ornando, Deut. 15. v. 14.* הַעֲמִיד *statuere, Neh. 7. v. 3.* הַשְׁמֵיד *perdendo, Amos 9. v. 8. Sic à Radic.* יָלַד, לְהוֹלִיד *pariendo, Jes. 59. v. 4.* הַבִּיט *aspicere, Psal. 142. v. 5. pro* הַבֵּט. Si secunda vel tertia radicalis sit Gutturalis vel ר, desinit hic Inf. in ַ, ut הַפְצַר *repugnare, 1. Sam. 15. v. 23. Singulare est cum transpositione literæ* א *& exclusò* ה, לַאֲדִיב *ad cruciandum, 1. Sam. 2. v. 33. pro* לְהַדְאִיב, *à Rad.* ראב. *In uno hic* א *implicitè quiescit, producta vocali,* לְהָכִיל *ad consumendum, Ezech. 21, 28. pro* לְהַאֲכִיל, *conf. Reg. 5. Ad formam Chaldaicam* א *habent pro* ה, *seqq.* אַשְׁכֵּים *manè surgendo, Jer. 25. v. 3. pro* הַשְׁכֵּם אַבְרֵךְ *genua flectere, Gen. 41. v. 43. pro* הַבְרֵךְ.

(2). Litera י sæpissimè à Chirek excidit; ut וַאַעְשִׁר *Zach. 11. v. 5. & ditatus sum, pro* וָאַעְשִׁיר *conf. Reg. 31. Memb. II. & III.* Quandoque idem י post .. redundat, *ut paulò antè in Infin. ostensum.* Pauca quædam more Chaldaismi, in Præterito, Futuro & Participio, pro י. sub secundâ radicali, repetunt Schva; ut הֶחְבְּאַתָה *abscondit, Jos. 6. v. 17. pro* הֶחְבִּיאַתָה *(Conf. Reg. 35. a.)* וַיַּדְבְּקוּ *1. Sam. 31. v. 2.* וַיַּדְרְכוּ *Jer. 9. v. 3.* יַחְפְּשׂוּ *Psal. 64. v. 7.* מַעְזְרִים *auxiliantes, 2. Chron. 28. v. 23.* מַחְלְמִים *somniare facientes, Jer. 29. v. 8.* מַחְצְצְרִים *clangentes, 2. Chron. 29. v. 28. redundante insuper* צ. מַהְלְכִים *ambulantes, Zach. 3. v. 7.*

(3). Accentus ad afformativas hujus Conjugationis, י. ו & ה., (nec non ad ה paragogicum), non descendit; (*uti aliàs in reliquis fit Conjug. Conf. Paradigma*). *In* תוֹסִיפוּ *autem, Jes. 47. v. 15. postpositivus ∸ subintelligitur geminandus, conf. Reg. 9. Annot. 2.* Excipiuntur Participia, in quibus Accentus ordinario modo descendit, ut patet in Paradigmate. (*Quod præterea ob* ו *conversivum Præteriti, trajiciantur Accentus ad ultimam, conf. Reg. 10. Memb. III*).

(4). Præformativæ quævis hic habent -, extra Præteritum, in quo ה habet Chirek, *ceu patet in Paradigmate. Quomodo interdum pro illo Chirek fit* ֶ *sub* ה *Præteriti, constabit Reg. 33. de 3t. Radic.* ה. *Quod imitatur* הֶכְלַמְנוּם *injuriâ affecimus eos, 1. Sam. 25. v. 7. & Jes. 20. Quâ ratione pro eôdem fit - sub illô* ה, *patebit Reg. 30. Memb. II. 2, γ. Quomodo per anomalias alias varient alia puncta præformativarum in hac Conjug. docebit inf. totum Cap. VI.*

(5). Singularia insuper sunt, in Præteritô Hiphil, הֶעֱבַרְתָּ *traduxisti, Jos. 7. v. 7. pro* הֶעֱבַרְתָּ; *conf. Reg. 30. M. II. 2. γ.* וְהֶאֶזְנִיחוּ *& retrò abjecerunt, Jer. 19. v. 6. pro* וְהִזְנִיחוּ, *redundante* א. *Unum hîc est cum* ה *paragogico in sec. plur. Præt.* וְהִשְׁלַכְתֶּנָה *& abjicietis, Amos 4, 3. quod aliàs Præterito planè insolens.* Rariùs est Chirek pro -, in secundis Pers. Præteriti; ut הִשְׁאִלְתִּהוּ pro הִשְׁאַלְ. *conf. Reg. 23. Memb. III. α. De* הֶחֱדַלְתִּי *pro* הֶהֱחֱדַלְתִּי, *v. inf. seq. Memb.*

Memb. IV. De אֶגְאַלְתִּי *pro* הִגְאַלְתִּי, *&* הִרְגַּלְתִּי *pro* תִּרְגַּלְתִּי, *V. Reg. 43, lit. β.* Sic in Futuro singularia sunt, אַשְׂמְאִילָה *sinistram petam*, *Gen. 13. v. 9. pro* אַשְׂמְאִילָה *vel* אַשְׂמְאִלָה. *In* הַשְׁבִּיתָה *quiescere faciam*, *Deut. 32. v. 27. deficit* ה *paragog. in plerisque Exemplaribus.* יַרְשִׁיעֻן *condemnabunt*, *Exod. 22. v. 9. est cum* ן *paragogico*, *&* ְ *pro* ִ. Incipientia ab א quædam, amittunt illud א, pro eô substitutô Cholem; ut אֹסִף pro אַאֲסִף *colligam*, *1. Sam. 15. v. 6.* אֹבִידָה *perdam*, *Jer. 46. v. 8. pro* אַאֲבִידָה; וַיּוֹחֶר *& moratus est*, *2. Sam. 20. v. 5. ob accentum retractum* ֶ *veniente pro* ֵ, *pro* וַיְּאַחֵר. Quædam etiam pro illo Cholem, hic faciunt crasin Schvaim in ֵ, rariùs in ַ; ut אֵזִין *auscultabo*, *Job. 32. v. 12. pro* אַאֲזִין, אָסֵף *recipiam*, *Zephan. 1, 2. pro* אַאֲסִיף; *unde &* אֲסִיפֵם *recipiam eos*, *Jerem. 8. v. 13.* יַהֵל *tentorium figet*, *Jes 13. v. 20. pro* יַאֲהִל; וַיָּאצֶל *& seposuit*, *Num. 11. v. 25. pro* וַיַּאֲצֵל. Sic in Imperativo singularia sunt הוֹשַׁר *complana*, *Psal. 5. v. 9. pro* הַיְשַׁר; *conf. Reg. 37. Annot. 4.* הַאְזֵנָּה *audite*, *Gen. 4. v. 23. pro* הַאֲזֵנָּה. Sic in Participio, *de* מֵזִין *pro* מַאֲזִין, מֵרִיךְ *pro* מַאֲרִיךְ, *V. Reg. 5, fine.* In fœminino, terminatio ת hîc est rarior; ut מַחְכִּימַת *sapientiam afferens*, *Psal. 19. v. 8. pro* מַחְכִּימָה. *Singulare est è media radicali* א *contractum* מְדִיבֹת *cruciantes*, *Levit. 26. v. 16. pro* מַדְאִיבוֹת. (*Conf. etiam in hôc Memb. n. 2. superiùs, de* : *pro* ִ *in Particip. & Fut.*) *Affinis Participio forma est* מַבְלִיגִיתִי *recreans se, scil. anima mea*, *Jer. 8. v. 18. cum* י *paragogico. Sic nomen verbale* מִרְשַׁעַת *improba, improbè se gerens*, *2. Chron. 24. v. 7. quasi pro* מַרְשִׁיעַת.

Memb. IV. De Hophal tantùm notandum, quod, cùm præformativæ ejus ubique habeant ָ chatuph, (*ut patet in Paradigm.*) sæpè pro eo alternet ֻ, si prima Radicalis non sit Gutturalis; ut הֻמְלַךְ, הֻשְׁלַךְ, חֻמְלַחַת *pro* חָמְלַחַת. *Specialis hic anomaliæ est* הֶחֳדַלְתִּי *an desisterem? pro* הַהֶחְדַּלְתִּי, *Jud. 9. v. 9. 11, 13. ubi* ה *simul characteristicum Conjugationis est & interrogativum, quod* ַ *indicat.* הַמֻּבְדָּלוֹת *separatæ*, *Jos. 16. v. 9. pro* הַמָּבְ. *De formis compositis ex Hophal & Hithpael*, הֻתְשַׁנָּה *pro* הִתְרַשְּׁנָה; *&* הֻכַּבֵּס *pro* הִתְכַּבֵּס, *conf. Reg. 43. lit. β. Cur Imperativo careat, V. sup. Reg. 26. Memb. II.*

REG.

REG. XXVIII. De Quarta Conjugatione HITHPAEL.

Memb. I. Characteres hujus Conjugationis ſunt duo, Dageſch in ſecundâ Radicali, & præfixa particula הִתְ; *(quamvis prior ejus litera* ה, *in ſequentibus Temporibus, à Characteriſtica cujusque Temporis extrudatur, ut conſtat è Reg. 22).*

Memb. II. Significatio Hithpael, ordinariè eſt reciproca, interdum frequentativa: quædam in aliis conjugationibus uſitata, habent hic ſignificationem ſimplicem *Paal*, modò activè, modò paſſivè, modò neutraliter. Interdum etiam notat ſimulationem vel diſſimulationem, aut declarationem; ut הִתְיַלֵּד *profeſſus eſt nativitatem ſuam.* Præcipuè autem hujus Conjugationis uſus eſt in explicando interiore animi motu, quô aliquis à ſeipſo, vel intra ſeipſum, afficitur; v. gr. הִתְעַנָּה *ſeipſum afflixit curis gravioribus,* הִתְפַּלֵּל *intra ſeipſum oravit.*

Memb. III. Speciales Temporum formæ.

(1). In toto Hithpaël fit metatheſis literæ ת, quando verbum incipit à ſibilô, ſcil. literis ס צ שׂ, mutato inſuper poſt צ, ת in ט; ut הִשְׁתַּבֵּחַ *laudavit ſe, pro* הִתְשַׁבֵּחַ, (vel הִתְשַׁבֵּחַ, *per Reg. 2. Memb. I. β).* הִצְטַדֵּק *juſtificavit ſe, pro* הִתְצַדֵּק; הִסְתַּכֵּל *pro* הִתְסַכֵּל. *Unicum excipitur, in quo non fit metatheſis,* הִתְשׁוֹטַטְנָה *curſitate, Jer. 49. v. 3. pro* הִתְשַׁטַּטְנָה, ו *pro Dageſch veniente, ſc. Reg. 42. n. 2. Singulare eſt* הִשְׁתַּחֲוָה *incurvavit ſe, Ezech. 46. v. 2. pro* הִשְׁתַּחָה; *unde & reliquæ perſonæ eandem habent formam, de quâ conf. Tert. Rad.* ה, *Reg. 34. Exc. 2. Si autem prima radicalis ſit* ו, *nullum quidem tranſpoſitionis ejus cum* ת *reperitur exemplum; niſi in Chaldaiſmo; nihilominus ordinariè ante* ו *abſorbetur illud, & compenſatur per Dageſch forte, ut* הִזַּכָּה *pro* הִתְזַכָּה.

(2). *Quod ſervilis litera* ת *è Syllaba characteriſtica* הִתְ, *excidat ante primas Radicales* ד ט ת, *(& interdum ante* נ*), & compenſetur per Dageſch in ſequente litera, ut* הִטַּהֲרוּ *purificarunt ſe, Eſr. 6. v. 20. pro* הִתְטַהֲרוּ, *patet ex anomalia Lit.* נ *&* ת *Schvata, quam conf.*

Reg.

Reg. 40). Hinc quoties in his characteristica Conjugationis à Characteristica Temporis extruditur, totus Character הִתְ perit; ut אֶתְדַּדֶּה *progrediar, Jes. 38. v. 15. pro* אֶתְדַּדֶּה & *hinc* אֶדַּדֵּם *progrediar cum ipsis, Psal. 42. v. 5. Sic:* מִדַּבֵּר *pro* מִתְדַּבֵּר, *Num. 7. v. 89.* תִּנַּשֵּׂא *attollet se, Num. 24. v. 7. pro* תִּתְנַשֵּׂא vel תִּתְהַנַשֵּׂא; מִטַּהֵר *mundans, Levit. 14. v. 7. pro* מִתְטַהֵר. (*Quod autem præformativa* א *in hôc Futuro habeat · pro ordinario Schva vel Chirek, patet in ipso Paradigm. Conj.*)

(3). Pro terminali puncto ֽ passim in hâc Conjugatione venit Pathach; ut הִתְחַזַּק *confirmavit se, 2. Chron. 13. v. 7.* הִתְגַּלָּח *rasit se, Levit. 13. v. 33.* אֶתְחַבַּר *consociavit se, 2. Chr. 20. v. 35. pro* הִתְחַבַּר, (א *pro* ה *veniente è Chaldaismo*). Sic in Imperativo, הִתְעַנַּג *oblectate, Psal. 37. v. 4.* הִתְחַזַּק *robora te, 1. Reg. 20, 22.* Pariter in Futuro, אֶתְנֶחָם *consolabor me, Psal. 119. v. 52. pro ֶ veniente propter accentum, præcedens ֶ verò est pro ִ compensativo ante indagessabilem, ad vitandum concursum duorum ְ. Sic in his seqq.* יִתְנֶחָם *pœnitebit ipsum, Deut. 32. v. 36. pro* יִתְנַחֵם; תִּתְנֶחָלוּ *possessiones adibitis, Num. 35. v. 54. (accentu retr. sec. Regul. 10. Memb. II). pro* תִּתְנַחֲלוּ; וְהִנֶּחָמְתִּי & *consolabor me, Ezech. 5, 13. pro* וְהִתְנַחַמְתִּי *cum syncopâ literæ* ת; *sic* וְהִטֶּהָרוּ *purificarunt se, Num. 8. v. 7. Accentu retractô, pro* וְהִתְטַהֲרוּ. Pariter seqq. habent ֽ pro terminali ֵ, תִּתְחַסָּד *benignum exhibes te, 2. Sam. 22. v. 26. [illegible]ro ֽ ob accentum; & cum syncopa literæ* ת, תִּתַּמָּם *integrum pra[illegible]s te, ibid. & Psal. 18. v. 26. cum ֽ pro ֵ ob acc. pro* תִּתְתַּמֵּם. *Sic* תִּתַּפָּל *perversum exhibes te, 2. Sam. 22. v. 27. pro* תִּתְתַּפֵּל *à* תָּפַל, *quod per transpositionem literarum idem est quod* פָּתַל, *unde regulariter pro eo invenitur, Psal. 18. v. 27.* תִּתְפַּתָּל; (*qualis transpositio literarum & aliàs contingit, ut* כֶּשֶׂב & כֶּבֶשׂ, שַׂלְמָה & שִׂמְלָה, *conf. Reg. 31. Memb. I. n. 6*). *De anomalia vocis* וַיִּתַּצֵּב & *stiterat se, Exod. 2. v. 4. pro* וַיִּתְיַצֵּב *V. Reg. 31. Memb. III. 2.* Singularia insuper sunt sequentia: *Verbum* פָּקַד, *speciali anomaliâ in toto Hithpaël, semper (in Codice sacro) habet ֻ sub primâ radicali* פ, *pro ָ sequente Dagesch, ut* הִתְפָּקְדוּ *recensiti fuerunt, Num. 1. v. 47. pro* הִתְפַּקְדוּ; (*conf.*

(*conf. insuper Reg. 43. lit.* β). תתימרו *summè prædicabitis, ˚ efferetis vos dicendo, Jes. 61. v. 6.* (˚ *alternante pro* א), *pro* תתאמרו. E formâ illâ quadriliterâ, (*de qua conf. Reg. 25. Memb. III. n. 4*). *sunt hic seqq.* יתמרמר *exacerbavit se, Dan. 8. v. 7.* ויתמהמה *& tardabat. Gen. 19. v. 16.* התמהמהו *cunctantur, Jes. 29. v. 9. & Jud. 19. v. 18. à* מהה, (*conf. Reg. 34. Annot. 3*). השתעשעו *oblectant se, Jes. 29, 9. cum transpositione literæ* ת; אשתעשע *oblectabo me, Psal. 119. v. 16. pro regulari triliterô* אשתעה; מתמהמה *cunctans, 2. Sam. 15. v. 28.* מתלהלה *insaniens, Prov. 26. v. 28.* מתעתעים *errantes, 2. Chron. 36. v. 16. à Rad.* תעה, *pro* מתעהעים. (*De* התגלגלו *à Rad.* גלל, *&* ישתקשקון, *a Rad.* שקק, *V. Regul. 42.*) *Tria hic, Chirek pro - habent sub secundâ Radicali,* והתגדלתי *Ezech. 38. v. 23.* והתקדשתי *Ibid.* והתקדשתם *Levit. 11. & 20. conf. Reg. 23. Memb. II.* (*De seqq. compositis formis,* ונכפר *Deut. 21. v. 8. pro* ויתכפר *&* נכפר; הדשנה *Jes. 34. v. 6. pro* התדשנה; והתגעשו *Jer. 25. v. 16. pro* והתגעשו; *& sic* יתגעשו *Jer. 46. v. 8. pro* יתגעשו; מנאץ *Jes. 52. v. 5. pro* מתנאץ; הכבס *Lev. 13. v. 56. pro* התכבס; *V. Reg. 43. lit.* β).

De Verborum Affixis, & quicquid ad formam Verborum ante Affixa spectat, V. inf. Reg. 47. 48. 49. Cùm enim longè operosior sit doctrina de mutatione Vocalium ob affixa, quàm de ipsis Affixis, utraque conjungitur commodiùs, in communi illâ sede mutationis Vocalium).

CAPUT VI.

DE

Anomaliis Vocum Irregularium, ob Literas vel Gutturales, vel Quiescentes, vel Defectivas, *è quibus omnis anomalia existit.*

SECTIO I.

DE LITERIS GUTTURALIBUS.

REG. XXIX. *de Anomalia Literarum* אהחע, *in recipiendo : mobili.*

Literæ

Literæ Gutturales אחהע, : mobili notandæ,

Memb. I. ante Literam vocali affectam, ſumunt (*pro mobili illo : ſimplici*), Schva aliquod compoſitum, quod ſibi conformat, (*quoad primarium compoſitionis punctum*), accedens ab initio: mobile *ſub præfixo extraeſſentiali*; ut וַעֲבָדִים *pro* עֲבָדִים *præfixô* וְ; וַאֲנִי *pro* אֲנִי *præfixô* וְ; לֶאֱחִי *pro* אֱחִי *præfixô* לְ. Igitur : quieſcens ante Gutturalem Chatephatam, non conformatur; ut יִבְחֲרוּ, תִּשְׁחֲרִי &c. *Quod* & ו, & ה, (*vel extrudentes illud literæ* כלב, *ſec. Reg. 18. Memb. VIII*). *ante* ֳ, *non habeant* ָ *chatuph* (*ex conformatione*), *ſed* ָ *longum, conſtat è Reg. 18. Memb. III. n. 1. & Memb. IV. n. 2. & Memb. VIII.* (*E quibus patet, non univerſalem eſſe vulgatam illam Grammaticorum Regulam; quod Litera Gutturalis Chatephata punctet ſe & præcedentem*). *De craſi Schvajim compoſitorum cum præced. ſigno compoſitionis, V. Reg. 5.*

Sumunt autem Gutturales tunc *pro : ſimplici mobili*,

(1) ֲ ordinariè & communiter, (*ſcil. nullâ ſpecialiori conditione aliud requirente, ſec. ſeq. n. 2. 3*); ut עֲקָרָה *pro* עְקָרָה, צַחֲקָה *pro* צַחְקָה; יְבִיאֲךָ *pro* יְבִיאְךָ; בְּעִתּוֹ *pro* בְּעְתּוֹ; וְהֲמִי *pro* וְהְמִי.

(2) ֱ certis his conditionibus, (α) ſi ſit prima radicalis א in Imperativo & Infinitivo Kal; ut אֱהַב *pro* אְהַב; אֱמֹר *pro* אְמֹר: ſic אֱמֹרְתָּה, אֱכֹלְנָה, אֱסֹף, אֱחֹד. (*At de* אִכְלוּ, אִכְלִי, & *ſimilibus, V. ſeq. Memb. II. nam in talibus litera* א *ſchvanda, eſt ante Schva*). Pariter ֱ ſumit illud א, quando tertia Radicalis ה abjecta eſt; *ut* אֱלִי *ejula, Joel 1. v. 8. pro* אֱלְיִי: (*nam poſteriori Schvâ ſic pereunte, prius redit, ſec. Reg. 3. Memb. II*). *Sed in ſequentibus duobus, tertiâ Radicali* ה *abjectâ, pro illo* ֱ *redit* ְ; *ut* אֱפוּ *coquite, pro* אֱפִי *ex* אִפְהוּ; אֵתָיוּ *venite, Jeſ. 21. v. 12.* (& הֵהָיוּ *ibid. v. 14. alternante* ה *pro* א) *pro* אֱתָיוּ *ex* אִתְהוּ;

אֶתְהֶי ; (*conf. de tert. Radic.* ה, *Reg. 34. Memb. I. Exc. 1*). *Tria tamen habent modo* ֱ, *modo* ֶ, אֶחָז & אֱזֹן, אֱכֹל & אֱכֹד, אֱמֹר *Job. 34, 18.* & אֱמֹר *comm.* Sed quædam horum etiam regularia occurrunt; ut אֶסֹף & אֱסֹף ; אֶסְּרוּ & אֱסוֹר ; אֶבֹד & אֲבַד ; אֶמֹר & אֹמַר ; אֶכֹל & אֱכֹד. (β) si sit prima radicalis verborum הָיָה & חָיָה, imprimis in Imper. & Infin. הֱיֵה, הֱיֵה, (*unde* וֶהְיֵה, וֶחְיֵה), חֱיוֹת & הֱיוֹת ; הֱיוֹת & הֱיֵה & הֱיוּ : (*sic* & הֱוֵא, *mutato* ה *in* א ; & *Infin.* לֶהֱוֵא *Esra 4. v. 10*). Pariter tertiâ radicali ה, in his duobus verbis in Imperativo Kal, pereunte, (*per Reg. 34*). redit sub primâ radicali, (*pro : simplici sec. Reg. 3. Memb. II*). ֶ *vel* ֱ ; ut הֱיוּ *estote* (*ex* הִיְהוּ), *pro* הֱיוּ ; *sic & in Fœmin. Imperat.* הֱיִי *pro* הֱיְהִי ; & הֱיִי : *Et in Præt. Kal* הֱיִיתֶם & הֱיִיתֶם, *pro* הֱיִיתֶם. (γ) In his nominibus prima Radicalis א ; ut אֱגוֹז, אֱדֹם, אֱוִיל, אֱלֹהַּ, אֱלוֹל, אֱלִיל, אֱוִל, אֱלוּת, אֱמוּנָה, אֱמוֹרִי, אֱנוֹשׁ, אֱשׁוֹן, *Prov. 20.* (*nempe sequente vel* ו, *vel* י, *vel Cholem*): sic אֱמֶת, אֱסָר. Quod imitatur ע in his 5. vocibus: עֱזוֹן, עֱרִי, עֱנוֹת, עֱרוּךְ, עֱנִי *pro* עֲנִי ; *Conf. Reg. 44. lit. v.*

Quo pactò rariùs in Futuro Piel, præformativa א, *pro* ֲ *habeat* ֱ, *vid. tert. Radic.* ה, *Reg. 33. num. 2. Quomodo in Anomalis secundâ Radicali* ו, ֵ *sub* ה *Præt. Hiphil, ante affixa, semper mutetur in* ֱ, *non* ֲ, *V. Reg. 48. Memb. II. Exc. 2. De* אֱהִי *pro* אֶהְיֶה, *V. Reg. 34. Annot. 1. lit. 6. De* אֱחַר *pro* אֵחֲרוּ, *Jud. 5, 28. item* יֶחֱמַתְנִי *pro* יֶחֱמַתְנִי, *Psal. 51. v. 7. V. Regul. XXV. de Piel, post Memb. III. Singularia.*

(3) analogum aliquod Schva compositum, illi scil. cognatæ vocali, è quâ : mobile est ortum; v. g. si : ortum sit è ו, assumitur analogum ֳ ; ut אֳהָלִים *pro* אָהְלִים *ex* אֹהֶל ; חֳדָשִׁים *pro* חָדְשִׁים *ex* חֹדֶשׁ ; sic אֳהָבִים & אֳהָבִים ; וַתִּשְׁחֳרִי *pro* וַתִּשְׁחָרִי è תִּשְׁחֹר ; & וַתִּשְׁחֳדִי *Ezech. 16. v. 33.* è תִּשְׁחֹד. (Sic assumitur ֳ in his quatuor Nominibus: אֳנִי, חֳלִי, חֳרִי, עֳנִי). *Excipitur unum* אֲמָרִים *ex* אֹמֶר, *aut est è formâ inusitata* אֲמַר. *E forma Cholem-Segol sunt* אֹהֱלָה *ab* אֹהֶל, צֹעֲרָה *à* צֹעַר, *accentu manente in penultima, ante* ה *paragog.*

Memb.

Memb. II. Ante Schva quiescens sub litera non gutturali, sumunt (*Gutturales: mobili afficiendæ*), -pro eôdem: (*in Chirek aliàs mutandô*); ut à חֲבַר fit חַבְרוֹ, pro חִבְרוֹ vel חֶבְרוֹ: rariùs assumitur ֳ, imprimis si è ֵ vel ֶ tunc sit oriundum; ut à חֵלֶק, חֶלְקוֹ *pro* חִלְקוֹ; *sic à* חֵדֶר, חֶדְרוֹ; à חֵפֶץ, חֶפְצוֹ à חֵטְא *vel* חֵטְה, חֶטְאוֹ, חֲטָאִם; *sic* חֵבֶר, חֶבְרוֹ, עֵדֶר: à בְּהֵמָה, בְּהֶמְתּוֹ, בְּהֶמְתְּךָ. Quædam modò ֲ, modò ֱ, pro illô Schva retinent; nempe הֶבֶל, הֶבֶל, הֶדֶר; ab אֵגֶל *est* אֶגְלֵי; *conf. etiam Reg. 44. lit.* (ה). Sed in Imperativo Kal, Chirek analogum in tali formâ ante ׳ vel ו retinetur; ut אִמְרִי, אִמְרוּ; אִכְלוּ, הִרְגוּ, *pro quo ob Accent. retr. est* הִרְגוּ, *Num. 31. v. 17. sic* עִמְדוּ *&* עִמְדוּ *Nahum. 2. v. 9.* חֶשְׂפִּי *Jes. 47. v. 2. habet* ֳ *pro Chirek. At de* אֶהֱבוּ *& similibus Schva quiescens hic accepturis sub Gutturali, V. seq. Reg. 30. Memb. II. 2. δ. De formis* עֶרְכָּה, אֶסְפָּה, בְּהֶטְאָה, *V. Reg. 48. Memb. IV. Ann. α. De* לְחֶנְכָּה *pro* לַחֲנֻכָּה *V. ibid.*

Memb. II. Pariter in his 10. vocibus retinetur analogum Chirek pro ֶ sub Gutturali, (*quoties nempe in iis mutatio Segol, vel alternantis ֵ in ֱ, requiritur*), אֵמֶר, זֵחַק, חֵצֶן, חֵקֶק, חֵקֶר, חֵשֶׁק, עֵבֶר, עֵמֶק, עֵשֶׂב, אֵשֶׁת, *quod tamen semel* אֶשְׁתְּךָ, *Psal. 128. v. 3. ab* אֲנָקָה *fit constr.* אֶנְקַת *clamor, Psal. 102. v. 21. Sic ab* אִמְרָה *semel reperitur* אִמְרָתוֹ, *Thren. 2. v. 17.* Denique Character Conjugationis Hiphil ה in Præterito, & in Conjug. Hithpael הִתְ, itidem admittit Chirek, pro ֶ aliàs Gutturali debitô; *ceu patet in Paradigm. Si igitur litera Gutturalis: mobile (vel pro eo Chirek) acceptura, habeat post se Schva quiescens, itidem sub Lit. Gutturali, (ut* הֶעֱצִיב *&c.) habetur ratio hujus posterioris, sec. seq. Reg. 30. M. II.*

REG. XXX. De anom. Literarum Gutturalium in recipiendo: quiescente.

Literæ Gutturales אחהע : quiescente notandæ,

Memb. I. post vocalem parvam, sumunt (*pro quiescente: simpl.*) tale Schva compositum, quod confor-

 me

me sit isti præcedenti vocali parvæ; nim. -: præcedente -, ∵ præcedente ·, ⸱: præcedente · chatuph: *(ubi ante omnia observandum, quod hoc Regulæ Membrum loquatur de iis vocalibus parvis, quæ nimirum per se, ratione formationis propriæ (secund. Paradigma), ante Gutturales jam antè existant, nec demum eò substitutæ sint à gutturali, cujusmodi spectant ad seq. Memb. II.)*; ut אֶעֱבֹר *pro* אֶעְבֹּר *Fut. Kal*, יַעֲנֶה *pro* יַעְנֶה *Hiph.* לְהַעֲצִיבָה *ab Infinit.* הַעֲצִיב; הָעֳמַד *pro* הָעְמַד *Hophal: sic* אָהֳלוֹ *pro* אָהְלוֹ, *de quo conf. Regul. 46. Memb. II). Sequente Schvâ, concidítur illud -:, sec. Reg. 4. ut* אֹהֳלְךָ *pro* אָהֳלְךָ, *formæ* קָדְשְׁךָ. *Conf. Reg. 46. Memb. V.*

Memb. II. post: mobile vel Chirek parvum, (*è Schvâ oriundum*), sumunt ∵ aut -: (*certis alterutrum conditionibus*); iisque conforme fit præcedens illud: (vel Chirek è Schva); & quidem

(1). ∵ in Futuro Kal, (*scil. primâ rad. existente* א, *vel mediâ radicali ·, - aut · notatâ; aliàs conf. seq. n. 2. α*), & Præteritô Hiphil, (*scil. non habente* ו *convers. aliàs conf. seq. n. 2, γ*); ut *pro* יֶאְסֹם, יַאְ͏ֵק ; *pro* הֶעֱצִיב, הַעְצִיב; *pro* הֶאֱמִין, הַאְמִין; *pro* יֶהֱמֶה, יֶהְדַּר. *Sic* יֶאֱהַל, יֶאֱהַל; *pro* יֶאֱהַב & יֶאֱהַב, יְאֹהַב; *pro* יֶחֱטָא *est* יֶחְטָא, יֶחֱסֶה, יֶחֱנַף, יֶחֱמַץ, יֶחֱצֶה & יֶחֱצֶה, יֶחֱלֶה *pro* יֶחְלָא, יֶחֱזַק, יֶחֱזֶה, יֶחֱדַל, יֶחֱסַר, (*à quo est* יֶחֶסְרוּ *Ezech. 4. v. 7*), יֶחֱרַב, יֶחֱרַד, יֶחֶרְדוּ & יֶחֱרְדוּ, יֶחֱרַף, יֶחֱרַק, יֶחֱשֶׁה, תֶּחֱשֶׁה, יֶחֱשׁוּ, יֶחֱשַׁךְ, & תֶּחְשַׁה; יֶעֱשַׁן & יֶעֱשַׁן; יֶעֱשַׁר & יֶעֱשַׁר; יֶעֱתַר & יֶעְתַּר; & *sic* יֶחֱטָא. Excip. יַאֲסֹף & *hinc* יַאַסְפֵנִי *Psal. 27. v. 10.* תַּאַרֹג & *hinc* תַּאַרְגִי *Jud. 16. v. 13.* תַּחֲנֶה, יַחֲנֶה, יַחֲצֶה, יַחְמָה, יַעֲצֹב, תַּעֲצֹב, יַעַצְנוּ, & *quæ in* , *finita*, *habent primam* ע; *Conf. inf. num. 2. α.* Hic circa utrumque Regulæ hujus Membrum notandum venit, quod in Futuro Kal sequentium 5. Verborum, אָמַר, אָכַל, אָבָה, אָפָה, אָבַד, ∵ illud (*pro : simpl. assumptum*), cum præcedente ·, (*sive sit sub* א, *sec. præced. Memb. I. sive ex conformatione, sec. Memb. II*). contrahatur in Cholem; primâ ipsorum radicali א (*in primâ personâ*; rariùs

rarius in reliquis pers.) elisâ, & secundâ radicali - vel ‥ notatâ; ut אמר *vel* אֹמַר *pro* אֶאֱמֹר; אֹכַל *vel* אכַל *pro* אֶאֱכֹל. *Sic in reliquis personis; ut* יֹאמַר *&* יֹאמֵר *pro* יֶאֱמֹר: *item* תֹּאכַל, יֹאכַל, *&c.* (*- autem illud, retractò sæpè Accentu ob* ו *conversivum Futuri, denuò in* ‥ *mutari, ut* וַיֹּאמֶר, *V. superiùs de retract. Acc. Reg. 10. Memb. II. n. 2*). *Sic in plurali*, יֹאמְרוּ, (*&* יֹמְרוּ, תֹּמְרוּ *implicitè quiescente* א, *Psal. 139. v. 20. 1. Sam. 20. v. 19. 1. Sam. 28. v. 14. 2. Sam. 19. v. 14. 2. Sam. 20. v. 5. & 9. Prov. 1. v. 10*). *Et cum* ו *pro* א, יוֹכְלוּ *comedent, Ezech. 42. pro* יֹאכְלוּ. Tertia autem radicalis ה, in reliquis duobus Verbis, ordinarium suum præmissum habet ‥; ut יֹאבֶה, אֹבֶה *pro* אֶאֱבֶה, (א *implicitè quiescente*), *&* *pro eòdem* תֹּבֵא, *Prov. 1. v. 10. pro* תֹּאבֶה, א *insuper pro* ה; *sic* אֹפֶה, יֹאפֶה, יֹאפוּ, *coquent, Ezech. 46, 20. pro* יֹאפוּהוּ, *sec. Reg. 34. quod foret pro* יֶאֱפוּהוּ; (*unde alternante* ו *pro* א, וַתֹּפֵהוּ *&* *coxit eam, 1. Sam. 28. v. 24. à* תֹּופֶה). In sequentibus tribus, אָחַז, אָסַף, אָהַב, prima radicalis א in Futuro Kal, modò servat suum ‥, modò quiescit in Cholem, secundâ radicali itidem ‥ vel - notatâ; ut יֶאֱחֹז *apprehendet, 1. Reg. 6. v. 10. &* יֹאחֵז *&* תֹּאחֵז *Eccles. 7. v. 20. sic excidente* א *radic.* וַיֹּחֶז *Jud. 20. v. 6.* וַתֹּחֶז, *2. Sam. 20. v. 9. in plur. cum* ן *paragog.* יֹאחֵזוּן, *Jer. 18. v. 20. & cum affixò*, יֹאחֲזוּךָ *apprehendent te, Jerem. 13. v. 21. utrobique cum* ‥ *pro* ‥. (*Sic in Præterito Niphal ejusdem Verbi*, וְנֹאחֲזוּ, *Num. 32. v. 30. & Jes. 22. v. 9. pro* וְנֶאֶחֲזוּ; *at in Participio*, נֶאֱחָז *detentus, Gen. 22. v. 13*). *Porrò* יֶאֱסֹף *&* יֹאסֵף, *&* יֹסֵף, וַיֹּוסֵף, *Jes. 7. v. 10. &* תֹּסֵף *Psal. 104.* (*at in* תַּאַסְפִי, יַאַסְפוּ, *alternat - pro* ‥). *Ab* אֶאֱסֹף, *est cum* ה *paragog.* אֹסְפָה, *Mich. 4. v. 6. Quod imitantur quædam in Hiphil*, ‥ *pro* ‥ *veniente ob affixum*, אֹסִיפְךָ, *colligam sive tollam te, 1. Sam. 15. v. 6. ab* אַאֲסִף *vel* אָסֵף *quod habetur Zeph. 1. v. 2; &* אֲסִיפֵם *Jer. 8. v. 13. Sic* אֹבִידָה *perdam, Jer. 46. v. 8. pro* אַאֲבִיד; *& alternante* ו *pro* א, וָאוֹצְרָה *& thesaurarios constitui, Nehem. 31. v. 13. pro* וָאַאֲצִירָה; *vel ex Kal* וָאֶאֱצְרָה). *Sic* יֶאֱהַב *&* אֹהַב, *Malach. 1. &* אֹהֵב *Prov. 8. v. 16. pro* אֶאֱהַב; וָאֵחַר *& moratus sum, Genes. 32. v. 4. pro* וָאֶאֱחַר; *inde &* וַיּוֹחֶר *& tardavit, 2. Sam. 20.* (*Conf. Reg. 5. de crasi Schvajim compos.*

pos.è qua sunt אצל *pro* יאצל, *& ita* יצל, תצל; *&* תזלי *pro* תאזלי *& c.) Singulare est* תאהבו *amabitis, Prov. 1.v.22. pro* תאהבו.

(2) ־ sumunt sequentibus conditionibus, *(conformando sibi tunc precedens Schva vel Chirek); (α)* si in Futuro Kal prima radicalis sit ה ח ע, & secunda radicalis cholem notata; ut יעבר *pro* יעבר, יהלך *pro* יהלך; sic יהכר, יחלם, יחלף, יחמר, *(à quo etiam est* נחמרה, *Es.53.v.2.)* יחמל *&* יחמל; יחבו *&* יחבוז; נחבר, *at* יחברו *pro* יחברו; יחפש, יחסרו, יחרג, יחרני, יחרק, יחרקו, יחתור, יחתרו, יחרש, יעמל; יעמדו, יעמד, תעלץ, יעלץ, יעלס, יערן, יעבר *&* תחרוש, *pro quo etiam est* יחרש; יחפץ *&* יחפץ, תחפץ, יחלש *&* יחלש. *Id imitatur* אהרג *&* אהרגה *pro* אהרג, *quod etiam legitur Amos 2.v.3). Pariter id imitantur seq. quatuor, - sub secunda radicali habentia:* יעצם, יעגב, תענב יעצמו; *(conf. Exc. seq. n.3.) contrariantur tria quamvis cholem habentia,* יחשף, יהרף *&* יהרף, יהרם *&* יהלם, *Psal.74.v.6. &* יהלמני, *Psal.141.v.5.* nec non primâ existente ע & ultima ה; *ut* יעשה, יעטה *&* יעטה, יערה, יערה, תערה; *(quod imitantur sub* ה, תהרה, *& sub* ח, יחנה, יחצה *&* יחצה, תחנה, *& cum : simpl.* יחתה. *Speciali anomalia, in duobus est - chatuph cum chatephkametz, loco duorum* ־:; *ut* תעבדם *colito eos, Exod. 20.v.4. & 23, 24. Deut.5.v.9. pro* תעבדם; ונעבדם *Deut.13.v.3. pro* ונעבדם. *De* תהלך *ambulabit, Psal. 73.v.9. pro* תהלך, *V. Reg.44. lit.θ.* (β) In Præterito & Participio Niphal plerumque, imprimis si tertia Radicalis sit ה; ut נעשה *pro* נעשה, נעצן *pro* נעצן *Part.* נעשה; *sic* נעלה, נעשיתי, *Partic.* נעוה: *&* נעזרתי, נעניתי, *in Partic.* נענה, *fœmin.* נענה. *Contrà* נערך, נאמר, הנחרים *exardescentes, Jes.41,11. pro* הנחרהים, *(abjectâ tertiâ Radic.* ה, *per Reg. 34).* נעצב *&* נעצב; נחפר *&* נחלה, נחליתי *&* נחלה, *& in Part. Fœmin.* נחלה, נחתם *&* נחתם, נהפך; נחבאת *&* נחבא, *&* נחבים *excidente* א: נחמד *Gen.2.v.9.* נעתר *&* נעתר, נענח *&* נענח, *Partic.* נאנח. *Conf. Except. seq. num. 3.* (γ) In Præterito Hiphil cum ו conversivo, ante ת servile

Præte-

Præteriti, (*ubiplerumque trajici Accentum ad ult. constat è Reg. 10. Memb. III*); ut וְהֶחֱרַמְתִּי pro וְהֶחֱרַדְתִּי; *sic* וְהַחֲרַדְתִּי, וְהֶחֱרַמְתֶּם, וְהַעֲבַרְתֶּם, *Num.27.v.8. Jos 4.v.3.* וְהַאֲכַלְתִּים *& comedere eos faciam, Jer.19.v.9. sic* וְהַעֲבַרְתָּ pro וְהֶעֱבַרְתָּ; וְהַעֲלִיתִי pro וְהֶעֱלִיתִי; וְהַעֲמַדְתָּ; *Citra* ת *Præteriti contrarium obtinet;* ut וְהֶעֱבִיר 2. *Sam. 12.v.31.* [illegible] *Reg. 21.v.6. Psal.136.v.14 Ezech.37.v.2.* וְהֶעֱבִיר *sapè;* וְהֶעֱלָה *quinquies;* וְהֶחֱזִיקָה *bis; &c. Id imitatur* וְהֶחֱזַקְתָּ *Lev.25.v.35. Duo etiam reperiuntur cum* ‥ *sub* ה *locò Pathach,* הֶעֱבַרְתָּ *transire fecisti vel traduxisti, Jos.7.v.7. pro* הַעֲבַרְתָּ; הֶעֱלָה *ascendere fecit, Hab.1.v.15. pro* הַעֲלָה. (*δ*). In Imperativo & Infinitivo Kal, quoties occurrit tale: quiescens sub Gutturali, pro eô assumitur modò ‥, (*conformando præcedens Chirek in* ‥); ut אֶהֱבוּ *pro* אִהְבוּ; *sic* אֶחֱזוּ *pro* אִחְזוּ; אֶחֱזִי, (*pro quô singulari anomalia est* אֶחֱזִי *prehende, Ruth. 3. v. 15.*) modò ‥, (*conformando Chirek in* -); ut אַהֲבָה, לְאַהֲבָה, לְדַאֲבָה, (*cum* ה *paragog. ab* אהב, *&* דאב); *sic* צַהֲלִי, צַהֲלוּ, טַעֲמִי, טַעֲנוּ, רַחֲצוּ, שַׁעֲרוּ, שַׁחֲטָם *pro* שְׁחֹטָם, וְשַׁחֲטָה *& jugulare, Hose 5.v.2. quamvis sine præfixo* ו, *conf. Reg.23. Memb. III. n.3.* לְפַעֲמוֹ *pro* לְפִעְמוֹ. (*ε*). In Nominibus & Particulis perpetuò ‥, & conformatio sub præcedenti litera fit in ‥; ut à בַּעַל, בַּעֲלִי *pro* בִּעְלִי; *sic à* לַהַב, לַהֲבִי; *à* לַעַג, לַעֲגִי; *à* בַּעֲרָה, גַּעֲרַת, גַּעַר; *à* בַּעֲרוֹ, בַּעַר; *à* נַחֲלִי, נַחַל; *ab* עֲרָה, עַרַת, בַּעֲרַת *pro* בִּעְרַת, (*sic à* מִזְבֵּחַ *est* מִזְבַּחֲךָ), *& alternante* ‥ *in* בַּהֲמַת, (*quod tamen in constructo Plur. habet* בַּהֲמוֹת); *sic à* שְׁאֵלָה, שְׁאֶלַת; *à* נַהַר, נַהֲרִי *pro* נִהְרִי, *per Reg. 46. Memb. I. à* נַעַל, נַעֲלַיִם. Sic in formis Nominum שִׁפְחָה; ut נַעֲרָה, שַׁאֲרָה, אַחֲוָה, מַעֲשָׂה, אַהֲבָה; (*præter* שְׁאֵלָה *&* מֶחֱצָה). *Sic & alia nomina, ut* רַעֲנָן, מַאֲכֶלֶת, מַחֲשֶׁבֶת, מַעֲשֵׂר, תַּעֲנֻג, תַּעֲלוּל, נַעֲצוּץ, פַּעֲמֹן, אַחֲרוֹן. *Excipitur hinc forma* לְחָיַיִן *pro* לְחָיַיִן *ex nomine* לְחִי, *de quâ conf. Reg. 46. Memb. VII.*

Exceptiones ad hanc Reg.

Retinetur (:) simplex quiescens sub Gutturalibus, (1). semper sub tertiâ radicali ע ח ה, ante ת & כ

afformativas Præteriti, & נָה Futuri & Imperativi; ut שָׁמַעַתְּ, שָׁבַעַתְּ, גְּבַהְתֶּם, בְּטַחְנוּ, שְׁמַעַתְּ *cum-furtivo ſub* ע; *ſic* שְׁמַעְנָה, *à quo per apocopen* שְׁמַעְןָ *fec. Reg. 22. fine, & cum-furtivo, per Reg. 2. Memb. I.* (γ). Verùm ante affixa nihilominus f[illegible]itur compoſitum Schva ante ך afformativum; ut יְדַעֲנוּךָ *novimus te, à* יָדַעְנוּ; *ſic* יְדַעֲנוּם *novimus eos, &c.*

(2). ſemper etiam ſub prima radicali gutturali ante ‑ׁ; ut מַעְיָן, מִחְיָה; בַּעְיָם *pro* בְּעָיָם *in fortitudine:* adeoque ſemper in verbis הָיָה & חָיָה, poſt præfixa in Kal & Niphal; ut לִהְיוֹת, לִחְיוֹת, תִּהְיֶה, נִהְיְתָה, נִהְיָה, וִהְיִיתֶם *& eritis*, וִחְיִיתֶם *& vivetis*, וִחְיוּ *& vivite*, וִהְיוּ *& eſtote.* Sub ו tamen interdum pro Chirek reperitur ‑ֶ; ut וֶחְיֵה *pro* וִחְיֵה, וֶהְיֵה *pro* וִהְיֵה; at in Hiphil reperitur utróque modô הַחְיָה & הֶחְיָה. Poſt א cum Segol, in horum Fut. Kal, modò fit conformatio in ‑ֱ, ut אֱהְיֶה; modò manet : ſimplex; ut אֶהְיֶה. *De* לְחֵיו & לְחָיָה *pro* לִחְיוֹ & לִחְיָה *conf. Reg. 46. Memb. VII. n. 2. β.*

(3). Interdum (*retinetur : ſimplex*) ſub primâ vel ſecunda radicali gutturali, ſi nimirum non ſequatur gutturalis, nihilominùs tamen priore Schvà vel Chirek in debitum compoſitionis punctum tranſeunte aut manente, ſi jam adſit, ut יַאְטֵם *pro* יַאֲטֵם, יַעְמִיד *pro* יַעֲמִיד; *ſic* יֶהְגֶּה *pro* יֶהֱגֶּה, וְיֶאְדִּיר, נַחְתּוֹם, בְּעִתּוֹר, נֶאְדָּרִי, בְּחֶסֶד, נֶאְשָׁם, יֶחְסַר, נֶחְשַׁב, הַחְתֵּל, יַחְדֵּר, תָּחְתֵּל, יַאְחֲרֶלָה, יַחְדְּלוּ & יֶחְדָּלוּ *retractô Accentu*, *pro* יֶחְדָּלוּ; הַחְתִּים, יֶחְזְקֵם, הֶעְלִים, תַּחְבּוּ, רְהַבְּם, בְּאָשְׁנֶ (*à* בְּאָשׁ), נַחְלָה, נֶחְרוֹ, מַחְסִימַת, טַעְמֵךְ *conſilium tuum*, יַחְדָּו *ſimul, quod ter reperitur* יַחְדָּיו, נַחְרוֹ *ronchus ejus, Job. 3. v. 23.* סַחְרָהּ *negotiatio ejus, Jeſ. 23. v. 18.* פַּחְדָּה *pavor*, מַחְסֶה *ſpes*, זַעְמִי *ira mea*, לַחְמִי *cibus meus*, כְּזַעְפּוֹ *ſecundum indignari ipſum.* Sic etiam interdum poſt particulam ב, ut בַּעְלִיל *pro* בַּעֲלִיל, & poſt ל, ut לַחְקוֹר *pro* לַחֲקוֹר; *ſic* לַעְזוֹר, לֶאְסוֹר. Et aliàs in Infinitivo in ת‑ terminatô, ut à דַּעַת, דַּעְתּוֹ.

SECTIO

SECTIO II.

DE

Anomalia Literarum Quiescentium in genere.

REG. XXXI. De Anomalia Literarum אֱהֱוִי quat. vel alter- nant pro se invicem, vel eliduntur, vel quiescunt, imitantibus idipsum rariùs aliis literis.

Cùm hæc omnia in Textu S. ut plurimùm notentur circellô Masorethico, & ad marginem per ק. (i.e. קְרִי) explicentur, sciendum est, illa nequaquam vitiosa sic argui, (cùm nunquam Masora fuerit custos vitiorum); sed quod propria hæc sit Lingva ὀρθοέπεια & ὀρθογραφία, à sciolis minimè temeranda. (Conf. Vind. nost Part III).

Memb. I. Literæ אֱהֱוִי, tàm mobiles quàm quiescentes, frequentissimè pro se invicem alternant, quô pactô anomaliæ ipsarum, tàm forma, quàm significatione sæpè confunduntur, seu permixtæ sunt, (*ceu patebit in seqq. inf. Reg*). Fitque hæc alternatio literarnm sæpè ad differentiam diversarum Radicum, ex quibus formæ illæ oriuntur. e.g. וַיִּיחֶל *1. Sam. 13. v. 8. ex Rad.* יחל; *sed* אוֹחִילָה *Jer. 4. v. 19. ex Rad.* חיל.

(1). א *pro* ה alternat in seqq. locis: (α) Ab initio, אַשְׁכֵּים *manè surgendo, Jer. 25. pro* הַשְׁכֵּים. אַבְרֵךְ *genua flectere, Gen. 41. pro* הַבְרֵךְ. אוֹן *Hos. 12. pro* הוֹן. אֶתְחַבַּר *2. Chron. 20. pro* הִתְחַבֵּר. *Sic* הָאֵזְרָשׁ *Ezech. 14.* אֵזְרָר *1. Reg. 11.* (β) In fine תַּבָּא *voles, Prov. 1. pro* תֹּאבֶה. *Sic* יִשְׁנָא *Thren. 4.* וְשִׁנָּא *2. Reg. 25.* לְבִיָּא *Ezech. 19.* גָּבְהָא *Ezech. 31.* כָּרָא *Ezech. 36.* הֱוֵא *Job. 37.* וַיַּחְלָא *2. Chron. 16.* לִירוֹא *2. Chron. 26.* שֵׁנָא *somnus, Psal. 127.* יוֹרֶא *Proverb. 11.* מָרָא *Ruth. 1.* לְזָרָא *Num. 11.* כְּמַטָּרָא *Thren. 3.* יְשֻׁנָּא *Eccles. 8.* נֹשֶׁא *1. Sam. 22. & Jes. 24.* נָשִׁא *Jerem. 23.* נָצוֹא *Jerem. 48.* מַרְפֵּא *Jer. 38.* קָרְחָא *Ezech. 27.* תַּחְרָא *Exod. 28. & 39.* לְכַלֵּא *Dan. 9.* חֵמָא *Dan. 11.* יִשְׁגֶּא *Job. 8.* וּבָא *Job 38.* מִקְוֵא *2. Chron. 1.* Ita קָרָא *frequens est pro* קָרָה *(occurrit),*

currit), ut Gen. 42, 44, 49. Exod. 1. Deut. 22. Jerem. 4. & 13. Jes. 31. 1. Sam. 1. v. 18. &c. Sic in eadem significatione usurpantur, אֶדֶר *&* הָדָר, כֶּסֶה *&* כֶּסֶא, שָׁנָה *&* שָׁנָא, דַּקָּה *&* דַּקָּא, חָבָה *&* חָבָא, הֵיךְ *&* אֵיךְ, הִי *&* אִי, אוֹי *&* הוֹי, נִפְלָה *&* נִפְלָא.

א pro ו in לא *pro* לו, occurrit 5. locis, *quæ conf. sup. Reg. 20. Annot. 1. β. Et sic in 3. bis dictionibus,* נְאוֹת *habitacula, pro* נְוֹת, *Psal. 23, 65, 74. Jer. 9. Joel. 2.* בִּצֹּאתָיו *paludes ejus, Ezech. 47. pro* בִּצּוֹתָיו, *י insuper deficiente,* כִּצְבֹאִים *ut Zeboim, Hos. 11. pro* כִּצְבוֹיִם *(י posteriori deficiente post י).*

א pro י, *in seqq.* מִי אֲנַחֲמֵךְ *quis consoler te? Jesaiæ 51. pro* יְנַחֲמֵךְ. *Sic* וְרָצְאתִי *Ezech. 43.* אִשַׁי *lischai, 1. Chron. 2.* אִשׁ *est, 2. Sam. 14. & Mich. 6. pro* יֵשׁ. וְשִׁשֵּׁאתִיךָ *Ezech. 39.* פְּתָאיִם *Proverb. 1, 9, 14, 27. & Psal. 116.* חֲרָאִים *Cant. 7.* טְלָאִים *Jes. 40. & 1. Sam. 15.* צְבָאִים *1. Chron. 12.* צְבָאוֹת *capreolæ, Cant. 2. & 3.* תְּאֵמִינוּ *Jes. 30. pro* תֵּימִינוּ. *Semel* א *reperitur pro* ע, מְתָאֵב *abominans, Amos 6, pro* מְתָעֵב, *cum ‧ pro - ob indagess. Semel* א *pro* ה, *ut* וַיְרָא *2. Reg. 17. & impulit, pro* וַיַּדַּח *(notante Masora), quò alludi ibidem videtur ad* וַיְדָא *avolare fecit, à* דָּאָה, *sensu sic magis ibidem emphatico.*

(2). ה pro א alternat in seqq. נְסָה, הַאַרְמֹנָה *pro* הַהַרְמֹנָה *attolle, Psal. 4. pro* נְשָׂא. מִקְשָׁה *Jes. 1. v. 8. pro* מִקְשָׁא. *Sic* רְפָה *Ps. 60.* אֶרְפָּה *Jer. 3.* לְהֵרָפֵה *Jer. 19.* מַרְפֵּה *Jer. 8.* הָרָפָה, *2. Sam. 21. quater pro* הָרָפָא. נִרְפָּתָה, *Jer. 51.* ת *ex* ה *pro* נִרְפְּאָה. יְכָלֶה *Gen. 23.* תִּכְלֶה *1. Reg. 17.* מִמְּכָלָה, *Hab. 3.* יִסְלֶה, *Job. 8.* בִּרָה, *Jerem. 2.* מִצְבָה. *Zach. 9.* כִּסֵּה *1. Reg. 10. Job. 29.* הֲלֹה *nonne? Deut. 3. pro* הֲלֹא. בָּה *Ezech. 14. pro* בָּא. *Sic ab initio quater,* ה *pro* א; ut הוֹשִׁיעַ *2. Sam. 3.* הוֹצִיא *Ezech. 11.* הֵיךְ *Dan. 10. & 1. Chron. 13.* הֵתָיוּ *venite, Jes. 21. Jer. 12. pro* אֵתָיוּ.

ה pro ו affixo; *ut* שִׁילֹה *Gen. 49.* עִירֹה *ibid. & sic in 50. locis, quæ V. sup. Reg. 20. Annot. 1. β. Sic* כֻּלֹּה *omnis ille, unusquisque, pro* כֻּלּוֹ. *Jes. 14. & 16; reliqua loca V. l. cit. Item* ה *pro* ו; ut שָׁפְכָה *effusi sunt, Psal. 73. pro* שָׁפְכוּ: *Sic in seqq. locis: Deut. 12. 2. Reg. 24. Jer. 26. & 50. Num. 34. Jos. 15. & 18. ter,*

Ezech.

Ezech. 36. & 23. & 35. *Lev.* 21. 1. *Reg.* 22. *Jer.* 2. & 21. *Psal.* 73. *Job.* 6. *Thren.* 4.

ה pro י; ut לָהּ *mihi*, *Jud.* 16. *pro* לִי *mihi*, *aut* לָהּ *ei*. Præterea occurrit ה pro ן, *semel*, *Prov.* 27. וַאֲבַדָּה pro וַאֲבַדּוֹן, *aut est pro* אֲבַדּוֹן, *conjunctâ sic utraque Nominis formâ*. ה *pro* ת *bis*; *ut* קוֹמָה *Jer.* 52. *pro* קוֹמַת, *ex absol.* קוֹמָה; אַמָּה 2. *Reg.* 25. *pro* אַמּוֹת *ab* אַמָּה. ה *pro* כ, *semel*, מַעַלְלֵיהֶם *Jer.* 21. *pro* מַעַלְלֵיכֶם.

(3). ו pro א alternat in seqq. רוֹשׁ *toxicum*, *cicuta*, *Deut.* 32. pro רֹאשׁ. Sic נָוֶה, *Jer.* 13. *Job.* 20, 22. & 23. *pro* נָאֶה, מִתְנַבּוֹת, 1. *Sam.* 10. *pro* מִתְנַבֵּא; מֵחֲטוֹ *Gen.* 20. *pro* מֵחֲטֹא. יוֹכְלוּ *Ezech.* 42. *pro* יֹאכְלוּ. *Sic* לוֹ *pro* לֹא, *bis*, 1. *Sam.* 2. & 20.

ו pro ה, in seqq. וְהָיוּ & *erit*, *Ezech.* 47. *pro* וְהָיָה & וְהָיוּ. וַיִּתְגָּרוּ *Dan.* 11. *pro* וְיִתְגָּרֶה & וַיִּתְגָּרוּ. לַהֲשִׁיבוֹ, *Jud.* 19. *pro* לַהֲשִׁיבָהּ. נַפְשׁוֹ *Jerem.* 2. *pro* נַפְשָׁהּ & נַפְשׁוֹ. וְאֵיו & *ubi*, *Jer.* 38. מִפִּי וַיַּעֲבִירוּ 2. *Sam.* 19. *pro* הֶעֱבִירוּ, *confusâ formâ cum* וְיַעֲבִירוּ. מִלּוֹ *hinc*, *Ezech.* 40. & 41. *octies*, *ibid. pro* מִפֹּה. מִלּוֹ *Ezech.* 41. *pro* מִלֹּא. הָיוֹ, *Gen.* 18. *Num* 30. *Jerem.* 15. *Ezech.* 20. *pro* הָיָה. *Conf. plur. alia inf. Reg.* 33. *num.* 4. (α).

ו pro י, in seqq. (α) ab initio; ut וָלָד *natus*, *Gen.* 11. *pro* יָלָד; & *sic* וְרַד 2. *Sam.* 6. וְדַכָּה *Psal.* 10. *pro* יִדְכֶּה. Sic וְצָפֶן *Prov.* 2. וְשָׁאוֹן, *Jes.* 5. וְשִׁבַּמְּהוּ, *Ezech.* 44. וְרַב 2. *Chron.* 24. *pro* יִרֶב. וַעֲשׂוּ. *Ezech.* 46. וְחַכֵּם, *Prov.* 13. וְעִיר *Prov.* 23. וְשָׁהֶם *Prov.* 11. וְסַךְ *Proverb.* 17. (β) In medio; הִתָּעִיף *Proverb.* 23. *pro* הֲתָעִיף. *Sic* יָשׁוּב *Prov.* 12. & *Psal.* 54. *Job.* 39. *Jer.* 33. & 49. *Joel.* 3. תְּנוּאוֹת *Num.* 32. אֲבוּעַךְ 2. *Sam.* 15. יְנוּעוּן *Psal.* 59. אֲרוּצָם *Jer.* 50. יַעֲבוּר *Ezech.* 48. יִכְשׁוּלוּ *Prov.* 4. וְהֵקִיטוּ 2. *Chron.* 35. תַּלִּינוּ *Exod.* 16. יַלִּינוּ *Num.* 14. אֲוַשֵּׁר *Jes.* 45. *pro* אֲיַשֵּׁר. הוֹשַׁר *Psal.* 5. הוֹצֵא *Gen.* 8. *pro* הַיְצֵא. יָגוּד. גּוּל *Prov.* 23. שׁוּם 2. *Sam.* 14. תָּרִיב *Prov.* 3. לָרִיב *Jud.* 21. לָשׁוּר 1. *Sam.* 18. וַהֲבוּאוֹתִים *Nehem.* 1. *pro* וַהֲבִיאוֹתִים. הַמְּבוּנִים 2. *Chron.* 35. מְבוּא *Ezech.* 42. אֲחוּלָה *Jerem.* 4. בְּעוֹנִי 2. *Samuel.* 16. *pro* בְּעֵינִי & בְּעֵנִי, *utrumque enim ibi sensus emphaticus permittit*. אֲסוּרֵי *Gen.* 39. עֲתוּדִים *Esth.* 8. חוּקְךָ *Psal.* 74. אוּלַי 2. *Reg.* 14. בָּצוּר *Zach.* 11. יָצוּעַ 1. *Reg.* 6. דְּסוּג *Ezech.* 22. נוּב *Jes.* 57. בּוּר *Jerem.* 6. *pro* בִּיר *vel* בּוֹר. שְׁבוּת *Psal.* 85. 126. *Ezech.* 16. *Nah.* 2. *pro* שְׁבִית.

שְׁבִית. הַחַרְקוֹת *Jer. 19.* הַחֲמִשִׁית *2. Chron. 26.* שֵׁרוּתִךְ *Jerem. 15. pro* שָׁלִשִׁים, שְׁאֵרִיתֶךָ, (*Chirek insuper pro* ◦ *posito*). צְלֹחִי *Judic. 7.* *Proverb. 22. 1. Chron. 11. & 12.* לְמַעֲנוֹתָם *Psal. 129.* צְעִירֵיהֶם *Jer. 14.* צְעִירֶיהָ *pro* יָדָה. *Jerem. 48.* שְׁרוּקֹת *Jer. 18.* עֲנוּיִם *Psal. 9. Jes. 32.* עֲנָוִים *Amos 8.* *Job. 24.* מְרוֹנִים מִדְיָנִים *Proverb. 18. 21. 23. 25. 26. pro* מִדְיָנִים *vel* מְדוֹנִים *ex* וְאֶלוֹל וְתַרְמִית. דוּן. *Sic* לְדַוְגִים *Jer. 16.* עֲיָרִים *Jes. 30.* צָנוּף *Jes. 26.* *Jer. 14.* שְׂפָרוּרוֹ *Jer. 43.* צְפוּעֵי *Ezech. 4.* תּוּשִׁיָּה *essentiâ subtili*, *Job. 30.* *pro* תְּשִׁיָּה, *quod legitur*, *Job 5. v. 12.* *Sic in multis Nomin. Propriis*, *1. Reg. 24. Esr. 1. Chron. 9. & 11. 2. Chron. 26. & 29. Jerem. 49. Esr. 10. 2. Sam. 3. Jer. 48. 1. Chron. 7. 1. Sam. 25. 1. Chron. 24. bis; 1. Chron. 23. & 26. Neh. 7. & 10. 1. Sam. 19.* *Sic* הִוא *pro* הִיא *semper in Pentateucho*, (*exceptis 11. locis*). *Ter alibi*, *ut 1. Reg. 17. Jes. 30. & Job. 31.* (γ) In fine; נוּדִי *Psal. 11. pro* נוּדוּ. *Sic* עָשׂוּ הֲבִיאוּ *Jes. 16.* תָּשׁוּבוּ תִּקְרְאוּ *Jer. 3.* וַעֲנֵנוּ *Psal. 60. & 108.* הִרְאִיתָנוּ *Psal. 71.* תְּחַיֵּינוּ *Ibid.* תַּעֲלֵנוּ *Ibid.* אֲכָלָנוּ הֲמָמָנוּ *Jerem. 51.* הִצִּיגָנוּ *Ibid.* בְּלָעָנוּ *Ibid.* הֱדִיחָנוּ *Ibid.* עֲצָתוּ דָּרְכוּ *Jes. 46.* אֶת־אָזְנוּ בְּנַפְשׁוּ *1. Sam. 22.* *2. Sam. 18. Psal. 24.* *1. Sam. 22.* כֹּחוֹ *Psal. 102.* חַסְדּוֹ *Psal. 59.* יִהְיוּ *Job. 30.* בְּנוּ *1. Chron. 22.* חִתִּיתָו *Ezech. 32.* תִּקְעוּ *Jos. 6.* יִשְׁבוּ *1. Chron. 2.* הִבְרוּ *Jes. 47.* שָׂנְאוּ *2. Sam. 5.* וְקִדְשׁוּ *1. Reg. 15.* נְבִיאוּ *2. Reg. 17.* וִידוּ *Ezech. 1.* בְּנוּ *1. Chron. 6.* וּמִיצִיאָו *2. Chron. 32.* רִבּוֹ *Hos. 8.* בְּמוֹ *in*, *Job. 9. pro* בְּמוֹ *vel* בְּמוֹ, אִי *Prov. 31. pro* אֵין *vel* אוֹ. *Sic in aff.* ־ִי *vel* ־וּ; ut בְּעֵינָו *2. Sam. 12.* *pro* ־ָ *vel* ־ו. יֹדְעָו *Job. 24.* מַטָּעַי *Jes. 60.* וְיָדְעָו *Psal. 119. pro* יֹדְעֶיךָ, *vel* יֹדְעָיו. *Sic in quibusdam Nomin. Propriis; ut 1. Sam. 25. 2. Sam. 11. 2. Sam. 23. bis; Esr. 10. bis. Neh. 12.* Sic ו reperitur pro ך, *2. Sam. 14.* עַבְדּוֹ *pro* עַבְדְּךָ & עַבְדּוֹ; *utrumque enim ibi permittit sensus.*

(4). י pro א, alternat in seqq. תִּתְיַמָּרוּ *Jes. 61, 6 pro* תִּתְאַמָּרוּ, כִּלְאַיִם *Jer. 26. pro* נִבֵּאתָ נִבֵּית. *Sic* וַיִּתְנַבֵּיתָ *1. Sam. 10.* רִישׁוֹן *Job. 8.* כִּלְאַיִם *pro* כְּלָאִיַּנִי, *1. Sam. 25.* הַמְצִיתִךָ *2. Sam. 3.* תִּרְפֶּינָה *Job. 5.* בְּרִיָּה *pinguis*, *Ezech. 34. pro* בְּרִיאָה. בְּרִים, *Job. 39. pro* רָאם. נְשׂוּי *Psal. 32. pro* נְשׂוּא, *quasi à* נשה. מְנָיוֹת *Neh. 12. & 13. pro* מְנָאוֹת *quod & leg. Neh. 12.* דּוֹיֵג *Doeg.*, *1. Sam. 22. ter pro* דֹּאֵג, *ubi* י *videtur innuere expiscatorem seu insidiatorem*, *ab* דָּיַג.

’pro

י pro ה; ut נֶאְדָּרִי *magnificata est, Exod. 15. pro* נֶאְדָּרָה, *quod aliis placet pro* נֶאְדָּרִית *positum, (sed illa terminatio est insolens participiis); alii agnoscunt pro* י *paragogico, (at sic discreparet genus).* וּכְנוֹכְרִי *Hos. 6. pro* וְכַחַכֵּה. הַשְּׁלִישִׁי *tres, 2. Sam. 23. pro* הַשְּׁלִשָׁה.

י pro ו, in seqq. (*α*) ab initio; יָלֵד *2. Sam. 6, 23. pro* וָלָד *not. Mas.* יִשְׁאַל *Prov. 20. pro* וְשָׁאַל, *conjunctâ sic formâ Præt. cum Fut.* יִשְׁאַל. *Sic* יְהֶוָה *Ezech. 45. pro* וְהָיָה & וְהָיָה; יִהְיֶה יִהְיֶה *Jer. 21. & 38.* יַלְבְּשׁוּ *Ezech. 42. pro* יִלְבְּשׁוּ & וְלָבְשׁוּ. יֵאָבְדוּ *Jerem. 6.* יִכָּשְׁלוּ *Nah. 3.* יָבֹאוּ *Job. 17. v. 1. Jud. 6. pro* יָבֹאוּ & וּבָאוּ. וַיְחַנֵּנִי *2. Sam. 12. pro* וְחַנַּנִי. יְאַשֵּׁר *Psal. 41.* יָרוּם *Dan. 11. pro* יָרוּם & וָרָם. יְשִׁית יַחְדֵּל *Job. 10. pro Imper.* וְשִׁית וַחֲדַל, *& Fut.* יָשִׁית יֶחְדַּל. *Sic* יְשִׁית *Jer. 13.* יִשְׁבִי *Jer. 48. pro* וְשִׁבִי. יִפְצְחוּ *Jes. 49.* יְסוּרַי *pro* וְסוּרַי *Jer. 17. Sic* יִקְפָּאוֹן *Zach. 14.* יְרֵמוֹת *Esr. 10.* יִצְחַר *1. Chron. 4.* יְחֻבָּה *1. Chron. 7.* (*β*). In medio; אֶזְכּוֹר *Psal. 77. pro* אֶזְכּוֹר & אַזְכִּיר. *Sic* יְצַפִּינוּ *Esa. 56.* יִקְצִירוּ *Job. 24. (retractô Accentu)* לַעְזוֹר *2. Sam. 18.* יָשִׁיב *2. Sam. 15.* יָשִׁיב *Psal. 73.* וַיְכִּיסוּ הַכּוּשׁ *Prov. 17.* תְּחִיל *Ezech. 20.* פְּרִים *Psal. 89.* יְרִימוּ *Psal. 66.* וַיְכִּיסוּ *Jud. 7.* וְהַשׁוּחַ *Thren. 3.* יְעִירֶנּוּ *Job. 41.* יְנִין *Psal. 72.* יְמִיטוּ *Psal. 140.* וַיְלִיטוּ *Exod. 16. Num. 14.* מְגְדּוֹל *2. Sam. 22.* וַיִּירַשׁ *Num. 21.* וַיְּיחֶר *2. Sam. 20. pro* וַיּוֹחֶר, *quod est pro* יָאחֵר. *Sic* וַיְּיחֶן *Ibid. pro* וַיּוֹחֶן, *quod foret pro* וַיָּאחֶן. וַיְּיחֶל *1. Sam. 13. Jud. 13.* שִׁיכָה *2. Sam. 13. (Infin. nominascens),* וּדְשִׁימוּ *Jes. 10.* וַיְּישַׂם *Gen. 24. pro* וַיּוּשַׂם. חִישָׁה *Psal. 71.* שִׁיבְבִים *Jer. 50. pro* יוֹם & יוֹם. שִׁיחָה *Jerem. 18.* שַׁדִּין *Job. 19.* שְׁבִית *Jer. 49. Ezech. 16. & 39. Job. 42.* שְׁבִיתֵךְ *Thren. 2.* שְׁבִיתְכֶם *Jer. 29.* רָאִית רָאוֹת *Jes. 52. pro* רָאוֹת & רָאִית, *formâ utrinque compositâ).* *Eccles. 5.* הַכְּלִיא *Jer. 37. & 52. pro* כְּלוּא & כְּלִיא. וּצְפִינְךָ *Psal. 18.* תַּמְרוּק *Proverb. 20.* פְּתִירִים *1. Chron. 9.* קְרוּאֵי *Num. 1.* וּכְצִירֵי *Jes. 46.* בְּחוֹנָה *Jes. 23.* שַׁעֲרוּרִיָּה *Hos. 6.* בְּרַתּוּקוֹת *1. Reg. 6.* וַעֲתִידֹתֵיהֶם *Jes. 10.* מָדוֹן *2. Sam. 21.* וְגוּשׁ *Job. 7.* וְצִירָם *Psal. 49.* מִיסַךְ *2. Reg. 16.* שִׁידָל מִידַעַת *Jes. 12.* מוֹדַע *Ruth. 2.* מוּסְדוֹת *Ezech. 41.* מוּצֶקֶת *2. Reg. 4.* *Mich. 1.* גּוּיִם *Gen. 25.* בַּגּוּיִם *Psal. 79.* צְבוּיִם *Gen. 14. bis, Deut. 29.* לִהְיוֹתִי שִׁים *Jes. 28.* בַּכּוֹס *Proverb. 23.* יָרִיב *Job 33.* וְרֵעוּתִי *Judic. 11.* הַמְּעוּנִים *Job. 30. & 6.* עֲנָוִים *Psal. 9, 10. & Proverb. 3.* עוּנָתָם *Hos. 10.* הַמְּעוּנִים *1. Chron. 4. Sic in quibusdam Nomin. propriis, Jer. 48. 1. Chron. 6. & 7. & 8.*

& 8. Neh. 11. & 12. Psal. 39. & 77. 2. Chron. 4. 1. Reg. 16. 2 Reg 33. & 24. Gen. 30. bis. (γ) In fine; תֵּצֵאי *Jerem. 6. pro* תֵּצֵא *&* תֵּצְאִי. *Sic* תֵּלְכִי *Jerem. 6.* תַּעֲרֹוי *Jerem. 50.* תְּשַׁמְּחִי *ibid.* תְּבוּשִׁי *ibid.* תִּצְהֲלִי *ibid.* נְשׂוּאִי *Jer 48.* הֵילִילִי וְזַעֲקִי *Job. 33.* וְשַׁבִּי *Job. 6.* וּשְׁבִי *2. Chron. 34.* *Esr. 10.* סְבָבוּנִי *Psal. 17.* יְלִדְתִּנִי *Jer. 2.* בְּיָדִי *2. Sam. 27.* קִלְלָתִי *2. Sam. 16.* à קְלָלָה. בְּמִי (*in*) *Jos. 25.* *Ita in his Propriis:* כְּלוּהִי *Esr. 10.* כְּלִילִי *Neh. 12.* דּוֹדִי *2. Sam. 23.* יְדָעִי *2. Chron. 8. Ita quinquies* הִיא *pro* הוּא, (*sicut* הִיא *pro* הוּא); ut כִּי־הִוא זִמָּה וְהִיא עָוֹן פְּלִילִים; *sic Psal. 73. Eccles. 5. 1. Reg. 17. 1. Chron. 29. &c.*

Ita י pro נ semel; ut *Prov. 22.* וְיִסְתָּר *pro* וְנִסְתָּר, *confusâ formâ Pret. & Fut.* Et semel pro ת; ut *2. Sam. 12.* וַיִּקְרָא *& vocavit, pro fœm.* וַתִּקְרָא.

(5). Hanc alternantium אֶהֱוִי commutationem imitantur seqq. *aliarum quoque Literarum exempla*, sensu tamen semper vel eôdem vel magis emphaticô, (nunquam vitiosô), *quod pluribus assertum V. in Vind. nost. Part. III.* ut ב semel pro ד; גָּבוֹל *Jos. 15. pro* גָּדוֹל *magnus*, (*ex* גְּבוּל *terminus, quod utrumque ibi sensus permittit*). ב pro כ; בְּעָלוֹת *Jud. 19. & Jos. 4. & 6.* בְּחֹם *1. Sam. 11.* (*sensu eôdem, ac si* כ *extaret*). *Sic* כְּאַבְרָם *Esth. 3.* יְבַלּוּ *terent vetustate, Job. 21. pro* יְכַלּוּ *consument*, (*sensu eôdem, sed significantiori ex duabus radicibus*). ב *pro* מ; בְּאָדָם *Jos. 3. pro* מֵאָדָם. *Sic alia, Jos. 24. 2. Reg. 23. 2. Reg. 5 & 12. Dan. 11.* ב pro ה semel; בַּיַּרְדֵּן *Jordanem, 2. Sam. 19. pro* הַיַּרְדֵּן. ב pro פ semel, לִבְנֵי *coram, Jos. 18. pro* לִפְנֵי. ג pro ז; גֵּה *hic, iste, Ezech. 47, 13. pro* זֶה. לָבַז *in portionem cibi, Ezech. 25. pro* לְבַז *in prædam*, (*utrôque eundem sensum emphaticum inferente*). ר *pro* ד, אֶעֱבוֹר *serviam, Jer. 2. pro* אֶעֱבוֹד. ד *pro* ת; אַחַר אַחַד *post unam, Jes. 66. pro* אַחַת; *sic Cant. 4.* ד *pro* ו; מִדַּבֵּר *1. Reg. 12. pro* מִלִּבּוֹ *è corde suô*, *confusâ formâ cum* מִלְּבַד *præter, scil. sacrificia legitima*, (*eôdem ibi sensu*). ח *pro* ה; רַחִיטֵנוּ *Cant. 1.* וּלְחָתֵם *& ad obsignandum, Dan. 9. pro* וּלְהָתֵם *& ad consummandum*, (*utrôque sensu emphaticô obtinente*). *Sic* וְחֵץ חֲנִיתוֹ *& hastile lanceæ ejus, 1. Sam. 17. pro* וְעֵץ *& lignum.* ה *pro* ח; יֵרָחֵק *elongabitur, Eccles. 12. pro* יֵרָתֵק *constringetur*, (*utrumvis ibi per-*

permittente ſenſu). כ *pro* ב; כַּמַּלְבֵּן *2. Sam. 12. pro* בַּמַּלְבֵּן *in fornacem. Conf. Prov. 21. & 2. Chron 33.* ך *pro* ד; יַד הָדֶּרֶךְ *manum ſeu latus viæ, 1. Sam. 4. pro* יַד *ſimul &* יַךְ *percuſſit. (ſcil. cor Eli trepidè proſpicientis).* ך *pro* ם; אֱלֹהֶיךָ *Deus, 1. Reg. 1. pro* אֱלֹהִים *ſimul &* אֱלֹהֶיךָ, *(quod utrumque ibi permittit ſenſus).* ל *pro* ר, בְּאַלְמְנוֹתָיו *in palatiis ejus, Jeſ. 13. v. 22. quaſi viduatis, compoſitò ſenſu ex* אַלְמָן & אַרְמוֹן*).* ם *pro* ב; כְּעֵבֶר *Joſ. 22. pro* בְּעֵבֶר *in tranſitu, & à tranſitu; utrumque enim ſenſus permittit.* Sic ם pro ה; נָכְרִים *alieno, prov. 22. pro* נָכְרִיָּה. Sic שְׁלֹשִׁים *tres, 2. Sam. 23. pro* שְׁלֹשָׁה. נ pro ת; בַּן *filiam, 2. Chron. 11. pro* בַּת. נו pro ם; עַד־עָבְרֵנוּ *Joſ. 5. pro* עָבְרָם *tranſire eos. Exempla* ן *pro* ם *in Nominibus plur. V. Reg. 19. Memb. VII. Nota 1.* ס pro ש; *ut* נְסָה *Pſal. 4. pro* נְשָׂא. סֵטִים *Pſal. 101. Hoſ. 5. pro* שֵׂטִים. סִרְיוֹן *Jerem. 51. & 46. pro* שִׁרְיוֹן. סוֹכְרִים *Eſr. 4. pro* שׂוֹכְרִים. ע pro א; עַל־הַלֶּחֶם *1. Sam. 20. pro* אֶל: *ſic* הָעִיר *1. Reg. 1. Jeſ. 65. 2. Sam. 18.* ע pro ח, עוֹשׁוּ *pro* חוּשׁוּ. ע *pro* צ; לְעֵינֵי *2. Reg. 20. pro* חָצֵר, *(utrumque ibi permittente ſenſu).* פ pro ב; לִפְנֵי *coram, Proverb. 4. pro* לִבְנֵי *filiis, (ſenſu ibi eôdem).* ר pro נ; נְבוּכַדְרֶאצַּר *Nebucad-nezar, Jerem. 49. & 28.* ר pro ד; וַאֲרוֹמִים *2. Reg. 16. pro* וַאֲדוֹמִים. גְּרָל־חֵמָה *ſors ira, Prov. 19. pro* גְּדָל *magnus, (ſenſu eôdem recidente).* הַשְּׁרֵמוֹת *Jer. 31. pro* הַשְּׁדֵמוֹת *arva, (quaſi* שְׁדֵמוֹת רָמוֹת *arva alta).* עַמִּיחוּר *2. Sam. 13. pro* עַמִּיהוּד *Ammihud,* ח *inſuper pro* ה. ר *pro* ל; מַזָּרוֹת *ſtellæ, Job. 38. pro* מַזָּלוֹת *influentiæ, à* נָזַל. ש pro ט; וַיַּעַשׂ *& fecit, 1. Sam. 14. pro* וַיַּעַט *& involavit. (eôdem ibi ſenſu).* ש pro ס; עֲמֻשִׂים *Neh. 4. pro* עֲמֻסִים. בְּשׂוּרִי *Hoſ. 9.* קָשִׂית *Deut. 32.* שְׂדֵרוֹת *pro* סְדָרִים, *quater.* נָשִׂיג *2. Sam. 1.* וְשִׂפַּח *Jeſ. 3.* מִשְׂפָּח *pro* מִסְפָּח *percuſſio lepræ, Jeſ. 5. (elegantiſſimâ ſic paronomaſiâ cum* מִשְׁפָּט, *uti ibid.* צְעָקָה *cum* צְדָקָה*).* בְּשִׂעִפִּים *Job. 4.* שְׂעִפַּי *Job. 20.* שֹׂבֵר *Jeſ. 19.* כַּעַשׂ *Job. 5. 6. 9. 17.* יִשְׂפֹּק *Job. 27.* יַשְׂפִּיקוּ, *Jeſ. 2.* שֶׂפֶק *Job. 36. (Sic eâdem ferè ſignificatione uſurpantur,* שַׂעַר & סַעַר; סָבַךְ & שָׂבַךְ; שָׂתַם & סָתַם; שָׂכַךְ & סָכַךְ: רָמַשׂ & רָמַס; גָּרַשׂ & גָּרַס; שָׂחִיס & סָחִישׁ; רָגַשׁ & רָגַס: *Item* שָׂחַק & צָחַק; חָטַף & חָתַף; מִטְפַּחַת & מִסְפָּחוֹת; רָטַט & רָתַת: כּוֹבַע & קוֹבַע: טָעָה & תָּעָה; טוּר & תּוּר *conf.*

ſuperi-

ſuperiùs, א *&* ה *indifferenter uſurpata, nam. 1. β.* ת *pro* ד; אחת *unum*, *1. Reg. 19. pro* אחד. *De* ת *pro* ה *ſæpiùs occurrente, V. Reg. 35.*

(6). Ad commutationem hanc literarum, pertinet etiam earundem Transpoſitio, quâ poſterior ſæpè legenda eſt ante priorem, & plerumque rerum perverſarum aut confuſarum, ſubinnuit argumentum; (*prout ejusmodi metathesis aliis quoque Lingvis non eſt inſolens, ut* κραδία *&* καρδία *&c.*) nec unquam igitur, in S. Textu Hebræo, infert vitium, ſed ſuâ nititur ſpeciali ratione, licet nobis hodiè non adeò obviâ. *Conf. Vind. noſt. Part. III*). *ut* לבלתי שמע *ad non audiendum, Jerem. 17. pro* שומע. *Sic in ſeqq.* ו *transpoſitè legendum eſt,* הלוך *Prov. 13.* הולך *Joſua 6.* נפצות *2. Sam. 18.* מבואך *2. Sam. 3.* יומת *occidetur, 2. Reg. 14. pro* יומת: ſic המשיתים *2. Reg. 11.* עזות *Proverb. 19.* שחוט *Jer. 9. pro* שוחט. במרוצתם *Jer 8.* מומכן *Eſth. 1.* בטוי *Pſal. 73. pro* בטויו. Ita & י transſp. *in ſeqq.* אשישה *Jud. 12. pro* אישישה; ſic חמישני *Jud. 16.* התעתים *Jer. 42. pro* התעיתם. Sic aliæ literæ; תכשלי *Ezech. 36. pro* תשכלי. ויקהלו *& confuſè convolarunt, 2. Sam. 20. pro* ויקהלו. ומבהלים *& conturbantes, Eſr. 4. pro* ומבהלים. *Sic* כמתלהמים *Prov. 18. pro* כמתהלמים *ut percutientes.* יבחר *Eccl. 9. pro* יחבר. ותראנה *1. Sam. 14. pro* ותארנה. תרצנה *cuſtodient, Proverb. 23. pro* תצרנה. ואוצאה *Eſr. 8. pro* ואצוה. (*redund. inſuper* א). האיתון *Ezech. 40. pro* האתון. אשויתיה *fundamenta ejus* (*ſcil. ſubverſa*), *Jer. 50. pro* אשויתיה. ואכד *& edito, Jeſ. 37. pro* ואכלו. וגורנך *Jerem. 2. pro* ותרנך. לזועה *Jerem. 15. 24. 29. 34. & 2. Chron. 29. pro* לזעוה. כשאוה *Proverb. 1. pro* כשאה. הליכות *Prov. 31. pro* הילכות. פלאיה *Pſal. 139. pro* פלאה. היודע *Jer. 29. pro* הידוע. ויבוא *1. Reg. 12. pro* ויבא. האלח *1. Reg. 7. pro* האחלה. בצחחיים *Neh. 4. pro* בצחיחים. אמות *Ezech. 42. pro* מאות. ולתאיות *Ezech.* [illegible] *pro* ואילו. ותאיות *Ezech. 40. pro* ואריו. בעברות *2. Sam. 15. pro* בערבות. *Quædam reperiuntur utròvis modò; ut* אלמגים *1. Reg. 10. &* אלגומים *2. Chron. 9.* ויחרגו *Pſal. 18. &* ויחגרו (*ſenſu eòdem*). לצנאכם *Num. 32. &* לצאנכם *Exod. 20. & 21.* מלתעות *Pſal. 58. &* מתלעות *Joel. 1. Prov. 30.*

חדל

יִזְרַל *Jes. 38.* & וְזָלַד *Job. 11.* & *alibi.* לַהֲקַת *1. Sam. 19.* & קְהִלַּת *Neh. 5. Deut. 33.* *Sic eâdem significatione sæpè occurrunt;* כֶּבֶשׂ & כֶּשֶׂב, שַׂלְמָה & שִׂמְלָה, בַּהֲלָה & בַּלָּהָה, אָנַק & נָאַק, חָלַשׁ & חָשַׁל, יָעֵף & עָיֵף, כֶּסֶף & כֶּבֶל. רָעַץ & עָרַץ & רָעַע & רָצַץ, רָפַשׂ & רָפַס, שָׂרַף & עָשַׁר & שָׂרַע; פָּרַשׁ & פָּשַׁר, רָקַשׁ & עָרַשׁ, שָׂעַר & רָעַשׁ. *At in diversâ signif.* כָּרַח *redundavit*, & חָסֵר *defecit.* *Sic in quibusdam Propriis, 2. Chron. 17. 2. Sam. 24. Esth. 1. Esr. 2. 1. Chron. 27. 1. Sam. 27. Jos. 21. 1. Chron 1. 1. Sam. 19.* נָוִית *(quinquies) pro* נָיוֹת.

Adhunc modum, integræ interdum voces aliæ honestiores, pro aliis obscœnioribus, legi solitæ, ad marginem notantur, *punctis talium vocum, voci textuali substratis; non quod huic convenire debeant, sed quod marginalis vox per ea legi sueverit;* ut *Deut. 28. v. 30. Jes. 13. v. 16. Zach. 14. v. 2. Deut. 28. v. 27. 1. Sam. 5. v. 6. & 12. 1. Sam. 6. v. 4. & 5. Jes. 36. v. 12. & 14. 2. Reg. 10. v. 27. 2. Reg. 6. v. 25. 2. Reg. 18, 27.* *Quò etiam spectat, quod singularis εὐλαβείας ergò, sæpè certâ conditione, puncta vocis* אֲדֹנָי *aut* אֱלֹהִים *reperiantur subjecta voci* יהוה. *Conf. Vind. nost. pag. 126.* Ter prima litera adhæret fini vocis præcedentis, *1. Sam. 5. v. 2. Job. 38. v. 12. Ezech. 42. v. 9. Contrà, ultima litera, initio sequentis, 2. Sam. 21. v. 12.* Rarius etiam divisim scripta, leguntur conjunctim; ut *2. Sam. 9. v. 1. Thren. 1. v. 6. 1. Sam. 24. v. 8. Jud. 16. v. 25. Jes. 44. v. 23. 2. Chron. 34. v. 6. Thren. 4. v. 3.* aut contrà, conjunctim scripta leguntur divisim; ut *Exod. 4. v. 2. Psal. 10. v. 10. & 123. v. 4. Jer. 6. v. 29. 1. Chron. 27. v. 12. Jes. 3. v. 15. Ezech. 8. v. 6. Gen. 30. v. 11. Jerem. 29. & 6. Jerem. 18. v. 3. Psal. 55. v. 16. 1. Chron. 9. v. 2. Deut. 33. v. 2. Job. 38. v. 1. Job. 40. v. 16. Neh. 2. v. 13. notante Masorâ ad 1. Chron. 27, 12. Quo etiam pertinet* כַּאֲשֶׁר *Ezech. 9. v. ult. pro* כְּכֹל אֲשֶׁר *(notante Masora). Huc referri etiam potest* ם *clausum in medio vocis* לְםַרְבֵּה *Jes. 9. v. 7. &* ם *apertum in fine vocis,* הֵם פְּרוּצִים *ipsi (muri) perrupti, Neh. 2. De Lit. Majusc. & Minusc. V. Tiber. Buxt. cap. 14, 15.*

Memb. II. Literæ אֶהֱוִי sæpè eliduntur, seu abjectæ sunt, præsertim quiescentes, (rariùs mobiles); ut

(1). א imprimis tertia radicalis, ut מָצָתִי *Num. 11. pro* מָצָאתִי *sic* יָצָתִי *Job. 1.* אָתָנוּ *Jerem. 3.* צֵמֵתִי *Jud. 4.* וְצָמֵת *Ruth. 2.* מִלוֹ *Job. 32.* בָּנוּ *1. Sam. 25. pro* בָּאנוּ. מִלּוֹ *Ezech. 41. pro* מְלוֹא. מִלְתוֹ *1. Reg. 21. Jerem. 19. & 39. pro* מֵבִיא. *Sic* וְהַמֵּבִי *1. Sam. 5.* אָבִי *1. Reg. 21.* יְנִי *Psal. 141.* הֶחֱטִי *2. Reg. 14.* הַחֹטֵא *Jerem. 32.* הֶחֱלִי *Jes. 53.* לְחַטַּת *Num. 15. pro* לְחַטַּאת. וְתִשֶּׁנָה *Ruth. 1. Zach. 5. Jerem. 9. pro* וְתִשֶּׂאנָה. וְנִטְמֵתֶם *Levit. 11.* נֶחְבֵּתֶם *Jos. 2. pro* וְנֶחְבֵּאתֶם. גֵּי & גַּי *Jos. 8. & 15. Deut. 34. 2. Reg. 13. Ezech. 39. Jes. 22. pro* גֵּיא. בַּשָּׁו *Job. 15. pro* בַּשָּׁוְא. *Sic interdum* א *prima radic. ut* יַהֵל *Jes. 31. pro* יַאֲהֵל. אַחַר *Gen. 32. pro* אֶאֱחַר. תֹּהַב *Gen. 49.* אֹהֵב *Proverb. 8.* לְהָכִיל *Ezech. 21. Conf. Reg. 30. Memb. II. 1.* תֹּמְרוּ *2. Sam. 19. pro* תֹּאמְרוּ. *Sic* יֹמְרוּךָ *Psal. 139.* וַתַּחֵז *2. Sam. 20.* תֹּבֶא *Proverb. 1.* תֹּסֵף *Psal. 104.* וַיֹּסֶף, *2. Sam. 6.* וַתֹּפֵהוּ *1. Sam. 28. conf. de his Reg. 30. Memb. II. 1. De* וַיֵּתֵא *conf. Reg. 33. Annot. 1. β. (b).* תֵּזְלִי *Jerem. 2. pro* תֵּאזְלִי. *Sic* מֵזִין *Proverb. 17.* אָזִין *Job. 32. Conf. de his Reg. 5.* יִשְׁמְעֵלִי *1. Chron. 27. pro* יִשְׁמְעֵאלִי. *Sic* יִזְרְעֵלִית *Jisreelita, 1. Sam. 30. Conf. Deut. 11. v. 12. Gen. 30. v. 11. 1. Sam. 1. v. 17. 2. Sam. 21. v. 12. 2. Reg. 19. v. 25. 2. Sam. 5. Jerem. 19. v. 15. Esr. 4. v. 9. Ruth. 3. 1. Reg. 12.* Sic in seq. eliditur א mobile: הַסּוּרִים *vincti, Eccles. 4. pro* הָאֲסוּרִים. הָרַמִּים *Assyrii, 2. Chron. 22. pro* הָאֲרַמִּים. הַשְּׁפוֹת *sterquilinium, Neh. 3. pro* הָאַשְׁפּוֹת.

(2). ה eliditur interdum, (*a*) ab initio; tùm Articulare, seu Emphaticum, relictô tamen punctô suô, ut מֶּלֶךְ, *1. Reg. 15. & 2. Reg. 11. & 15. pro* הַמֶּלֶךְ; שָׁלָל, *1. Sam. 14.* אָרֶץ *Jerem. 10.* שִׁכְבָה, דָּבָר הַזֶּה *Jerem. 40.* אֶחָד, *1. Reg. 4.* רָשָׁע, *Ezech. 18.* *1. Reg. 7.* עַמִּים *Thren. 1.* גִּבּרִים *2. Sam. 23.* מְלָכִים *Jerem. 52.* (Quod ter imitatur ה in medio; ut לְגִיד *2. Reg. 19. pro* לְהַגִּיד: *Sic* וּבִרְכֶךָ *Jes. 32.* וַיֶּאֱהָבֵן *1. Sam. 18. pro* וַיֶּאֱהָבֵהוּ *vel* וַיֶּאֱהָבֶנּוּ). Tùm ה interrogativum, *quibus locis excidat, V. superius, Reg. 18. p. 55.* (β) In fine excidit aliquando, tùm ה paragog. & fœmin. ut בְּלִילָה *Thren. 2. Prov. 31. pro* בַּלַּיְלָה. הַגָּג *1. Sam. 9. pro* הַגָּגָה, *sic* חֲמֵשׁ *Ezech. 45.* וְאַרְבַּע *Prov. 30.* וְהַמְ *2. Sam. 21.* אַתְּ *Jes. 54. Psal. 6. Eccl. 7. Neh. 9. Job. 1. & 1. Sam. 24.* עַתְּ *Psal. 71. Ezech. 23.* נִסְע

Prov.

Proverb. 31. pro כְּמֹשָׁה. תַּבִּיטִ *Thren. 5.* וְאֶכְבְּדָה *Hagg. 1.* וְאֵרֶא *Ruth. 4.* וְכָשׁוֹב. וְהִיתָ *2. Reg. 9.* וַתַּעְגַּב *Ezech. 23.* נַעֲרָ *Gen. 24. & 34. Deut. 22.* *sæpius sic reperitur.* Tùm ה radicale: ut וְאַרְבְּ *Jes. 24. pro* וְאַרְבֶּה, *sic* תַּעַשׂ *Jerem. 40.* וְנֵרֶא *Jes. 41.* וַיַּרְא *Ezech. 18. Job. 42.* יִרְאֶ *Jer. 17.* יִרְבֶּ *1. Reg. 1.*

(3). ו eliditur interdum, (α) ab initio, mobile: ut לֹא pro וְלֹא *Thren. 2. & 5. Sic* אֵין. *Thren. 5.* אֵינָם אֲנַחְנוּ *ibid.* עַד *& usque, Job. 2. & Zach. 9.* תַּחַת. *Jes. 55.* וּלֵד. *Proverb. 23.* זְקֵנִים *Thren. 5. pro* וּזְקֵנִים. וְאֵת בָּנַיִךְ *2. Reg. 4. pro* (וּבָנַיִךְ). (β). In fine: *ut* יַחְדָּ *Jer. 48. pro* יַחְדָּיו. אַחֲרָי *Neh. 3. pro* אַחֲרָיו.

(4). י eliditur interdum, (α) ab initio; ut לֹא־עָשָׂה *1. Sam. 20. pro* לֹא־יַעֲשֶׂה. כִּי־עֲבֹר *Jes. 28.* (β). In medio: ut תִגַּעַשׁ 2. *Sam. 22. pro* וַיִּתְגָּעַשׁ. וְהִיוּ *Jerem. 18. pro* וְיִהְיוּ *&* וַיִּהְיוּ. מֵאֵן *2. Reg. 5.* וְתִתֵּנִּי *Ezech. 36. pro* וְגוֹנַיִךְ *&* יְגוֹנַיִךְ. *Sic* מִתְּנוּתֵךְ *Ezech. 16. ter.* מִרְבִּים *Prov. 6.* מִיכָהוּ *2. Chron. 18.* עֲשׁוּת *1. Samuel. 25. pro* עֲשׂוּיוֹת. כְּטוּוֹת *Jes. 53. pro* כְּטוּיוֹת. אֲחוֹתִי *Jos. 2. pro* אַחְיוֹתַי *&* אֲחוֹתַי. הַיֹּרֵד *descendens, 1. Sam. 30. pro* הַיּוֹרֵד. בְּרִכְתָּם *Ezech. 46. Sic* יְרוּשָׁלִַם semper scribitur pro יְרוּשָׁלַיִם, *exceptis 5. locis, &* יְרוּשָׁלַיְמָה *2. Chron. 32. pro* יְרוּשָׁלַיְמָה. *Sic* וְקִרְיָתָמָה *Ezech. 25. pro* קִרְיָתַיְמָה. Frequentiùs verò י quiescens excidit: *ut* בָּנִתָה *1. Reg. 9. pro* בָּנִיתָ. יוֹדְעֵי *Job. 49. pro* יוֹדִיעֵי. וַיִּרְאוּ *pro* וַיִּירְאוּ. *Sic* דָּוִד, תְּבִיאֵם, בְּלֵאתִי, מִגְדַּל, יַלְבִּשֵׁם, תְּמִימִם, קְצִרִים, *pro* בְּלֵאתִי, לִרְאֹ *pro* לִירֹא *1. Sam. 18.* Sic sæpiùs deficit י in affixô יו; *ut* צַוָּארָו *Gen. 33. pro* צַוָּארָיו *&* צַוָּארָו. Ita seq. locis, *Exod. 27. 22. 35. 37. 39. Deut. 2. 23. 7. 8. 27. Jos. 3. & 8. 1. Sam. 1. Proverb. 2. Jer. 22. 1. Sam. 2. 8. 18. bis. 21. 26. quinquies. 29. bis. 30. 31. 2. Samuel. 1. 2. 3. 12. 16. 18. bis. 20. 22. 23. bis. 24. 1. Reg. 6. 10. 18. 2. Reg. 4. 5. 11. 14. Jerem. 22. Job. 9. Prov. 6. 20. 22. 30. bis. Jes. 52. Jerem. 17. bis. 14. 32. Job. 21. 26. bis. 5. 14. 20. 38. 39. bis. 31. 40. 37. Esr. 4. Thren. 3. ter. Obad. 1. Hab. 3. Psal. 10. 24. 58. 106. 147. 148. Gen. 43. Dan. 10. 11. Ezech. 9. 17. 18. 37. ter. 40. sæpè, 18. bis, 33. bis, 31. 40. bis, 41. bis, 43. bis, 47.* Sic in ךָ: ut חַסְדְּךָ, כְּמִשְׁפָּטֶךָ, *Psal. 119. &c.* (γ). In fine: ut בָּנִיתָ *1. Reg. 8. pro* בָּנִיתִי. *Sic* יָדַעַתְּ *Job. 42.* עָשִׂית *Ezech. 16.* הוֹצֵאתָ *Jer. 7.* וְצִפִּי

וְצָפוּ *& opertus, Job. 15. pro* וְצָפוּי. *Sic* הֶעָשׂוּ *Job. 41.* יֹשְׁבֵה *Jud. 1. pro* יֹשְׁבֵי. *Sic* יֵן *2. Reg. 12.* אֵלֶה *2. Reg. 17.* רָאשׁ *Nehem. 12.* מֵעַל *1. Reg. 20.*

(5). Hanc elisionem Quiescentium Literarum, imitantur seqq. aliarum Lit. exempla; ut ב *2. Sam. 21.* תְּחִלַּת, pro בִּתְחִלַּת. *Sic* ד *1. Reg. 9.* תַּדְמֹר pro תַּמֹר, *Nom. proprium.* ח *Jer. 2.* יִתְחַבְּאֶם pro וְתִתְחַבְּאֶם; *Sic Jer. 42.* אֲנוּ *nos, pro* אֲנַחְנוּ, *quod puncta arguunt.* ב *Gen. 49. v. 11.* סוּתוֹ *pro* כְּסוּתוֹ, *1. Sam. 17.* מַעֲרְכוֹת *pro* מִמַּעַרְכוֹת ר. *2. Sam. 24.* חָי *pro* מִחַיִל. *Ezech. 44.* לְשְׁפֹּט *pro* לְמִשְׁפָּט; *sic 2. Reg. 12.* ה פְּקָדִים ב. *Prov. 3.* מִפְּנִינִים *pro* מִפְּנֵי יָם; *sic Jud. 4.* בְּצַעֲנַנִּים *pro* בְּצַעֲנַיִם, *ut est Jos. 9.* ת *2. Sam. 20.* הַכַּרִי, *pro* תְּחַכְּמִי; *quod unum modò affert Avenarius; at Masora 11. loca allegat, init. lib. Jud. & in fine Eccles. Singulari ratione 2. Sam. 23. est* אֲשֶׁר, *pro* אִישׁ *&* אֲשֶׁר.

(6). Ad hanc Literarum elisionem etiam spectant integræ illæ voces, quæ seqq. Script. locis, solis vocalibus & Accentibus in Textu S. scribuntur, Literis ad marginem notatis; ut ִ. *ad me, Ruth. 3. v. 5. pro* אֵלַי; *sic v. 17. ibid.* ִ: *pro* אֵלַי. ִ. *filii, Jud. 20. v. 13. pro* בְּנֵי. ִ: *filii ejus, 2. Reg. 19. v. 37. pro* בָּנָיו. ִ. *sic, 2. Sam. 18. v. 20. pro* כֵּן. ִ. *ei, Jerem. 50. v. 29. pro* לָהּ. ִ: *Exercitium, 2. Reg. 19. v. 31. pro* צְבָאוֹת. ִ. *venientes, Jerem. 31. v. 8. pro* בָּאִים. ִ. *Vir, 2. Sam. 16. v. 23 pro* אִישׁ. ִ: *Prath, 2. Sam. 8. v. 3. pro* פְּרָת; *quæ ultima vox quidem in quibusdam Codic. ut Aria Mont. Munst. Hütt. Veneto, Francof. vitiosè & temere in Textum relata est; quod arguitur, tùm è Masora magna, initiò Deuter. decem hæc loca recensente; tùm ex aliis correctioribus hic Codic. ut Basileensi Maj. Genevensi, Parisiensi, &c. Quæ verò alia loca his superaddit Capellus, Crit. l. 3. p. 73. ex erroneis hic codicibus, ea spuria & recentioris originis esse, probat Cl. Buxt. in Antic. p. 478. In Talmude quidem sex tantùm numerantur, sed hoc non præjudicat Masora, V. ibid. p. 479.*

Contra de redundantia Lit. per paragogen, V. superiùs Reg. 16. per Epenthesin, Reg. 17.

Memb.

Memb. III. Literæ א & י interdum vocalem suam rejiciunt ad præcedentem literam Schvatam, ut ipsæ quiescant, communiter explicitè (*seu manentes*), quandoque implicitè (*seu elisæ*); ut

(1). א in seqq. explicitè; וָאעשר, *Zach. 11. pro* וָאַעְשִׁיר: Sic וַאעַנֶּךָ, *1. Reg. 11. pro* וְאַעַנֶּה, (*conf. Reg. 5.*) רֵאשִׁית *pro* רְאשִׁית; *& semel sine* א, מֵרֵשִׁית, *Deut. 11.* רֵמִים *Psal. 22. pro* רְאֵמִים. *Sic* שֵׁרִית *1. Chron. 12. pro* שְׁאֵרִית; *&* שֵׁרִיתְךָ *Jer. 15.* שַׁלְתִּיאֵל *Hag. 1. ter, pro* שְׁאַלְתִּיאֵל. צֵאת *sæpè pro* צְאֵת: חֹטִאִים, *1. Sam. 14. pro* חֹטְאִים; *sic* קֹרִאִים *Psal. 99. v. 6.* חַטֹּאות *in statu constr. peccata, 2. Reg. 13. pro* חַטְּאוֹת, *ab absoluto* חַטָּאוֹת. נֹשִׁאִים *fœnerantes, Neh. 5. v. 7. pro* נֹשְׁאִים, *vel pro* נֹשִׁים, *quod legitur Neh. 5. v. 10. 11. à* נשה. בֹּדָאם *Neh. 6. pro* בֹּרְאָם: שֵׁיצָא *qua procedit, Eccles. 10. pro* שֶׁיֹּצְאָה, (*exspirante sic* ה), נִפְלָאת *pro* נִפְלָאָה, *Psalm 118. Sic* וְקָרָאת *& vocabit f. pro* וְקָרְאָה *Jesaia 7. v. 14.* (ת *pro* ה *veniente, sec. Reg. 35*). *à* מֵאָה *fit* מָאתַיִם; *à* קְרָאָה, לִקְרַאתְכֶם *in occursum vestri, Deut. 1. v. 44. pro* לִקְרָאתְכֶם; *à* מְלָאכֶת (*pro* מְלָאכָה) *reperitur* מְלַאכְתּוֹ *opus suum, Gen. 2. v. 2. pro* מְלַאכְתּוֹ. Implicitè quiescit א, seqq. in locis; מַלְּפֵנוּ *instruens nos, Job. 35. pro* מְאַלְּפֵנוּ. אֲחַטֶּנָּה, *Gen. 31. pro* אֲחַטְּאֶנָּה. צְבִיתָ *Jes. 29. pro* צְבָאֶיהָ. וַיָּרֶב *& insidiatus est, 1. Samuel. 15. pro* וַיֶּאֱרֹב. וַתַּזְּרֵנִי *2. Sam. 22. pro* וַתְּאַזְּרֵנִי. וָאַבֶּדְךָ *Ezech. 28. pro* וָאֲאַבֶּדְךָ. (*Sic per crasin Schvajim,* אֵזֶן *pro* אַאֲזִין, סֵזֶן *pro* מַאֲזִין, תֵּזִלִי *pro* הֶאֱזִילִי *vel* הֶאֱזִרִי, *conf. Reg. 5*). כָּלוּ *Ezech. 28. pro* כָּלְאוּ. סָרוּ *1. Sam. 6. pro* כָּלְאוּ. וַיְרַפּוּ *2. Reg. 2. pro* וַיְרַפְּאוּ. וַיְרַפּוּ *Jerem. 8. pro* וַיְרַפְּאוּ. מִשֵּׁתוֹ *Ezech. 39. pro* וְנָשְׂאוּ. וְנָשׁוּ בְּשׁוּא *Psal. 139. pro* נָשְׂאוּ. מִשֵּׁתוֹ *Job. 41. pro* מִשְּׂאֵתוֹ. הַיֹּצֵת *Deut. 38. pro* הַיֹּצֵאת. יִנָּשׂוּא *Jerem. 10. pro* יִנָּשְׂאוּ, לְהַשּׁוֹת *2. Reg. 19. pro* לְהַשְׁאוֹת (*à R.* שאה, *per metathesin punctorum*). וּבְרִנָּשֶׁם *Ezech. 1. pro* וּבְרִנָּשְׁאָם. כַּאבִּיר *Jes. 10. v. 13. pro* כְּאַבִּיר. תֹּמִים *Gen. 25. v. 24. pro* תְּאוֹמִים. שֵׁלָתֵךְ *1. Sam. 1. pro* שְׁאֵלָתֵךְ. בִּרְיָה *Ezech. 34. pro* בְּרִיאָה.

(2). י quiescit explicitè in seqq. ut בִּיתְרוֹן *Eccles. 2. pro* בְּיִתְרוֹן, *Psal. 45.* (*pro* בְּיִקְּרוֹתֶיךָ), בִּיקְּרוֹתֶיךָ. יִלְלַת *Jer. 25. pro* יְלָלַת. בִּיתְרוֹן

cum

cum Dagesch euphonico. At implicitè, in seqq. וַיָּחֶל *Gen. 8. pro* וַיְיַחֵל. וַיְבַשְּׁהוּ *Nahum 1. pro* וַיְיַבְּשֵׁהוּ. Sic וַתֵּתַצַּב *& stiterat se, Exod. 2. pro* וַתִּתְיַצֵּב, (*Futur. Hithp. cum ‥ sub* ת *pro Chirek*). יַדּוּ *Joel. 3. pro* יַדְּדוּ *ex* יָדָה. *Sic* וַיַּדּוּ *Thren. 3. pro* וַיְיַדּוּ. וַיַּגֶּה *Thren. 3. pro* וַיְיַגֶּה. ויישרם *& direxit eas, 2. Chron. 32.* י *otiosè stante, pro* ויישרם. *Huc etiam pertinet* עוֹיֵן *oculis torvis intuens, 1. Sam. 18. v. 9. ab* עוֹיֵן (*ex* עַיִן *oculus &* עָוֹן *iniquitas, torvitas*).

Nota. Imitatur illam implicitam quietem, ה servile, tùm in Infinitivo Niphal, octies: ut וּבִכָּשְׁלוֹ *& in impingendo ipsum, Proverb. 24. pro* וּבְהִכָּשְׁלוֹ; *reliqua loca V. Reg. 18. Memb. VIII. n. 2.* tùm in Hiphil, 33. locis: ut לַשְׁמִיעַ *ad audire faciendum, Psal. 26. pro* לְהַשְׁמִיעַ, *&c. V. reliq. l. cit. Sic* ה *articularis exclusio post lit.* בכל *est ordinaria, exceptis tantùm 20. locis, conf. Reg. 18. Memb. VII.*

Sectio III.

De

Anomalia Liter. Quiescent. *in specie.*

REG. XXXII. De Anomaliâ Tertiæ Radicalis א.

(*Nam de Prima Radicalis* א, *quæ gutturalis, anomaliâ in novem tantùm Verbis, rectiùs simul agendum fuit in anomalia Gutturalium, Reg. 30. Memb. II. num. 1.*)

Conferatur semper cum hâc & seqq. Regulis, TABULA SYNOPTICA Verborum Anomalorum collatorum ad Typum Regularem, (hic adjecta); non quod inde addisci debeant Conjug. Irregulares, id enim longè rectiùs fiet ex ipsis Regulis, & subjectis exemplis; sed quod commodè cum Tab. Synoptica, Regulæ conferri queant, & per eam Tyrones in his exerceri.

Cùm tertia Radicalis est א,

Memb. I. Secunda Radicalis ubique sumit pro ‥ & ו, in quô tertia Radicalis א quiescit; ut מָצָא, יִמְצָא, נִמְצָא &c. præter Infinitivum Kal & Pyal, in quo Cholem manet: ut



Annot.

ut

ut מָצֹא (vel מְצֹא), מְצוֹא; *& assumptâ sæpè formâ è tertiâ Radicali* ה, מְצֹאת. Sic קְרֹאת, מְלֹאת, שְׂנֹאת: (*rarissimè sic etiam in aliis conjugationibus reperitur forma tertiæ Radicalis* ה, *ut* מַלֹּאת). Forma autem Infinitivi Kal פְּקֹד (cum -), in finitis tertiâ Radicali א, locum non habet.

Singularia hic sunt יְרֹא, מְלֹא.

Memb. II. ‧ illud (pro ‧ vel ׳ assumptum), in Conjugatione Kal quidem, ante ת & נ Præteriti, constanter etiam manet; ut מָצָאתָ, מָצָאת, מָצָאתִי, מָצָאנוּ, מְצָאתֶם &c. (nisi tamen ipsa Radix, alteram nonnunquam terminationem ‥ primô in themate habuerit, quæ tunc manet; ut יָרֵאתָ *à* יָרֵא (*conf. Reg. 23. Memb. III*), *unde tamen semel* יְרֵאתֶם *Jos. 4. v. 24*). *Sic* מָלֵאתָ, (*& deficiente* א, מָלֵתִי *Job. 32. v. 18*), צָמֵאתָ, שָׂנֵאתָ *&c.* Verùm in reliquis Conjugationibus, ante ת & נ Præteriti, ‧ illud in ‥ mutatur; ut נִמְצֵאתָ, נִמְצֵאתִי, הִמְצֵאתֶם *&c. conf. inf. Annot. 1.*

Memb. III. Ante נָה Futuri & Imperativi, tertia Radicalis א quiescit in ‥; ut תִּמְצֶאנָה, תִּמְצֶאנָה *&c. unde cum* י *epenthetico*, תְּבִיאֶינָה *adferunto, Lev. 7, 20. conf. inf. Fut. Kal.*

Memb. IV. Participiorum terminatio fœminina ה, in hâc anomalia contrahitur in ת‥ vel ת‥; ut מוֹצֵאת *inveniens*, *2. Sam. 18. v. 22. vel* מוֹצֵאת *Cant. 8. v. 10. pro* מוֹצְאָה; *Sic* נוֹשֵׂאת *afferens*, *1. Reg. 10. v. 22. vel* נֹשֵׂאת *Esth. cap. 2. v. 15.* יֹצֵאת *Jud. 11. v. 34.* (*unde deficiente* א, הַיּוֹצֵת *egrediens*, *Deut. 28. v. 57*). *Conf. Reg. 44. lit. λ. 1. Singulare hic est* שֶׁיָּצָא *quæ procedit, Eccles. 10. v. 5. pro* שֶׁיֹּצְאָה. *Sic in Niphal*, נִפְלֵאת *occultatum*, נִטְמֵאת *polluta*; *& è defectu primæ radicalis* נ, נִשֵּׂאת *allata*, *Zach. 5. v. 7. pro* נִנְשֵׂאת; *& in Hophal* מוּצֵאת *educta*, *à R.* יצא.

Annotationes.

Specialem hic anomaliam, præter ordinariam habent seqq. assumptâ plerumque formâ tertiæ Radicalis ה, & mutatô crebro א in ה; ut

Annot. (1) *In Kal*, (α) Præterito, *ad formam tert. rad.* ה, *Chirek pro* ֵ *habent*, כָּלִאתִי *cohibui*, *Psal.* 119. *v.* 101. דִּכָּאתָ *contrivisti*, *Psal.* 89. *v.* 11. & *alternante* י *pro* א, כְּלִיתָנִי *prohibuisti me*, 1. *Sam.* 25. *v.* 33. הִמְצִיתָךְ *invenire fecite*, 2. *Sam.* 3. (*insuper deficiente* י *à* הִי): Sic וַהֲבִיאֹתִים & *venire faciam eos*, *Neh.* 1. *pro* וַהֲבֵאתִים, *cum* ו *insuper pro* י; *conf. inf. Annot.* 3. *De* וְקָרָאת & *vocabit*, *Jes.* 7. *v.* 14. *pro* וְקָרְאָה, *V. Reg.* 35. *At de* קָרָאת *obvenit*, *Deut.* 31. *v.* 29. *pro* קָרְתָה, *V. Reg.* 33. *Memb.* II. *Exc.* 2. *Singulare est cum* י *paragog. in secunda pers. fœm.* קָרָאתִי *vocas*, *Jerem.* 3. *v.* 4. *pro* קָרָאת *è* קָרָאת. *De* חַטָּאת *Exod.* 15. *v.* 16. *cùm potiùs nomen sit quàm verbum*, *conf. Reg.* 46. *Memb.* I. *n.* 3. *Nota* 3. *fine*. *De* מָלְוּ *pro* מָלְאוּ, & *sic* נָשׂוּ, כָּרוּ, *V. Reg.* 31. *Memb.* III. (β) In Futuro; אֶרְפָּה *curabo*, *Lev.* 3. *v.* 21. ה *pro* א *veniente*; אֶקְרָאָה *inclamabo*, 1. *Sam.* 28. *v.* 15. *cum* ה *paragogico*, & ָ *loco* ֵ *euphoniæ ergò*, *conf. Reg.* 16. *Memb.* II. תְּרַפֶּאנָה *medicantur*, *Job.* 5. *v.* 15. *pro* תְּרַפֶּאנָה, י *alternante pro* א; sic *redundante* י, תִּמָּצֶאינָה *invenientur*, *Jer.* 50. *v.* 20. תִּשֶּׂאינָה *portabitis*, *Ezech.* 23. *v.* 49. & *abjectò* א, וְתִשֶּׁנָה & *levabunt*, *Jerem.* 9. *v.* 18. & *regulariter* וַתִּשֶּׂאנָה *Ruth.* 1. *v.* 9. (γ) In Imperativo; רְפָאָה *sana*, *Psal.* 41. *v.* 5. *cum* ה *paragogico*, & *Accentu in ultima præter morem*. רְפָה *cura*, *Psal.* 60. *v.* 4. ה *pro* א *posito*. (*De* נְסָה *tolle*, *Psal.* 4. *v.* 7. *V. Reg.* 33. *n.* 3. *de* הַנְסָה *pro* הַנְשָׂא, *ibid. n.* 2). יְראוּ *timete*, *Psal.* 34. *v.* 10. *pro* יִרְאוּ, *ad differentiam Futuri* יִרְאוּ, *Radicis* רָאָה. *A* קוֹא *irregulare est* קְיוּ *vomite*, *Jerem.* 25. *v.* 27. י *pro* א *positò*, *pro* קְאוּ. *De formis* קְרֶאןָ וּמְצֶאןָ &c. *V. Reg.* 22. *Memb.* II. *ad lit.* γ; & *abjectò simul* ֶ, קְרֶאןָ *vocate*, *Exod.* 2. *v.* 20. *pro* קְרֶאנָה, *Ibid.* (δ) In Infinitivo; *è forma tertiæ Radicalis* ה, *sunt seqq.* מְלֹאת, *implere*, *Levit.* 12. *v.* 8. *pro* מְלֹא. קְרֹאת *vocare*, *Judic.* 8. *v.* 1. שְׂנֹאת *odisse*, *Prov.* 8. *v.* 13. *De formis* בְּחָטְאָה *pro* בַּחֲטֹאה; לְיִרְאָה *ad timendum*, *pro* לְיִרְאָה; *V. Reg.* 48. *Memb.* IV. *Annot.* (α). *De* בְּמֻצַּאֲכֶם *pro* בְּמָצְאֲכֶם, *V. Reg. eandem*, *Memb.* IV. *De* לִירֹא *ad timendum*, *pro* לִירֹא; מַחֲטֹא *pro* מֵחֲטוֹא; *V. Reg.* 31. *Memb.* II. & I. (ε) In Participio; *è forma tertiæ Radicalis* ה, בּוֹטֶה *vel* בּוֹטֶא *pronuncians*, *Prov.* 12. *v.* 18. וּמוֹצָא & *invenio*, *Ecclef.* 7. *v.* 27. (ָ *pro* ֶ).

חֹטֶא

חֹטֶא חוֹטֵא *peccans*, *Eccl.* 8. *v.* 12. & *Jes.* 65. *De formis* חֹטְאִים *pro* חוֹטְאִים, & *sic* קֹרְאִים; *nec non* צְבָאֶיהָ *pro* צְבָאֶיהָ, שֵׁיוֹצְאָה, *pro* שֵׁיוֹצְאָה *conf.* *Reg.* 31. *Memb.* III. *In Part. Paul*, *pro* נְשׂוּא *reperitur* נְשׂוּי *levatus*, *Psal.* 32. *ad form. tert. Rad.* ה.

Annot. (2). In Niphal, (α) Præterito; *De formis* נִפְלֵאת *pro* נִפְלְאָה & *binc geminatô* ה, & *priori in* ת *mutatô*, נִרְפְּאָתָה; & *sic implicitè quiescente* א, נִרְפְּתָה *Jerem.* 51. *pro* נִרְפְּאָתָה, נִפְלְאָתָה *conf. Reg.* 35. א *in* י *mutant seqq.* נִפְלֵיתִי *miratus sum*, *Psal.* 139. *v.* 14. *pro* נִפְלֵאתִי. נִטְמֵינוּ *sordemus*, *Jos.* 18. *v.* 3. *è forma tertiæ Radicalis* ה, *pro* נִטְמֵאנוּ; & *exclusô* א, נִטְמֵתֶם *polluti estis*, *Levit.* 14. *v.* 43. וְנֶחְבֵּתֶם & *abscondetis vos*, *Jos.* 2. *v.* 16. (β) In Futuro, *è formâ tertiæ radic.* ה, וַיֵּרָפוּ & *sanatæ sunt*, 2. *Reg.* 2. *v.* 22. *pro* יֵרָפְאוּ. א *paragogicum habet* יִנָּשׂוּא *portabuntur*, *Jer.* 10. *v.* 5. *pro* יִנָּשְׂאוּ. (γ) In Infinitivo, *Dagesch per* .. *compensant*, *tertiâ* א *in* ה *mutatâ*), הֵרָפֵה *sanari*, *Jer.* 19. *v.* 11. הֵחָבֵה *abscondi*, 2. *Chron.* 7. *v.* 12. *Unum insuper Characteristicam conjugationis* נ *retinet locô* ה, נֶחְבָּה *latere*, *Jerem.* 49. *v.* 10. *pro* הֵחָבֵא. *De* נִקְרָא *pro* נִקְרָה, *quod foret pro* הִקָּרָה, *conf. Reg.* 33. *num.* 4. *E forma tert. Radic.* ה *est* הִנַּבְאוֹת *prophetare*, *Zach.* 13. *v.* 4. *pro* הִנָּבֵא. (δ) In Participio, *tria reperiuntur cum* : *in plurali pro* .. *ultimô*; הַנִּמְצָאִים *qui inventi sunt*, *Esther.* 1. 5. & 4, 16. נִטְמָאִים *polluti*, *Ezech.* 20. *v.* 30. נֶחְבָּאִים *absconditi*, *Josua* 10. *v.* 17. *His simile est*, *pereunte* נ *schvatô*, נִבְּאִים *prophetantes*, *Jerem.* 14. *v.* 15. *pro* נִבָּאִים *quod legitur Ezech.* 38, 17. & *cap.* 13, 2.

Annot. (3). In Piel, (α) Præterito, *quædam desinunt in* ., *ad formam tert.* ה; ut דִּכָּא *contrivit*, *Psal.* 143. *v.* 3. מִלָּא *implevit*, *Jer.* 51. *v.* 34. נִשָּׂא *tollet*, *Amos* 4. *v.* 2. י *pro* א *babet* נִבֵּיתָ *Jer.* 26. *v.* 9. *prophetasti*. *Chirek pro* .. *est in his tribus* : דִּכְּאתָ *confregisti*, *Psal.* 89. *v.* 11. רִפֵּאתִי *curavi*, 2. *Reg.* 2. *v.* 21. רִפֵּאנוּ *curavimus*, *Jer.* 51. *v.* 9. *Unum hic reperitur ex quadriliteris*, וְמֵאטֵאתִיהָ & *everram eam*, *Jes.* 14, 23. *à* מֵאטֵא. (β) In Futuro, ה *pro* א *babet* יְמַלֶּה *implebit*, *Job.* 8. *v.* 21. *Cum elisô* א *est* יְרַפּוּ *curabunt*, *Jer.* 8. *v.* 11. *pro* יְרַפְּאוּ. (γ) In Imperativo כַּלֵּה *cobibe*, *Psal.* 74. *v.* 11. *cum* ה *pro* א. (δ) In Infinitivo, *è formâ tert.*

 Radic.

Radic. ה, קִנֵּא *Zelando*, *1. Reg. 19. v. 10.* רַפֵּא *sanando*, *Exod. 21, 19. pro* רַפֹּא. לְמַלְאוֹת *ad implendum*, *2. Chron. 36. v. 21. pro* לְמַלֵּא: *& pro eodem* לְמַלֹּאת *Exod. 31, 5. & 35, 33. & alibi.*

Annot. (4). In Püal, *ad formam tert. Rad.* ה, תְּסֻלֶּה *æstimabitur*, *Job. 28. v. 16. pro* תְּסֻלָּא.

Annot. (5). In Hiphil, per totam conjugationem sæpè litera י post Chirek eliditur, ut aliàs in perfectis verbis; ut הִפְלָא, *Jes. 27. v. 29.* וָאַחְבִּא, *1. Reg. 18. v. 13.* וְהֵבֵאתָ *Exod. 18. v. 26.* Sæpè etiam fit apocope literæ א; ut הֶחֱטִי *ad peccandum induxi*, *2. Reg. 13. v. 16. pro* הֶחֱטִיא. אָבִי *adducam*, *Mich. 5. v. 15. conf. Reg. 36. Annot. 8.* יָנִי *irritum faciet*, *Psal. 141. v. 5. V. ibid.* מֵבִי *adducens*, *Jer. 19, 15.* הַחֲטִי *ad peccandum inducere*, *Jer. 32. v. 35.* Singularia porro in Hiphil sunt, (α) In Præteritô, הִמְצִתִיךָ *invenire feci te*, *2. Sam. 3. v. 8. pro* הִמְצֵאתִי. הֶחְבְּאַתָה *abscondit se*, *Jos. 6. v. 17.* (*geminatâ notâ generis fœmin.* ה, *& hinc priore* ה *in* ת *mutatô*, *pro* הֶחְבִּיאָה, *quod legitur Jos. 6. v. 24. conf. Reg. 35*). *Quod autem nonnulli legunt*, הוֹצֵאת *educis*, *Job. 15. v. 13. id rectiùs alia Exemplaria habent* הוֹצֵאתָ. *Compositam formam è tert. Radic.* א, *& sec. Radicali* ו, *habet* וַהֲקָאתָו *& evomas illud*, *Prov. 25. v. 26. pro* הֲקִיאתוֹ *vel* הֲקֵאתוֹ: *conf. Reg. 36. Annot. 4. Exc. β. Redundat in fine*: *in* וְהוֹצֵאתְ *& afferto*, *1. Reg. 17. v. 13. conf. Reg. 2. Memb. I. γ. E formâ tert. Radic.* ה, *est* הִמְצִיתָךְ *inveniendum dedi te*, *2. Sam. 3. v. 8. elisô* י *à terminatione* תִי. (β) In Participio, *è formâ tert. Radic.* ה *est* מַקְנֶה, (ה *pro* א), *ad Zelotypiam provocans*, *Ezech. 8. v. 3. A Radic.* יָצָא *semel in* .. *desinit* מוֹצָא *educens*, *Psal. 35. v. 7. pro* מוֹצִיא.

Annot. (6). In Hithpaël; *de formâ* הֻטַּמְּאָה *polluta est*, *pro* הִתְטַמְּאָה, *V. Reg. 43. β. Ad formam tert. Radic.* ה *mutat* א *in* י, וְהִתְנַבִּיתָ *& prophetabis*, *1. Sam. 10. v. 6. pro* וְהִתְנַבֵּאתָ; *& elisô* א, *Infin.* מֵהִתְנַבּוֹת *à prophetando*, *1. Sam. 10. v. 13. pro* מֵהִתְנַבֵּא. *In Futuro - pro* .. *habent*, יִתְנַשָּׂא *extollet se*, *Num. 24. v. 23. & per syncopen litera* ת, יִטַּמָּא *polluat se*, *Levit. 21, v. 1. pro* יִתְטַמָּא. יִתְחַטָּא *purgabit se*, *Num. 19. v. 12.*

Annot.

Annot. (7). Reliqua hujus formæ (in quovis tempore), è duplici anomaliâ provenientia, v. gr. è prima י & ult. א; ut à יָצָא, הֻצָּא, צְאוּ, צֵאת, הוֹצִיא; à יִרְאָ, אִירָה, נִרְאָ, הִירָא: item, à prima נ & ult. א; ut à נָשָׂא, אֶשָּׂא, נְשָׂא pro נְשָׂא, נָשׂוּא, שְׂאֵת & שֵׂאת & שִׂיא, שְׂאוּ, נְשָׂא, הִשִּׂיא; pariter à media ו & ult. א; ut à בּוֹא, הֵבֵאתִי, הֵבִיא, הֲבֵאתֶם, הֲבֹאתָה, תְּבֹאֶינָה, מְבִיא, *& similia; petenda semper sunt è singularum Literarum* י נ ו *speciali doctrina, Reg. 36, 37, 38. Quantum ad rationem suffixionis in hujus anomaliæ Verbis, conf. Cap. VII. Reg. 48. 49. Quod attinet compensationem Dageschi, ante* א *primam aut mediam rad. petatur è Reg. 7. Memb. III. Quatenus autem* א *habet rationem Literæ Gutturalis, spectat ad Reg. 29. & 30.*

REG. XXXIII. De Anomalia Tertiæ Radicalis ה *non crescentis à fine. (Conf. TAB. SYNOPT. p. 120).*

Tertia Radicalis ה, (*non crescens à fine*),

(1). In omni Præterito (*seu cujusvis Conjugationis*), desinit in הָ; ut

(α) In Kal, גָּלָה; *&* א *sæpè assumpto pro* ה, קָרָא *pro* קָרָה, *Gen. 42, & 44. & 49. Exod. 1. Deut. 22. Jerem. 4. & 13. Jes. 31. 2. Sam. 1. & 18.* (In Niphal, נִגְלָה).

(β) In Piel, גִּלָּה. *Sic cum* א *loco* ה, שִׁנָּא *mutavit, 2. Reg. 25. v. 19. De formâ quadrilitera,* שִׁעֲשַׁע *pro* שֵׁעָה, *conf. Reg. 25. Memb. III, 8.*

(γ) In Pyal, גֻּלָּה: *Specialiter compensatur excidens Dagesch in* הֻגָּה *amotus est, 2. Sam. 20. v. 13. pro* הֻגָּה: *quo pertinet* זֹרֶה *ventilatum est, Jes. 30. v. 24. cum* ֹ *insuper pro* ֻ. *Sic cum* ו *pro* ֻ, זוּנָּה *scortatio peragitur, Ezech. 16. v. 34. pro* זֻנָּה הַזּוּרֶה *qui dispergitur, Jes. 59. v. 5. cum* ה *relativo in hoc Præterito, & in fine* ֶ *pro* ָ, *&* ו *pro* ֻ.

(δ) In Hiphil, הִגְלָה *Singularia hic sunt, cum* ָ *sub Characteristica* ה, *quamvis non sequente Gutturali,* הָגְלָה *deportavit; Esther.*

Esther. 2. v. 6. הָרְאָה *ostendit, Gen. 41. v. 28. & hinc:* הַרְאֲךָ *ostendit tibi, Deut. 4. v. 36. Sic cum affixo* ה, וְהִפְדָּהּ *& redimi curavit eam, Exod. 21. v. 8. ab* הִפְדָּה; *& cum aff.* ם, *ut* הִכְלַמְנוּם *injuriâ affecimus eos, 1. Sam. 25. v. 7. & Jes. 20. Unum è forma tert. Radic.* א, *habet* הֶחֱלִי, *(cum apocope* א *pro* הֶחֱלִיא *vel more Chald.), morbô affecit, Jes. 53. v. 10. De* הַלְאֵת *V. seq. Reg. Memb. II. De* הַעֲלָה *adscendere fecit, Hab. 1, 15. pro* הַעֲלָה, *V. Reg. 30. Memb. II. 2. γ. De* הוֹרָה, הוֹנָה, הִגָּה, הִפָּה, *& similibus, V. prima Rad.* ו *&* י.

(ε) In Hophal, הָגְלָה. *Singularia sunt* הֹעֲלָה *oblatus est, Jud. 2. & 2. Chron. 20. v. 28. pro* הָעֳלָה. הֹעֲלָתָה *abducta est, Nah. 2. v. 7.* הוּכָּה *percussus est, Psal. 102. v. 5. pro* הֻכָּה, *pro quo &* הֻכָּה.

(ζ) In Hithpael, הִתְגַּלָּה. *De* הִתְוָּה, *V. Reg. 37. Annot. 3. De* הִשְׁתַּחֲוָה *incurvavit se, Ezech. 46, 2. pro* הִשְׁתַּחֲוָה, *V. seq. Reg. 34. Memb. I. Exc. 2.*

(2). In omni Futuro desinit in ה ֶ, ut

(α) In Kal, יִגְלֶה. *Singularia hic sunt,* אֶעֱלֶה *ascendam, Jer. 46. pro* אֶעֱלֶה *cum - sub* א *pro* ֶ. *Sic* אֶעֱנֶה *respondebo, Job. 32. v. 17. pro* אֶעֱנֶה. *Sequentia* ה *mutant in* א, וַיֶּחֱלֶא *& ægrotavit, 2. Chron. 16. v. 12.* יִשְׁנֶא *mutabitur, Thren. 4. v. 1. Per crasin schvajim compositorum, est* תֵּאתֶה, *veniet, Micha 4. v. 8. pro* תֶּאֱתֶה *quod reperitur Job. 37. v. 22. At è forma quiesc. tert.* א, ֵ *pro* ֶ *habent,* אֶשְׁעֶה *respiciam, Psal. 119. v. 17.* תִּכְלֶה *consumetur, 1. Reg. 17, 14. Sic* יִקְרֶה *eventurum est, Dan. 10. v. 14. pro* יִקְרֶה. *Huc spectat illud* הֲנִסָּה *num proferemus, Job. 4. v. 2.* נִשָּׂא, *è* נִשָּׂא. *In seqq. è forma Chaldaica reperitur* ֵ *pro* ֶ, *(quamvis &* ֶ *alias habeant);* תַּעֲשֶׂה *facies, Gen. 26. v. 29 quod quater sic reperitur, & semel sine* ה. תִּהְיֶה *eris, Jerem 17. v. 17.* תִּרְאֶה *videbis, Dan. 1. v. 13.* תֹּבֵא *acquiesces, Prov. 1, 10. pro* תֹּאבֶה *ex* תֹּאבֶה, *conf. Reg. 30. Memb. II. num. 1.* תֶּהֱוֵא *erit, Esr. 6. v. 8.* א *insuper pro* ה *positô. De* יְהוּא *erit, Eccles. 11, 3. pro* יִהְיֶה, *V. paulò inf. Annot. 1. lit. (ε). De apocope Futuri ob* ו *convers. rariùs sine eo, V. Ibid. quò etiam pertinent formæ* יִתְוֵי, תְּמִיר, תֵּשִׁי, *V. Ibid. lit. δ.*

(β) In Niphal, יִגָּלֶה. *Redundat semel* י *in* תֵּיעָשֶׂה *fiet, Exod.*

Exod.25.v.31. De apocope, ut וַאֵרָא, יִתְעַשׂ, יִפַּח *&c. V. Annot. 1. lit. α, & ε.*

(γ) In Piel, יְגַלֶּה. *Sub præformativâ* א, *pro habet* אֲזָרֶה *dispergam, Lev.26.v.33. Singularis anomaliæ est,* וְאַעַנֶּה *& affligam, 1.Reg.11.v.39. pro* וַאֲעַנֶּה. *E formâ tert. Rad.* א *habet* תְּגַלֶּה *reteges, Lev.18. octies,* תְּעַנֶּה *affliges, Exod.22,22. De* וַיַּגֶּה *& mæstitiâ affecit, Thren.3.v.33. pro* וַיְיַגֶּה*, conf. Reg.31. Memb. III. De apocope, ut* יְצַו, תְּעַר, תְּכַס*, &c. V. inf. Annot. 1. lit. ε.*

(δ) In Pyal, יְגֻלֶּה. ה *mutat in* א יְשֻׁנֶּא *duplicatur, Eccl.8,1.*

(ε) In Hiphil, יַגְלֶה. *E forma tert.* א, (*mutato &* ה *in* א), יַפְלִא *separabit, Lev. 27. v. 2. Sic ex eadem formâ,* יַשִּׁיא *exactorem agat, Psal.89.v.23. pro* יַנְשֶׁה; *unde & per apocopen* א, יַשִּׁי *Psal.55.v.16. & retentô* ה, יַפְרִיה *fructificabit, Hos.13. v.15. pro* יַפְרֶה. *Sed de* נַשִּׁים *desolabimus, Num.21.v.30. pro* נַשִּׁם *V. Reg. 41. Annot. γ. (a).* א *pro* ה *habet* יוֹרֵא *jaciet, Prov. 11. v. 25. pro* יוֹרֶה. *De* יְהוֹדֶה *celebrabit, Nehem. 11. v. 17. pro* יוֹדֶה *ex* יַדֶּה*, conf. Reg. 37. Singularis anomaliæ est* וַיֹּאֶל*, & adjuratione obstrinxit, 1. Sam.14, 24. pro* וַיַּאֲלֶה *vel* וַיַּאֵל*, conf. Reg.43. lit. α. De* יוֹנֶה*, אוֹדֶה, נַכֶּה, V. primam Radic.* נ *&* י. *De Apocope* ה *in hoc Futuro, ut* יַפֶר*, pro* יַפְרֶה*, item* יַתֵּם*, הֶכֶס, הַפַּח, יַט ex אַט pro* אַבְטֶּה*, וַיַּפְתְּ, וַיַּן, וַיַּךְ, וַיַּר, V. inf. Ann.1.β.2. & γ.* (In Hophal est יָגְלֶה).

(ζ) In Hithpael, יִתְגַּלֶּה. *Singulare hic est* אִקָּרֶה *obveniam, Num.23.v.15. pro* אֶתְקָרֶה. *Alioquin de syncope hujus* ה *ante* ת*, ut* אֲרַמֶּה *Jes.14.v.14. pro* אֶתְדַּמֶּה*, &c. V. Reg. 40. De apocope in hoc quoque Futuro, ut* תִּתְעַו, תִּשְׁתַּע*, &c. V. Annot. 1. lit. (α). De* אֶשְׁתַּחֲוָה *V. Reg.34. Memb. I. Exc.2.*

(3). In omni Imperativo definit in ה; *ut* in Kal, גְּלֵה. *Sic* עֲשֵׂה. *De* הֱוֵה, הֱיֵה*, V. Reg. 29. Memb. I. Unum pro habet,* נְסָה *tolle, Psal.4.v.7; vel potiùs est pro* נְשָׂא*; uti* הִנְכַּה*, de quo V. praced. n. 2.* In Niphal, הִגָּלֵה. In Piel, גַּלֵּה: *(hic præter normam pro habet* רַבֵּה *multiplica, Jud. 9. v. 29). De apocope Imperativorum* גַּל, הַס*, &c. V. Annot. 2.* In Hiphil, הַגְלֵה. *De apocope*

apocope ה, *& hinc geminò* ֶ ֶ, *in* הֶרֶף *pro* הַרְפֵּה, *V. Annot. 2.* In Hithpael, הִתְגַּלֵּה. *De Apocope hujus V. itidem Ann. 2.*

(4). In omni infinitivo definit in וֹת; pro quo nonnunquam est וֹה, vel וֹ, (non tamen ante Affixa, *conf. Reg. 48. Memb. IV. β*), ut

(*α*) In Kal, גָּלוֹת, *vel* גָּלוֹת, גְּלֹה, גָּלֹה. *Ab* עָשָׂה *interdum est* עָשׂה, *at sæpius* עֲשׂוֹת *& sic semper, præfixa aliqua ex* בכלם. *A* יָרָה *est* לִרוֹת *Psal. 64. v. 15. pro* לִירוֹת *ad jaculandum. Ab* הָיָה *est* הֱיוֹת. *Singulari modò fit Infinitivus nominascens,* לְרַאֲוָה *ad aspiciendum, Ezech. 28. v. 17. cum* ה *parag. & tertia Radic.* ה *in* ו *mutata. Terminationem* ו *pro* ה *habent,* רָאוֹ *videndo, Gen. 26. Jes. 6.* בָּכוֹ *flendo, Jes. 30, 19. Jer. 22. & 50. Thren. 1.* הָיוֹ *essendo, Gen. 18. Num. 30. Jerem. 15. Ezech. 20.* חָיוֹ *vivendo, Ezech. 3, 18. & 33. bis.* שָׁתוֹ *bibendo, Exod. 32. Jes. 22. Jer. 25. v. 49.* הָרוֹ *concipere, Jes. 59. Sic* עָשׂוֹ *Jer. 5. 7. 22. Ezech. 31. &* עָשׂוֹ *Gen. 31.* הָגוֹ *Prov. 25. bis.* וְגָעוֹ *& mugiendo, 1. Sam. 6.* מָרוֹ *amaricando, Thren. 1. Insuper etiam* ו *pro initiali* ־, הֹרוֹ וְהֹגוֹ *concipere & meditari, Jes. 59. v. 13. In seqq. est* א *pro* ה, נָצֹא *avolando, Jer. 48. v. 9.* נָשֹׁא *removendo vel obliviscendo, Jer. 23.* לִירֹא *ad jaculandum, 2. Chron. 26. v. 15. E forma Chaldaica sunt* הֱיֵה *esse, Ezech. 21. v. 10. pro* הֱיוֹת.

(β) In Niphal, הִגָּלוֹת. *Reperitur & hic terminatio* ֵ ut הִנָּקֵה *immunes existendo, Jer. 25. v. 29. Singularia hic insuper sunt,* לְהֵרָאֹת *ad comparendum, Jes. 1. v. 12. pro* לְהֵרָאוֹת *vel* לְהֵרָאֶה, *quod legitur Jud. 13. v. 21. cum* ֵ *pro Chirek ob seq. indagessab. conf. insuper Reg. 18. Memb. VIII. fine. Sic* לְעַנּוֹת *ad humiliandum, Exod. 10. v. 3. pro* לְהֵעָנוֹת. *Paucissima quædam hic servant Characterem Conjugationis* נ, *& sic vestigia formæ Præteriti; ut* נִגְלֹה *revelare se, 1. Sam. 2. v. 27. pro* הִגָּלוֹת; *sic* נִקְרָא *incidendo, 2. Sam. 1. v. 16. quod insuper habet* א *pro* ה; *sic* נִגְלוֹת כְּהִגָּלוֹת *secundum retegi retegendo, 2. Sam. 6. v. 20. Item* נֶחְבָּה *latere, Jer. 49. v. 10. pro* הֵחָבֵא, *ad formam tertiæ radicalis* א.

(*γ*) In Piel גַּלּוֹת; *& compensando Dagesch,* זָרוֹת *ad spargendum. Regularis hic sæpè retinetur terminatio* ֵ, *ut* גַּלֵּה;

impri-

imprimis cum Infinitivo subjungitur verbum regens, ut עַנֵּה תְעַנֶּה*, affligendo affliges, Exod.22.v.23. Sic* וְנַקֵּה לֹא אֲנַקֶּךָּ *& emundando, non innocentem te habebo, Jer.30.v.11.& cap.46,28. Huc pertinet* וּכְחַכֵּי *& secundum præstolari, Hos. 6.v.9. pro* כְּחַכֵּה*, mutato* ה *in* י *ob punctum quietis analogum. Reperitur tamen etiam cum cholem,* קַוֹּה קִוִּיתִי *expectando expectavi, Psal.40.v.2. (De formâ quadrilit.* עַרְעֵר *mutando, Jer.51.v.58. ab* ערה*, V.Reg.25.Memb. III.δ). Spec. est* נַכֹּה *percutere, Num.22.v.6.* In Pyal est גֻּלּוֹת.

(δ) In Hiphil, הַגְלוֹת *vel* הַגְלֵה; *& ordinariè cum .., si subjungatur verbum regens; ut* הַכֵּה תַכֶּה *percutiendo percuties, Deut.13.v.15. à Rad.* נכה. *Sic* הַעֲלֵה *&c. Speciale est cum · (è terminatione Præteriti) pro .., הַרְבָּה multiplicando, Gen. c. 3,16. & 22. Singularia item sunt seqq.* הַקְצוֹת *detrahere, Levit. 14. v. 43. cum Chirek sub* ה *pro -;* לְהַשִּׁית *ad perdendum, 2. Reg. 19. v. 25. pro* לְהַשְׁאוֹת*, ut legitur Jerem.37.v.20. à Rad.* שָׁאָה*, (eliso* א*, & prioribus punctis transpositis): De* לְצַבִּית *pro* לְהַצְבּוֹת*, & similibus, V. Reg.18. Memb. VIII. Denique de* הַכּוֹת *pro* הַנְכּוֹת*, & sic* לְהַטּוֹת*, & similibus è prima Rad* נ*, V. Reg.38. De* לְהוֹרוֹת *pro* לְהַיְרוֹת*, & similibus à pr. Rad.* י*, V. Reg. 37.*

(ε) In Hophal, הָגְלֵה *&* הָגְלוֹת. *Sic* הָפְדֵּה *redimendo, &c.*

(ζ) In Hithpael, הִתְגַּלּוֹת. *De* מִתְהַוִּדוֹת *secundum confiteri, Esr.10.v.1.* ו *pro* י *habente, V. Reg.37. Annot.3. De* הִשְׁתַּחֲוָה *V. Reg. 34. Exc. 2.*

(ς). In omni Participio Præsenti desinit in ֶה; ut

(α) In Kal, גֹּלֶה. *Quædam hic è forma tert. Rad.* א *habent ..; ut* עֹשֵׂה *faciens, Exod. 15. v. 11; quod sic octies reperitur.* בֹּנֵה *ædificans, Psal.147.v.2.* רֹעֵה *pascens, Gen.4,2.* רֹאֵה *videns, Psal. 64 v.9.* קֹנֵה *possidens, Gen.14.v.19. & similia alia. Sed horum pleraque sunt in Constructo. Singulare hic est* רֹעִי*, pascentis seu pastoris, Jes. 38.v.12. cum* י *paragogicô, & hinc abjectô* ה*, ex* רֹעֶהִי*.* א *pro* ה *habet* נֹשֶׁא *exigens, 1. Sam.22.v.2.* In Niphal, נִגְלֶה.

(β) In Piel, מְגַלֶּה. *Seqq. desinunt in .. pro ..,* מְחַכֵּה *præstolans, Jes. 64.v.4.* מְצַוֵּה *præcipiens, Jes.55.v.4.* מְזָרֵה *dispergens, Jer. 31,10.*

31. v. 10. cum - pro - ob indagessab. Mutat insuper ה *in* א, מְרַפֵּא *remissas reddens, Jer. 38. v. 8.*

(γ) In Hiphil, מַגְלֶה. *Formam regiminis per* -, *instar Nominum, habent seqq.* מַזֶּה *spargens, Num. 19. v. 21. pro* מַזְּוֶה. *Sic* מַטֶּה *pervertens, Deut. 27. v. 19.* מַשֵּׁה *mutuans, Deut. 15. v. 2. De* מוֹרֶה, מוֹרָה *V. primam Radicalem* ׳ *Reg. 37.*

(δ) In Hophal, מָגְלָה. *E prima Radic.* נ *reperitur* מֻטֶּה *perversus, Ezech. 9. v. 9. pro* מֻנְטֶה. *Sic* מֻכֶּה *percussus, Num. 24. v. 14.*

(ε) In Hithpaël, מִתְגַּלֶּה. *Unum hic babet - pro* ., מִשְׁתָּאֵה *stupens, Gen. 24. v. 21. - insuper pro - ob seq. indagessabilem, à Rad.* שאה. *De* מִתְוַדֶּה, *pro* ׳ *habente, V. Reg. 37. Annot. 3.* מִתְאַוָּה *desiderans, Prov. 13. v. 4. babet - pro - vel* ..

(6). In Participio Paul, desinit in י, sive mutatur ה in ׳, quod etiam voce crescente manet; ut גָּלוּי, *in fœmin.* גְּלוּיָה, גְּלוּיִם, גְּלוּיוֹת *&c.* ., וְשִׁקּוּי *& potiones meas, Hos. 2. v. 5. c.* pro ׳, *it. mutatò* ׳ *in* ו, שִׁקּוּי *idem. Psal. 102. v. 10. Duo per specialem anomaliam absque* ׳ *reperiuntur,* הֶעָשׂוּ *qui factus est, Job. 41. v. 24. cum* ה *articulari.* וְצָפוּ *& exploratus, Job. 15. v. 22. Et* ׳ *in* א *mutatò,* תְּלוּאִים *suspensi, Hos. 11. v. 7. quod alibi legitur* תְּלוּיִם *Jos. 10. v. 26. Et pro* ׳, רְאוּיוֹת *visa, Esth. 2. v. 9.*

Annotationes
ad tertiam Radicalem ה *non crescentem à fine.*

Annot. I. In Futuro cujusvis Conjugationis, ob ו conversivum, vel ob particulam אַל ne, plerumque fit apocope tertiæ radicalis ה,

(α) vel nudâ tantùm abjectione ה״, & accentu tunc ad primam Radicalem retractô, quoties nimirum prima vel secunda Radicalis regulariter habuerit Dagesch forte; ut in Niphal, à יִגָּלֶה, יִגָּל. *Sic ab* יִפָּתֶה, אֶפָּת, וָאֶפָּת *& pellectus sum, Jer. 20. v. 7. ab* אֵרָאֶה, אֵרָא, וָאֵרָא *& apparueram, Exod. 6, 3.* יִמָּח, *deleatur, Psal. 109. v. 13. à* יִמָּחֶה, *conf. inf. lit. ε.* In Piel; à יְגַלֶּה, יְגַל, (*Da-*

(*Dageſch è* ד *jam unà cum vocali ſua* ◌ְ *pereunte*). Sic à יְתָוֶה, וַיְתָו *& ſignabat*, 1.*Sam*.21.*v*.13. *cum* ◌ְ *pro* ◌ֶ. (*Contrà* ◌ֶ *pro* ◌ַ *habet* אַל תְּעַר *ne nudes*, *Pſal*.141.*v*.8. *à* תְּעָרֶה): *à* יְצַוֶּה, וַיְצַו *& præcepit*, *Gen*.24. In Hithpaël, ◌ַ; à יִתְגַּלֶּה, וַיִּתְגַּל. *Sic à* תִּשְׁתָּעֶה, תִּשְׁתָּע אַל *ne ſtupeto*, *Jeſ*. 41.*v*.10. *Duo reperiuntur cum* ◌ֶ *pro* ◌ַ אַל תִּתְאָו *ne concupiſces*, *Prov*. 23.*v*.3. *& ſic ſemper in reliquis Perſonis*; וְיִתְאָו *& concupiſces*, *Pſal*.45. *v*.12. *contra*, *quater cum* ◌ֶ *pro* ◌ַ, אַל תִּתְחַר *ne commovearis*, *Pſal*.37. *v*.1.7.8. *Prov*.24.*v*.19. *pro* תִּתְחָר. *Ad hanc formam apocopes*, *cum à* יִשְׁתַּחֲוֶה, (*de qua voce conf*. *Reg*.34. *Exc*.2), *fieri deberet* וַיִּשְׁתַּחַו, *pro eo*, *ſpeciali anomaliâ*, *fit* וַיִּשְׁתַּחוּ *& procubuit*, 2.*Reg*.4.*v*.34. *& Gen*.48.*v*.12. *& alibi ſæpiùs*. *Sic* וַתִּשְׁתַּחוּ *& procubuit*, *Ruth*. 2.*v*.9. *quæ tamen forma facilè diſcernitur à plurali*, *quod hæc cum duplici* ו *ſcribatur*, *ut* וַיִּשְׁתַּחֲווּ, (*pro quo* יִשְׁתַּחֲוּ, *Gen*.27).

(β) Vel retractione ſimul ◌ֶ ◌ֶ ad primam radicalem, & accentus ad præformativam ſervilem; quod nimirum fit in Conjug. Kal & Hiphil, ubi tunc

(1). Futuri Kal præformativæ, (a) è regulari ſuâ punctatione, Chirek ſuum retinent, interdum ◌ֵ pro eo aſſumunt; ut à יִגְלֶה, וַיִּגֶל vel וַיֵּגֶל. *Sic à* יֵרָאֶה, וַיֵּרֶא *& volitavit*, *Pſal*.18.*v*.11. *à* יִקְשֶׁה, וַיִּקֶשׁ; *à* יִבְנֶה, וַיִּבֶן; *à* יִקְנֶה, וַיִּקֶן; *à* תִּרְבֶּה, וַתֵּרֶב; *à* יִמְחֶה, וַיִּמַח *& delevit*. *Gen*.7.*v*.23. *à* יִשְׁעֶה, וַיִּשַׁע, *& reſpexit*, *Gen*.4.*v*.4. (◌ַ *in fine pro* ◌ֶ *ob Gutturalem*, *conf*. *Reg*. 44. *lit*. ζ); *ſic à* תִּתְעֶה, וַתֵּתַע *& erravit*, *Gen*.21.*v*.14. *quod ſemel imitatur non Gutturalis*, אַל תֵּגַל, *pro* אַל תֵּגֶל, *à* תִּגְלֶה. Sub præformativâ tamen א, locô illius Chirek vel Tſere, manet analogum ◌ֶ; rariùs ◌ֵ, ut וָאֵרֶא. Pariter cùm in Defectivis vel Quieſcentibus primâ radicali י vel נ, retractio ◌ֶ ◌ֶ ad primam Radicalem (*ob defectum vel quietem primæ illius Radicalis*), locum non habeat, factâ tantùm apocope, præformativæ aſſumunt Chirek vel ◌ֵ, (*prima radicali* נ *ſic excidente*, י *verò quieſcente*, *pro more*); ut à יִטֶּה (*ex* יִנְטֶה) וַיֵּט *& tetendit*, *Gen*.12,28. *& ante Makk*. וַיֶּט־ *id*. *Gen*. 26. *v*. 25, *& ſic* אַל תֵּט *ne declines*, *Prov*.

4. v. 5 Sic à נָזָה *(ex* וַיַּזֶה*),* וַיִּז *& sparsit, 2. Reg. 9. v. 33. Et sic* וְיֵז *& sparget, Jes. 63. v. 3. (*ו *non conversivò).* Sic à prima Radicali י, וַיִּיף *& pulcra erat, Ezech. 31. v. 7. è* וַיִּיפֶה. Verum in verbis הָיָה & חָיָה, factâ apocope, præformativæ pro Chirek recipiunt suum : simplex, & retractum ּ mutatur in Chirek, ob sequentem analogam literam י, Accentus verò manet in ultimâ; *ut à* יִהְיֶה, יְהִי *pro* יִהְי *(ad priorem formam* וַיִּבֶן*): sic* וַנְּהִי *& fuimus, Num. 13. v. 34. pro* וַנִּהְי*; &* וָאֱהִי *& fui, Psal. 69. v. 12. Sic* וַיְחִי *& vivet, à* יִחְיֶה. *Si autem Accentus tunc sit majoris distinctionis, retrahitur is, & : sub præformativâ mutatur in ּ, sec. Reg. 10. Memb. II. 3. β.* ut תֶּהִי *& eris, Thren. 3. v. 37. Quam formam speciali anomaliâ imitatur* תֶּשִׁי *oblivisceris, Deut. 32. v. 18. pro ordinariò* תִּשֶׁה *à* תִּנְשֶׁה*,) nimirum pro* ה*, alternat cognatum* י*, jamque primâ Radicali* נ *unà cum : suo pereunte, prius : sub* ת *redit, per Reg. 3. Memb. II. & sic foret* תְּשִׁי*; hinc ob Accentum magnum retractum,* תֶּשִׁי*).* Tria hæc, כָּהָה, לָהָה, רָהָה, post apocopen tertiæ Radicalis ה, secundæ Radicali ה imprimunt Mappik; ut à תִּכְהֶה, וַתֵּכַהּ *& caligavit, Job. 17. v. 7. (mutando ּ retractum in - ob Gutturalem, sec. Reg. 44. lit. ζ). Sic à* תִּלְהֶה, וַתֵּלַהּ *& furebat, Gen. 47. v. 13.*

(b) At ex irregulari Præformativarum punctatione per ּ vel -, *(ob sequentem scil. Literam Gutturalem)*, utraque tàm præformativa quàm prima Radicalis, in tali apocope semper accipit -, *(sec. Reg. 44. lit. ζ); ut à* יֶחֱצֶה, וַיַּחַץ*, Gen. 32. v. 7. à* יַעֲשֶׂה, וַיַּעַשׂ *&* אַל תַּעַשׂ*; à* יַעֲטֶה, וַיַּעַט *Jesa. 59. v. 17.* à תַּעֲרֶה, וַתַּעַר*,* יַעֲנֶה, וַיַּעַן*, Job. 3. v. 2. &* וָאַעַן *Zach. 4. v. 11.* à *Hos. 2. v. 13. Sic à* יֶחֱלֶה *reperitur* וַיַּחַל *(cum ּ pro - ob Accent.) & ægrotavit, 2. Reg. 1. v. 2. Sic à* חָרָה, וַיִּחַר *Job. 19. 11. ab* עָלָה, וַיַּעַל *Deut. 3. v. 1.* וָאַעַל *Num. 23. v. 4.* וַיַּעַל *Ibid. 2.* à תַּהֲרֶה, וַתַּהַר *Gen. 4. v. 1. Speciali hîc anomaliâ, per productionem duorum -: in duo ּ:, & metathesin literarum, reperitur* à יֶאֱתֶה, וַיֵּתֵא *& venit, Deut. 33, 21. penacutè, (pro* וַיֵּאת*,* à *quò etiam aliâ crasi reperitur* וַיֵּאת *vel* וַתֵּאת *& venit, Jes. 41. v. 25. vel est pro* וַיֶּאֱתָא *ex* יֶאֱתֶה *cum* א *pro* ה*).*

Pauca

Pauca etiam pro - vel - ſub præformativâ, chirek analogum recipiunt, at ſecunda Radicalis ſuum - ſervat è retractô -; ut à יַחֲנֶה, וַיִּחַן *& caſtra metatus eſt, Gen. 26. v. 17.* *à* יֶחֱרֶה, וַיִּחַר *& accendetur irâ, Gen. 18. v. 30.*

(2). Futuri Hiphil præformativæ, locô ordinarii ſui - habent -, (ſi prima Radicalis non fuerit Gutturalis); ut à יַגְלֶה, וַיֶּגֶל; à תַּמְסֶה, וַתֶּמֶס *& liquere feciſti, Pſal. 39. v. 12.* *à* יַפְרֶה, וַיֶּפֶר *& fructificare fecit, Pſal. 105. v. 23.* Si autem ſecunda Radicalis fuerit ה vel ע, pro poſteriore - eſt -; ut à יַתְעֶה, וַיַּתַע; *à* תַּמְחֶה, אַל תֶּמַח *ne deleri ſinas, Nehem. 13. v. 14. De* תֶּמְחִי *pro* תֶּמַח, *V. ſeq. lit. δ. fine. Huc etiam referendum eſt,* וַיַּדָּא *& avolare fecit, 2. Reg. 17. v. 21. pro* וַיַּדַּח *à* יַדְּחֶה; *(quod videtur cognationem habere cum loco parallelo, 2. Chron. 21, 11.* וַיַּדַּח *& impulit, è* יַדִּיחַ). Si verò prima Radicalis ſit Gutturalis, pro - redit -; ut à יַעֲלֶה, וַיַּעַל &c. Sic etiam in defectivis primâ Radicali נ, ubi factâ apocope literæ ה, (*cùm - ultimum, ob defectum primæ Radicalis non habeat locum retractionis*), præformativæ ſemper retinent -; ut à יַכֶּה, (*pro* יַנְכֶּה), וַיַּךְ, *& in primâ plurali,* וַנַּךְ *& percuſſimus, Deut. 2. v. 33. Sic à* (וַיַּז *pro* וַיַּנְזֶה) *& aſperſit, Levit. 8. v. 11. ab* אַטֶּה, וָאַט *& declinavi, Hoſ. 11. v. 4. à quo* וְלֹא אַט *& non declinavi, Job. 23. v. 11. (cum - pro - ob Accent.); à* תַּטֶּה, אַל תַּט *ne avertas, Pſal. 27. v. 9.* At in defectivis primâ Radicali י, (*cum illa in Hiphil in* ו *mutetur, ſec. Reg. 37. Memb. IV*), retinetur illud ו à præformativis, locô regularis - vel -, (*quamvis rariùs obtingat*), ut à יוֹרֶה, וַיּוֹר *& jaculabitur, 2. Reg. 13. v. 17. pro* וַיּוֹרֶה.

(γ) Vel retracti - mutatione inſuper in :, quod itidem in Kal & Hiphil fit, cùm nimirum ſecunda Radicalis eſt בְּרִשְׁכַּבְּפַק (non præcedente ר ante ב vel פ, nec ה vel ע ante quamvis reliquarum); Præformativæ tunc autem puncta quoque habent, ut paulò antè lit. β. eſt dictum; ut à יִפְתֶּה, וַיֵּפְתְּ; à יִרְדֶּה, וַיֵּרְדְּ, *Pſal. 72. v. 8. (De : ſub ultima literâ ex-*

pressò, V. Reg. 2. lit. γ); sic à יִשְׁקֶה, וַיֵּשְׁתְּ; *à* יִשְׁבֶּה, וַיִּשְׁבְּ *& captivavit, Num. 21. v. 1. à* תִּבְכֶּה, וַתֵּבְךְּ *& flevit, Gen. 21. v. 16. à* תִּשְׁתֶּה, אַל־תֵּשְׁתְּ *ne bibas, Lev. 10. v. 9. à* יִשְׁטֶה, אַל־יֵשְׁטְ *ne declinet, Proverb. 7. v. 24. à* יֶחֱדֶה, וַיִּחַדְּ *& gavisus est, Job. 3. v. 6. (de hoc furtivo sub* ח *pro :, conf.* Regul. 2. *lit. γ); sic* אַל יִחַדְּ *non gavisa fuisset, Job. 3. v. 6.* Pariter in Hiphil, ut à תַּשְׁקֶה, וַתַּשְׁקְ *& potavit, Gen. 21. v. 19. à* יַרְדֶּה, וַיַּרְדְּ *& dominari fecit, Jer. 41. v. 2. à* יַפְתֶּה, וַיַּפְתְּ *& alliciet, Gen. 9. v. 27.* Imitatur hoc in Kal, à יִרְאֶה, וַיַּרְא *& vidit, Gen. 1. v. 4. & alias sæpissimè, pro* וַיִּרְא*; pro quo etiam dicitur* יֵרֶא *videbit, 1. Sam. 24. v. 16. sic* וַתֵּרֶא. *In Hiphil autem semel sic tantùm reperitur cum* ו *conversivo* וַיַּרְא *& ostendit, 2. Reg. 11. v. 4. alias hac forma semper est Kal.*

(δ) Reperitur quandoque illa apocope neglecta; ut וַיִּבְנֶה *& extruxit, quod ter legitur, Jos. 19. v. 50. 1. Reg. 18. v. 32. 2. Chron. 26. v. 6.* וַנִּבְנֶה *& ædificavimus, Nehem. 4. v. 6.* וַתִּזְנֶה *& scortata es, Jud. 19. v. 2. Es. 57. v. 3. sic* וַיֶּחֱלֶא *& ægrotavit, 2. Chron. 16, 12.* א *pro* ה; וַיַּעֲשֶׂה *& fecit, quod quater legitur; &* וַתַּעֲשֶׂה, *quod semel.* וְאַעַנֶּה *& affligam, 1. Reg. 11. (V. de hoc Reg. 5. med.)* Sic in Hiphil וַתַּזְנֶה *& scortari fecisti, 2. Chron. 21. v. 13.* In Piel, וַיַּגֶּה *& tristitiâ affecit, Thren. 3. v. 33. pro* וַיְיַגֶּה, *(conf. Reg. 31. Memb. III).* Tria reperiuntur, quæ loco apocopes, terminationem ה ֶ mutant in congenerem י ; *ut in Kal,* וַתִּזְנִי *& scortata est, Jerem. 3. v. 6. pro* וַתִּזֶן, *& in Hiphil* אַל תֶּמְחִי *ne deleri sinas, Jer. 18. v. 23. pro* אַל תֶּמַח *quod legitur Nehem. 13. v. 14. è* תַּמְחֶה*; sic &* תֶּשִׁי *oblivisceris, Deut. 32. v. 18. pro* תֵּשְׁי, *vel plenè* תִּנְשֶׁה, *(conf. paulò antè lit. β, num. 1).*

(ε) Fit etiam interdum tùm Apocope, sine ו conversivo vel particula אַל, tùm retractio תֶּ & Accentus, sine iisdem; ut à יִרְבֶּה, יֶרֶב *multiplicabitur, Gen. 1. v. 22. à* יִגְלֶה, יִגֶל *migrabit, Job. 20. v. 28. sic* יִצֶף *speculabitur;* יֵרֶא *videbit, Exod. 5. v. 21. pro* יִרְאֶה; Sic יַז *& sparget, Jes. 63. v. 3.* ו *non convers.* וְתַחַז *& adspiciet, Mich. 4. v. 11. conf. sup. lit. β, 1. Sic* יְהִי *fit, erit, Gen. 1. v. 13. pro* יִהְיֶה*; & cum* ו *non conversivo* וִיהִי *& erit, quiescente* י *sec.*

sec. Reg. 2. Memb. II. תִּחְיֶי *Psal. 69. v. 26.* יְחִי *Deut. 33. v. 6. vives, pro* תִּחְיֶה; יְחִי, *Psal. 119. v. 175.* (*conf. de his duobus Verbis, praced. Memb. II. num. 1. & Reg. 10. Memb. III. num. 3. lit. β. de* יְהִי *pro* יִהְיֶה). *Praformativa in his* א *recipit tunc* ∴, *ut* אֱהִי *ero, Hose. 13. v. 14. Sic & cum* ו *conv.* וָאֱהִי *Psal. 69. v. 12. Singularis anomalia apocope est in* יְהוּא *erit, Eccles. 11. v. 3. à Rad.* הוה, *ita ut* א *in fine sit paragogicum, &* יְהִי *per apocopen pro* יִהְיֶה, *al. est forma Syriaca. Sic in Niphal,* יִגָּל *relegetur, pro* יִגָּלֶה; יִמַּח *deleatur, Psal. 109. v. 13. pro* יִמָּחֶה (*alternante ∸ pro ∸*). וַיֵּעָשׂ *& fiet, Esth. 7. v. 2.* (ו *non conversivo*). In Piel, תְּכַס *obtegas, Nehem. 4. v. 5. pro* תְּכַסֶּה; יְקַו *expectabit, Job. 3. v. 9. pro* יְקַוֶּה; תְּעַר *nudabis, Psal. 141. v. 8. pro* תְּעָרֶה. *In Hiphil,* יַרְדְּ *dominari faciet, Jes. 41. v. 2.* יַפְתְּ *alliciet, Gen. 9. v. 27;* יַךְ *percutiet, Hos. 6. v. 1. Conf. sup. lit. β.*

Annot. II. In Imperativis Piel, Hiphil, & Hithpael, tertia Radicalis ה, cum præcedente suo ∸ interdum abjicitur; ut, in Piel, גַּל *retege, Psal. 119. v. 8. pro* גַּלֵּה; חַם *file, Amos 6. v. 6. pro* הַסֵּה; צַו *pracipe, Num. 5. v. 2. pro* צַוֵּה. In Hiphil, cum ∴ vel ∸, הֶרֶף *desiste, Deut. 9. v. 14. pro* הַרְפֵּה, *sic* הֶרֶב *multiplica, Psal. 51. v. 4. pro* הַרְבֵּה; *pro* הַעַל *ascendere fac, deduc, Exod. 33. a. 12. cum ∸ pro ∸ ob Gutturalem, pro* הַעֲלֵה: *sic* הָשַׁע *respice, desiste à me, Psal. 39. v. 14. pro* הַשְׁעֵה *cum ∸ pro ∸. E defectiva prima* נ, *post apocopen monosyllaba fiunt hæc duo,* הַךְ *percute, 2. Reg. 6, 18. pro* הַכֵּה, *quod legitur Ezech. 6. v. 11.* הַט *inclina, Psal. 17. v. 6. pro* הַטֵּה, *quod legitur Dan. 9. v. 18.* In Hithpaël הִתְחַל *ægrotum age, 2. Samuel. 13. 5. pro* הִתְחַלֶּה; *sic* וְהִתְגָּר *& contendens, Deut. 2. v. 24. ab* הִתְגָּרֶה. (*De 4. verbis Regularibus in hac anomalia, V. Annot. 1. seq. Reg*).

REG. XXXIV. De Anomalia tertiæ Radicalis ה *crescentis à fine. (Conf TAB. SYNOPT. p. 120.)*

Tertia Radicalis ה, (voce à fine crescente),

Memb. I. abjicitur cum puncto præcedaneo, tum

tùm (α) ante afformativas Verborum ׳ & ו, inque fœminino & plurali Participiorum, ut & Nominum;

(1). In Kal, (Præterito), ut גָּלוּ pro גָּלְהוּ. *Ex eâdem forma,* א *paragogicum habet* אָבוּא *Jes. 28. v. 12. De regularibus* חָסְיוּ, *&* תָּמְהוּ *retractò accentu, V. inf. Annot. 1. De* חָסָיוּ *pro* חָסְיוּ *& sic* גָּבְהוּ, בָּטְיוּ*, V. inf. Except. 1. De* הָיְתָה *pro* הָיוּ*, V. Reg. 44. lit. ε.* (In Futuro), תִּגְלִי *pro* תִּגְלְיִי*. Contractæ hinc formæ est in fœminino,* תִּהְיִי *eris, Nahum. 3. v. 11. pro* תִּהְיְיִי *è* תִּהְיִי*, (alioquin de forma illa Mascul. V. Reg. 33. Annot. 1. lit. β).* (In Imperativo), גְּלוּ *pro* גְּלְהוּ*. Singulare hic est* קִיוּ *vomite, Jer. 25. v. 27. (quasi à* קיה*) pro* קִיאוּ*, à* קיא*. De formis* הֱיוּ *pro* הֱיָהוּ*,* אֱתָיוּ *pro* אֱתָהוּ*, &* הֱיוּ *pro* אֱלָהוּ*,* אֱלִי *pro* אֱלָהִי*; conf. Reg. 29. Memb. I. num. 2.* (In Participio), גּוֹלָה *pro* גּוֹלְהָה*. Sic* הוֹיָה *existens, Exod. 9. v. 3. (De* ה *in* ׳ *mutato, ut* צֹפִיָּה*,* פֹּרִיָּה*,* אֹתִיּוֹת*, V. seq. Except. 1. De* פֹּרַת *pro* פֹּרָה*, V. Reg. 35). Sic in plurali* גּוֹלִים *pro* גּוֹלְהִים*; hinc assumptò* א*,* נֹשְׁאִים *exigentes, Nehem. 5. v. 7. pro* נֹשִׁים *quod legitur Neh. 5. v. 10. 11. Sic & fœm. plur.* גֹּלוֹת.

(2). In Niphal (Præterito), ut נִגְלוּ *pro* נִגְלְהוּ. Hujus formæ etiam est נִחֲרוּ *irâ accensi sunt, Cantic. 1. v. 7. pro* נִחֲרְוּ *vel* נִחֲרִי*, conf. Reg. 30. (si autem ex* חרר *deducatur, V. Reg. 41. Annot. 1. β. a, fine). De* נִבְטְיוּ *pro* נִבְטְהוּ*, V. seq. Except. 1. De* נִכְּאוּ *percussi sunt, Job. 30. v. 8. pro* נִכְבְּהוּ*, V. seq. Except. 3.* (In Futuro) יִגָּלוּ *pro* יִגָּלְהוּ*. Unum hic est cum ‑ pro ‑,* יִדַּחוּ *impellentur, Jerem. 23. v. 12. pro* יִדָּחְהוּ*.* (In Imperativo) הִגָּלוּ *pro* הִגָּלְהוּ*. Sic ‑ pro Chirek ob indagessabilem,* הֵעָלוּ *tollimini, Num. 16. v. 24. Unum hic repèritur cum characteristica Præteriti præter morem,* וְנִלְווּ *& adjungimini, adhærete, Jer. 50. v. 5. pro* וְהִלָּווּ *à Rad.* לָוָה*.* (In Participio), נִגְלָה *pro* נִגְלְהָה*,* נִגְלוֹת *pro* נִגְלְהוֹת*. Singulare hîc est ex anomaliâ primæ Radicalis* ׳*,* נוּגוֹת *mœstæ, Thren. 1. v. 4. pro* נוּגָהוֹת*,* ו *insuper pro* ׳*, conf. Reg. 37. Memb. IV. sic & masc. constructum* נוּגֵי *mœsti, Zephan. 3. v. 18. pro* נוּגְהֵי*, (è* נוּגְהִים*).*

(3). In Piel (Futuro), ut תְּגַלּוּ *pro* תְּגַלְּהוּ*; unde exclu-*

sô Da-

sò Dageſch, תְּתָאוּ *definietis*, *Numer.34.v.7.pro* תְּתַאֲוּוּ. *De* וַיַּדּוּ & *projecerunt*, *Thren.3.v.53.pro* וַיְּיַדּוּ, & *ſic* יַדּוּ *Joel.3.v.3. V.Reg 31. Memb.III 2. De* וַיִּנָּבְּאוּ *pro* וַיִּתְנַבְּאוּ, *V.ſeq.Except.3.* (In Imperativo) גַּלּוּ; & *excidente Dageſch*, *unum reperitur penacutum*, עָרוּ *nudate*, *Pſal.137.v.7. De* נְדֹוּ *tollite*, *Prov.26.v.7.pro* דַּלְיוּ *V.ſeq. Except.1.* (In Participio), *Plur.* מְגַלִּים. *Singulare hic eſt in ſtatu regiminis* מְטַחֲוֵי *jaculantes*, *Gen.21.v.16.pro* מְטַחֵי *ex* מְטַחֲוֵי, *conf. ſeq. Except.2.*

(4). In Pyal (Præterito), גֻּלּוּ; *ſic non compenſatô Dageſch*, רֻאוּ *viſa ſunt*, *Job.33.v.21. At compenſatô Dageſch*, דֹּחוּ *impelluntur*, *Pſal.36.v.13. Et chatuph pro* ּ, כָּלּוּ *finiuntur*, *Pſal.72.v.20. pro* כֻּלּוּ. כָּסוּ *operti ſunt*, *Pſal.80.v.11.pro* כֻּסוּ.

(5). In Hiphil (Præterito), הִגְלוּ *pro* הִגְלִיוּ. Hic interdum Præteriti afformativa pluralis ו per præcedens י fit mobilis, ad formam Chaldaicam; ut הִמְסִיוּ *liquefecerunt*, *Joſ. 14. v. 8. pro* הִמְסוּ. *E deficiente prima* נ *eſt* הִצּוּ *rixati ſunt*, *Numer. 26. v. 9. pro* הִנְצִיוּ. *E primâ Rad.* י, הוֹנוּ *oppreſſerunt*, *Ezech.22.v.7. pro* הוֹנְיוּ. (In Futuro), יַגְלוּ *pro* יַגְלִיוּ; *è prima radicali* י *eſt* וַיֹּרוּ & *ejaculati ſunt*, *2.Chron 35.v.22.pro* וַיּוֹרִיוּ. (In Imperativo), הַגְלוּ. *Hujus forma eſt* הַחֲשׁוּ *facite ſilentium*, *2.Reg. 2. pro* הַחֲשׁוּ *alternante* ּ *pro* ּ. *E prima Radicali* י *eſt* הוֹדוּ *celebrate*, *Pſal. 33. v. 2 pro* הוֹדִיוּ. (In Participio) מַגְלִים. *Sic à prima Rad.* נ *deficiente*, הַמַּטִּים *qui declinat*, *Pſal.125.v.5. A prima Rad.* י, מוֹרִים *ejaculantes*, *1.Sam.31.v.3.* מוֹדִים *confitemur*, *1.Chron.29.v.13.*

(6). In Hophal (Futuro) תָּגְלוּ. *E primâ* נ *deficiente*, תֻּכּוּ *percutiemini*, *Jeſ. 1. v. 5. pro* תֻּנְכּוּ. *Sic* וַיֻּכּוּ & *cædebantur*, *Exod.5.v.14.* Sic in Participio, מֻכִּים *percuſſi*, *Exod.5.v.16.pro* מֻנְכִּים. *At in fœminino*, מֹרְאָה *contaminata*, *vel ſpectatu horrenda*, *Zephan.3. v.1.pro* מֻרְאָה.

(7). In Hithpaël, (Præterito), *de* וְהִתְוַדּוּ & *confitebuntur*, *Numer.5.v.5. pro* וְהִתְוַדְּיוּ *V. Reg. 37. Annot. 3.* (In Futuro), *de* וַיִּשְׁתַּחֲוּוּ *pro* וַיִּשְׁתַּחֲווּ *V. Except. ſeq. 2.* (In Imperativo) הִתְגַּלּוּ. *Eliditur hoc* ה *ante* ו, *ſec. Reg.28.Memb.III.in* הִזַּכּוּ *purificate vos*,

Jes. 1. v. 16. pro הִתְזַכּוּ. (In Participio), מִשְׁתָּאֵה *stupescens, Gen. 24, 21. de* מִשְׁתַּחֲוִיתֶם *confitentes, Neh. 9, 3. V. Reg. 37. Annot. 3. De* מִשְׁתַּחֲוִיתֶם *procumbentes, Ezech. 8. v. 16. compositâ formâ è Participio & Præterito, V. seq. Except. 2. De fœminino* נִשְׁתָּוָה *æqualis est, Prov. 27. v. 15. compositam formam habente ex Niphal & Hithpaël, V. Reg. 43. lit. β.*

Tùm (β) ante qualecunque suffixum, (sive Pronominum, sive literarum paragog.); ut

(1). In Kal (Præterito), עָשָׂהוּ *fecit illud, Psal. 95. v. 9. pro* עָשָׂהוּ; *& alternante* א *pro abjiciendo* ה, קְרָאַנִי *obvenit mihi, Job. 4. v. 14. prout sæpè* קָרָא *usurpatur pro* קָרָה. *Singulare est* תְּלוּם *suspenderunt eos, 2. Sam. 21. v. 12. pro* תְּלוּם *vel* תְּלָאוּם, *à* תָּלָה *& affixo* ם. (In Futuro) וָאֶכְּרֶהָ *& comparavi eam, Hos. 3. v. 2. ab* אֶכְרֶה *& affixo* הָ *& Dagesch euphonico in* כ: *sic* יִקְּרֵךְ *obveniet tibi, 1. Sam. 28. 10. à* יִקְרֶה *& affixo* ךְ. *De* נִיבָם, נִירָם, *à* נִירָה, נִיבָה, *cum affixo* ם, *V. Reg. 37. Memb. III. Sic cum* ן *paragogico,* תַּעֲשִׂין *factura sis, Ruth. 3, 4. pro* תַּעֲשִׂי. *De* אֶהֱמָיֶה *ab* אֶהֱמֶה; *&* וַאֲתָנִי *à* וַאֲתָה, *V. inf. Except. 1. At* (in Infinitivo) *de terminatione* ות, *manente ante suffixa, V. Reg. 48. Memb. V. De* כַּלּוֹתְךָ *pro* כַּלֹּתְךָ *V. Reg. 18. Memb. VIII. De* חַלּוֹתִי *vulnerari meum, Psal. 77. v. 11. à Radic.* חלל, *terminationem hujus tert. Rad.* ה *habente, V. Reg. 41. Annot. 3. Sic* הֵעָשׂוֹתוֹ *fieri illud, Ezech. 43. v. 18. Infin. Niphal cum* ֵ *sub* ה *pro* ִ. *Et in Pyal* עֻנּוֹתוֹ *affligi (vel afflictio) ejus, Psal. 132. v. 1. A primâ Rad.* נ *est,* בְּהִנָּצוֹתוֹ *in rixando ipsum, Psal. 60. v. 2.* (In Participio), רֹאִי *videns me, Job 7. v. 8. Gen. 16. v. 13. 14. pro* רֹאֵנִי; *& pro eodem* רֹאָנִי *Jes. 47. v. 10. (At Nomen est* רֳאִי *visio, Gen. 16. v. 13. & retractò Accentu* רֹאִי *Job. 33. v. 21. & 1. Sam. 16. v. 12. formâ* פְּרִי *conf. Reg. 10. Memb. II. 3. β.*

(2). In Piel (Præterito), נַשַּׁנִי *oblivisci fecit me, Gen. 41. v. 51. pro* נִשַּׁנִי, *alternante insuper* ַ *pro Chirek sub* נ. (In Futuro), *de* תְּדַמְּיוּנִי *assimilabitis, Jes. 40. v. 25. pro* תְּדַמּוּנִי; *sic &* יְכַסְיֻמוּ *operuerunt eos, Exod. 15. v. 5. pro* יְכַסּוּמוֹ, *V. seq. Except. 1. Singularis anomaliæ sunt* אֲרַיָּוֶךְ *irrigabo te, Jes. 16. v. 9. pro* אֲרַוֶּךְ *à Radic.* רָוָה, *(scil. mediâ Radic.* ו *in* י *mutatâ, & tertiâ Radic.* ה, *(aliàs abji-*

abjiciendâ), in י, *sec. seq. Except. 2.* ◌ֵ *autem pro* ◌ֶ *ob retractum Accentum)*; אֲכַלְךָ *consumam te, Exod. 33. v. 3. pro* אֲכַלֶּךָ *à Radic.* כָּלָה, *alternante* ◌ְ *pro* ◌ַ, *& excidente Dagesch è* ל *schvato. De* אֲהוֹדֶנּוּ *celebrabo eum, Psal. 28. v. 7. pro* אוֹדֶנּוּ, *& sic* יְהוֹדוּךָ *celebrabunt te, Ps. 45. v. 18. pro* יוֹדוּךָ, *characteristicam simul Conjugationis & Temporis habentibus, V. Reg. 37. Memb. IV. fine.*

(3). In Hiphil (Præterito), הֶפְדָּהּ *redimi curavit eam, Exod. 21. v. 8. pro* הִפְדָּהּ. Sic הִשָּׁהּ *oblivisci fecit eam, Job. 39. v. 20. pro* הִנְשָׁהָּ, *à Radic.* נָשָׁה. (In Futuro), *cum* ן *paragogico est* תּוֹגְיוּן *mœrore afficietis, Job. 19. v. 2. à prima Radic.* י, *pro* תַּגְיוּהוּ, *conf. simil. plura, seq. Except. 1.* וַיַּעַל *Esr. 3.* וַיַּעֲלֵהוּ *& obtulit illum, 1. Sam. 7. pro* וַיַּעֲלֵהוּ. (In Imperativo) *à prima Rad.* י *est* הוֹרֵנִי *doce me, Ps. 27. v. 11. pro* הוֹרֵנִי. (In Participio) מוֹגַיִךְ *mœrore afficientes te, Jes. 51. v. 32. à* מוֹגִיהִים *& affixo* ◌ַיִךְ; sic מוֹנַיִךְ *opprimentes te, Jes. 49. v. 26. à Rad.* ינה. *In fœminino singulari reperitur* מַעֲלַת *ascendere faciens, Lev. 11. v. 3. pro* מַעֲלָה *à* מַעֲלִיָּהּ.

(Quod aliàs rationem affixorum in hujus quoque Anomaliæ Verbis attinet, petatur è Cap. VII. Reg. 48. & 49.)

Exceptiones ad hoc Memb. I.

Litera ה abjicienda per hanc Regulam, mutatur interdum in literam cognatam אֱוִי mobilem; ut

(1). In י, חָסָיוּ *confiderunt, Deut. 32. v. 37 pro* חָסְיוּ, *(ob retractum Accentum :* ◌ִ *in* ◌ָ *mutatò)*; *sic* יִשְׁלָיוּ *tranquilli[illegible]nt, Psal. 122. v. 6. Job. 12. v. 6. (ubi sine acc. distinct.) pro* יִשְׁלְיוּ; נָטָיוּ *declinarunt, Psal. 73. v. 2.* נִטָּיוּ *extensi sunt, Num. 24. v. 6. pro* נִטְּיוּ; דַּלְיוּ *tollite, Prov. 26, 7. pro* דַּלּוּ *(ejectò insuper Dagesch)*; *sic* בְּעָיוּ *quærite, Jes. 21. v. 12. pro* בְּעוּ *(posteriori enim Schva pereunte, prius redit). De* אֵתָיוּ *vel* הֵתָיוּ *venite, pro* אֵתוּ, *V. Reg. 29. Memb. I. n. 2. sic* תְּדַמְּיוּנִי *assimilabitis me, Jes. 40. v. 25. Specialis anomalia est,* יְכַסְיֻמוּ *operuerunt eos, Exod. 15. v. 5. pro* יְכַסּוּהוּ, *(nempe ejectò Dagesch è* ס *schvato, & alternante* י *pro* ה, ◌ֻ *pro* וּ, מוּ *pro* מוֹ, *quod aliàs sæpè usurpatur pro* ם.). *Sic cum*

י paragogico, & sic Accentu ad ult. transeunte, יִשְׁתָּיוּן *bibent, Pſ. 78, 44. pro* יִשְׁתְּיוּן ; יֶחֱסָיוּן *confident, Pſal. 36. v. 8.* | יֶחֱזָיוּן *videbunt, Jeſ. 26. v. 11.* וַיֶּאֱתָיוּן *& convenerunt, Jeſ. 41. v. 5.* תִּבְעָיוּן *quaritis, Jeſ. 21. v. 12. Et cum tunc locò* ו, יִרְבְּיֻן *augebuntur, Deut. 8. v. 13. pro* יִרְבְּיוּ ; יִרְוְיֻן *explebuntur, Pſal. 36. v. 9. Sic in Hiphil à prima Rad.* י, תּוֹגְיוּן *& mœrore afficietis, Job. 19. v. 2. pro* תּוֹגוּ. *Sic rariùs ante Affixa mutatur* ה *abjiciendum in* י *quieſcens, ut* וַתְּעַנֶּהָ *& humiliavi eam, Gen. 16. v. 6. pro* וַתְּעַנָּהּ ; יְחַיֵּנוּ *vivos nos faciet, Hoſ. 6. v. 2. à* יְחַיֶּה. חַיֵּיהוּ *vivifica illud, Habac. cap. 3. v. 4. pro* חַיֵּהוּ *à regulari* חַיֵּהוּ. Pariter in Fœminino Participiorum, in quibus י tunc interdum dageſſatur, præmiſsò ſibi Chirek loco Schva; ut בֹּכִיָּה *flens, Thren. 1. v. 16. pro* בֹּכָה ; פֹּרִיָּה *fructificans, Pſal. 128. v. 3.* צוֹפִיָּה *ſpeculans, Prov. 31, 27.* הֹמִיָּה *tumultuans, Prov. 7. v. 11. Et in Plur.* אֹתִיּוֹת *ventura, Jeſ. 41. v. 23. pro* אֹתוֹת *ex* אֹתָה. Sine Dageſch autem ſi ſit י, ſervatur: ut כְּעֹטְיָה *quaſi velata, Cant. 1. v. 7.* Denique creſcente voce per ה paragog. ה mutatur in י; ut אֶהֱמָיָה *tumultuabor, Pſal. 77. v. 4. pro* אֶהֱמֶה ; *ſic ſemel cum affixo,* יֶאֱתָיֵנִי *obveniet mihi, Job. 3. v. 25. è* יֶאֱתֶה *& affixo* נִי. *A* מָנֶה *portio, eſt* מְנָיוֹת *&* מְנָאוֹת *&* מָנוֹת.

.(2). In ו, ut מְטַחֲוֵי *jaculantes, Gen. 21. v. 16. (Particip. Piel, in conſtr. plur. à Rad.* טָחָה, *pro* מְטַחֵי *è* מְטַחִים*). Sic* שָׁלַוְתִּי *pro* שָׁלִיתִי, *conf. ſeq. Memb. II. n. 2. Sic derivata* à שָׁלָה ; ut שְׁלֵוָה *tranquilla, (ut & ipſum Maſcul.* שָׁלֵו*);* שַׁלְוָה *tranquillitas, à quo cum affixo,* בְּשַׁלְוִי *in tranquillitate meâ, Pſal 30. v. 7. (factâ nimirùm ſyncope ultimi* ה *in* ת *mutandi, pro* בְּשַׁלְוָתִי, *conf. Reg. 46. Memb. I. quod eſt pro* בְּשַׁלְוָתִי*) ſic derivata à* גָּאָה, גַּאֲוָה *ſuperbia; à* פֶּחָה *Dux,* פַּחוֹת *&* פַּחֲווֹת ; *à* קָצָה, קְצָוֹת *extremitates, &* קְצָוִים, *constructè* קַצְוֵי ; *à* קָשָׂה, קְשָׂוֹת *ſcutellæ, ſic* חֲגָוִים *à* חָגָה *fiſſura, & constructè* חַגְוֵי. *Sed à Rad.* שָׁחָה, *in Præterito Hithpael, duplicatur* ה, *mutatò tunc priori* ה *in* ו, *& poſteriori* ה *ſervante ordinariam anomaliam, ut* הִשְׁתַּחֲוָה *procubuit, pro* הִשְׁתַּחֲחָה ; הִשְׁתַּחֲוִיתָ *incurvaſti te, Deut. 4. v. 19. Sic* וְהִשְׁתַּחֲוִיתָ *&* כְּהִשְׁתַּחֲוָיָתָה, *pro quo etiam eſt* וַיִּשְׁתָּחוּ, *de quo V. Reg. 33. Annot. 1. a. Singulari anomaliâ formam compoſitam* habe-

habet è Præterito & Particip. Hithpael, מִשְׁתַּחֲוִיתֶם *procumbentes, Ezech. 8. v. 16. In Futuro* וַיִּשְׁתַּחֲוּ *& procumbent adorando, Gen. 27. v. pro* וַיִּשְׁתַּחֲווּ; *&* נִשְׁתַּחֲוּ *& adoraverunt, Gen. 43. & 1. Reg. 9.* (*De apocope tertiæ Radicalis* ה *in hoc Verbo, V. Reg. 33. Annot. 1. lit. α*).

(3). In א; quod interdum fit per confusionem hujus anomaliæ cum tertia Radicali א, ut נִכְּאוּ *percussi sunt, Job. 30. v. 8. pro* נִכְּרוּ; *&* וַיְחַפְּאוּ *occultè perpetrarunt, 2. Reg. 17. v. 9. pro* וַיְחַפּוּ.

Memb. II. mutatur, (1) in ת præcedente :, in quâvis Conjugatione), nimirum ante ת fœmin. Præteriti; ut גָּלְתָה *pro* גָּלְהָה; *sic Niph.* נִגְלְתָה, (*& cum Gutturali,* נֶעֶשְׂתָה *facta est, Deut. 17. v. 4. pro* נַעֲשְׂתָה; *& deficiente prima* נ, וְנִקְּתָה *& insons erit, Num. 5. v. 28. & retracto Accentu,* וְנִקָּתָה *& mundata erit, Jes. 3. v. 26.*); sic גִּלְּתָה, גִּלְּתָה, הִגְלְתָה *pro* הִגְלִיתָה, הָגְלְתָה, הִתְגַּלְּתָה. Exc. (α) Pro hac tertiâ Radicali ה in ת mutanda, rariùs assumitur cognatum י, ut חָסָיָה *speravit (sc. anima mea), pro* חָסְתָה, (*ob retractum accentum, : in ־ transeunte, sec. Reg. 10*). (β) Certa quædam Verba, tertiam hanc Radicalem ה, ante ה fœm. abjiciunt, & ה istud servile Fœmininum mutant in ת, (*retrocedente ־ sec. Reg. 14. Memb. III*). *ut* עָשָׂת *fecit, Lev. 25. v. 21. pro* עָשְׂתָה. *Huc pertinet* קָרָאת *obvenit, vel obveniet, Deut. 31. v. 29 cum epenthesi Literæ* א, *pro* קָרְתָה; *conf. Reg. 35. Singulari anomaliâ dicitur,* וְחָיָה *& vivat illa, Exod. 1. v. 16. fœmin. pro* וְחָיְתָה. *De* גָּבְהָא *extulit se, pro* גָּבְהָה, *V. inf. Annot.* I. Sic in Hiphil וְהִרְצָת *& acquiescet, Lev. 26. v. 34. pro* וְהִרְצְתָה; הֶלְאָת *fatigavit, Ezech. 24. v. 11. pro* הִלְאֲתָה (*־ insuper pro Chirek alternante*). *Conf. Regul. 35.* (α) In Hophal הָגְלָת *pro* הָגְלְתָה *deportabitur, Jerem. 13. v. 19. Hujus etiam formæ est cum* ו *pro ־ chatuph, insuperque* ה *paragogic.* הֹעֲלָתָה *deducta est, Nahum. 2. v. 7. pro* הָעֳלְתָה.

(2) In י, nimirum ante ת & נ Præteriti, & נָה Futuri ac Imperativi; quod י tunc quiescit (α) in

Præterito Kal, in Chirek; ut גָּלִית *pro* גָּלִיתָ; *sic in Plur.* גְּלִיתֶם, הֱיִיתֶם. *At* שָׁלָה, י *pro* ה *assumpto, servat hic analogiam, ut* שָׁלַוְתִּי *quievi, Job.3.v.27. quasi compositâ formâ* שָׁלַן הָיִיתִי, *conf. superiùs Memb. I. Except. 2. (De regulari* גָּבַהְתָּ, *V. inferiùs Annot. 1). Sic in Plurali* גְּלִינוּ *pro* גָּלִחְנוּ. *E formâ tertia Radic.* א *est,* אָתָנוּ *venimus, Jerem.3.v.22. pro* אָתִינוּ *à Rad.* אָתָה. In reliquarum autem Conjugationum Præteritis, י illud quiescit plerumque in ־ֵ, quandoque in Chirek; ut *in Niphal* נִגְלֵית *&* נִגְלִית, *& deficiente primâ* נ, וְנִקִּיתָ *& insons eris, Gen. 24. v. 8. à* נקה; *sic cum Gutturali,* נַעֲנֵיתִי *responsabo, Ezech.14.v.4. Sic in Plurali* נִגְלֵינוּ *&* נִגְלִינוּ. In Piel גִּלִּיתִי, נִקִּיתָ, *& compensato Dagesch,* זֵרִיתָ *ventilasti, Psal.139.v.2. Pro illo* י *est* א *in* שִׁשֵּׁאתִיךָ *sextabo te, i.e. uncô sextuplici extraham te, Ezech.39.v.2. At* שׁוֹשֵׂתִי *depradatus sum, Jes.10.v.13. est pro* שִׁסֵּיתִי, *à Radic.* שָׁסָה, *nempe* ו *assumptum est pro Dagesch forti, (sec. Reg. 25. Memb. III. lit. γ),* ש *alternat pro congenere* ס, *&* י *ex* ה *quiescit implicitè, pro* שִׁסֵּיתִי *vel* שִׁסַּיְתִי. In Pyal, *à Rad.* יָפָה, *reperitur* יָפְיָפִיתָ *pulcrior factus es, Psal.45.v.3. (nempe locô Dagesch geminata sunt prima & secunda Radicalis, sec. Reg. 25. Memb. III. lit. δ. & sub primo* י, *alternat ־ chatuph pro ־ָ, estque adeò pro* יָפְיֵיתָ, *& hoc pro* יָפְפִיתָ). In Hiphil הִגְלִיתָ *&* הִגְלֵיתָ: *sic compensatâ primâ radicali* נ, הִכִּיתָ *percussisti, Exod.17.v. 5. pro* הִנְכִּיתָ: *& è primâ Radicali* י, הוֹרֵתָ *docuisti, Psal.119. v. 102. conf. Reg.37. Memb. IV. (De* תַּחְפִּתֶנָּה *& (ne) confringas, atteras, Prov.24.v.28. pro* תְּחַפֵּתוֹ *(compositâ forma ex* פתה *&* פתת, *V. Reg. 43. lit. α. & Reg. 41. Annot. 3). In Hophal,* הָגְלֵיתִי; *& è primâ Radic.* נ, הֻכֵּיתִי *percussus sum, Zach.13.v. 6. pro* הֻנְכֵּיתִי. In Hithpaël הִתְגַּלֵּיתָ. *De* הִשְׁתַּחֲוִיתָ *incurvasti te, Deut. 4. v. 10. V. praced. Except. 2. in Memb. I. Nota.* י illud pro ה assumptum, sæpè perit in his Præteritis omnium Conjugationum; ut וְהָיִתָ *& fuisti, vel eris, 2.Sam.15.v.33. pro* וְהָיִיתָ; *(sic cum* ה *paragog.* בָּנִתָה *adificasti, 1.Reg 9.v.3).* בָּנִתִי *adificavi, 1. Reg. 8.v. 44. & semel abjectô* י *posteriore,* בָּנִת, *Ibid. v. 48. Interdum est* א *pro eodem* י, רָצָאתִי *acceptos habebo, Ezech.43.v.27. Bis post* י *illud*

repe-

reperitur: expressum in fine, וְהָיִית *& eris, 2. Sam. 14. v. 2* עָשִׂית *fecisti, Gen. 3. v. 13. (secunda pers. fœm.).* In Hiphil הִגְלֵתִי, *& .. pro Chirek,* הֶלְאֵתִי *fatigavi, Micha 6. v. 3. pro* הִלְאֵיתִי*; & - pro Chirek* וְהַרְאֵיתִי *& ostendam, Nah. 3. v. 5. De* הֹרֵתִי *&* הִטֵּיתִי *V. Reg. 37. & 38. In Hophal* הָרְאֵתָ *videre factus es, Deut. 4. v. 35.*

(β) In Futuro & Imperativo cujuscunque Conjugationis, י illud quiescit in ‥, sæpè tum quoque excidente י; ut *in Kal,* תִּגְלֶינָה, *in Niphal* תִּגָּלֶינָה, *& in Fut.* תֵּעָשֶׂינָה *fient, Lev. 1. v. 2. (‥ pro Chirek ob indagess.); & excidente י in Kal,* תַּעֲשֶׂנָה *facient, Job. 5. v. 12.* tùm in א muratô תִּקְרֶאנָה *acciderunt, Lev. 10. v. 19. In duobus insuper est Dagesch præter normam,* תִּרְאֶינָּה *videbunt, Micha 7. v. 10.* תַּעֲנֶינָּה *respondebunt, Jud. 5. v. 29. De* וַתִּגְבְּהֶינָה *& exaltarunt se, pro* וַתִּגְבֶּינָה *V. inf. Ann. 1.*

Annotationes ad Reg. 34.

Annot. (1). Quatuor ex hoc genere Verborum desinunt in הּ mappikkatum, & analogicè formantur; ut גָּבַהּ, *unde fœmin.* גָּבְהָא, *Ezech. 31. v. 5.* א *pro* ה. Sic גָּבְהוּ, גָּבַהְתָּ *Ezech. 31. v. 10. sic* נָגַהּ, כָּמַהּ, תָּמַהּ, *à quo* תָּמָהוּ, *Psal. 48, 6. retracto accentu; &* יִתְמָהוּ *Job. 26. v. 11.* הִתַּמְּהוּ *pro* הִתְתַּמְּהוּ *(conf. Reg. 40). Habac. 1. v. 5.* Ad hunc modum est quadriliterum הִתְמַהְמַהּ, *à* מָהַהּ *cunctatus est,* הִתְמַהְמָהְתִּי *Psal. 119. v. 60.* וְהִתְמַהְמְהוּ *Jud. 19. v. 8. & Jes. 29. v. 9.* הִתְמַהְמָהְנוּ, *Gen. 43. v. 9.* Ultimam Futuri tamen formant hæc Verba in ֶ ינָה, וַתִּגְבְּהֶינָה *& exaltarunt se, Ezech. 16. v. 50.* Hæc tria autem כָּהָה, לָהָה, נָהָה sequuntur hanc quoque formam tertiæ Radicalis ה, non mediæ geminatæ. De horum apocope ה in Futuro, *V. Reg. 33. Annot. 1. lit. β.* fine.

Annot. (2). In Nominibus tertia Radicalis ה, ob præcedens Chirek, mutatur in י quiescens; ut pro פְּרִיה *(forma* גְּבִיר*)* fit פְּרִיי, ubi tunc fulcrô τῷ Chirek longi pereunte,

unte, (*sec. Not. 1. sup. p. 4.*), ob subsequens י, fit forma פְּרִי. *Sic* נָקִי *pro* נְקִיָּה *vel* נָקִיא; *at pro* רִיָּה *est* רִי *irrigatio.* (*De Futuro* יִפְרֶה *pro* יַפְרֶה *Hos. 13. v. 15. V. Reg. 33. 2. ε*). Præterea cum י illud, crescente voce, accipit Vocalem, præcedenti literæ dat Schva pro Chirek, ut à שְׁבִי, *fit* שִׁבְיָה *captivitas; ab* עֳנִי *afflictio, fit* עֳנִיָּה; *à* לְחִי, לְחָיָיה *maxilla ejus, & in Masc.* לְחָיָיו; *conf. Reg. 46. Memb. VII. & Reg. 30. fine. De Partic. Pabul,* ה *in* י *mutante*, ut גָּלוּי *pro* גָּלֻה, *V. sup. Reg. 33. num. 6.* Ita quædam Nomina, ut כְּסוּי *tegmen*, צִפּוּי *obtectio*, *à* כסה, צפה. Sic quoque ante afformativas Nominum ן., & interdum ת & ה., ה *in* י *mutatur*, ut בִּנְיָן, עֶלְיוֹן, כִּלָּיוֹן; alias abjicitur, ut פְּדוּת, חָזוּת, רָצוֹן. Raro in ו mutatur, ut בְּאִיָּה, רְאוּיָה. At post ו vel ו, in formatione Nominis abjicitur tertia Radic. ה; ut אָחוּ ulva, ab אחה, דְּיוֹ *atramentum*, à דוה. Sic post-tunc ה abjicitur, & rejicitur ad primam radicalem, ut קָו à קוה; *extra* דְּוַי.

(Quomodo Verba, quorum simul media radicalis est ו, formentur, vide Reg. XXXVI. Annot. V.)

REG. XXXV. De Anomalia ה *servilis aliquando mutata in* ת.

(α) In verbis, ה. servilis afformativa generis fœminini, interdum mutatur in ת, ad formam Chald. ut אָזְלַת *abiit*, *Deut. 32. v. 36. pro* אָזְלָה; וְשָׁבַת *& reversa est*, *Ezech. 46. v. 17. pro* וְשָׁבָה *à Rad.* שׁוּב. א autem rejicit tunc interdum suum ּ ad præcedentem schvatam; ut וְקָרָאת *& vocabit*, *Jes. 7, 14. pro* וְקָרְאָה; *sic* וְחָטָאת *& peccavit f. Exod. 5, 16. Sic ab* וְהִרְצָת, ה *& volet*, *Lev. 26. v. 34.* (*At de* קָרָאת *obvenit*, *Deut. 31. pro* קָרָתָה, *V. Reg. 34. Memb. II. Except. 2. De sec. pers. Fœmin.* קָרָאתִי *vocabis*, *pro* קָרָאת *Jer. 3. v. 4. V. Reg. 32. Ann. 1*). *Sic* נִפְלָאת *admirabile fuit*, *Psal. 118, 23. pro* נִפְלְאָה; *& hinc cum* ה *paragog. post illud* ת *servile ex* ה, *ut* נִפְלְאַתָה *admodum mirabilis fuit*, *2. Sam. 1. v. 26. Sic ab* הֶחְבִּיאָה *valdè abscondidit*, הֶחְבִּאָתָה *Jos. 6. v. 16. à* נִרְפְּאָה, נִרְפָּתָה *sanata est*, *Jer. 51, 9.*

51.v.9. (in quo א *, rejectâ ad præcedentem literam suam vocali , implicitè quiescit ,* & ה *affirm. generis mutatur in* ת). *Sic in Præt. Hophal ,* הֻבָאת *adducta est , Gen.31.v.11.pro* הוּבְאָה *à Rad.* בּוֹא. Speciali anomaliâ , in paucis fœmininis Præteritorum , sumitur tunc Participiorum terminatio Fœminina ת ; ut וְנִכְחַת & *cautè egit , pro* וְנִכְחָה *, à Rad.* נָכַח *; conf. Reg.37. Memb. IV.* וְנִשְׁכַּחַת & *oblivioni tradetur , pro* וְנִשְׁכְּחָה *Jes.23 v.15. Sic in fœmin. Participii,* מַעֲלַת *ascendere faciens , pro* מַעֲלָה *; sic* מְשִׁיבַת *restituens , recreans, Psal. 19.v.9.* מְאִירַת *illustrans , ibid. v.9.* מוּדַעַת *notum factum , Jes.12.v.5. pro* מוּדָעָה *;* פֹּרָת *fructificans , Gen. 49.v. 22. pro* פֹּרָה *. Sic* חוֹלַת אַהֲבָה *ægra amore , Cant.2.v.5.* מְעֻוָּת *perversum , Eccles.1.v.15. Particip. Pyal.*

(β) Sic in Nominibus & Participiis seqq. ה mutatur in ת, in statu absoluto , נַחֲלָת *hæreditas , Psal.16. v. 6.pro* נַחֲלָה. שְׁנָת *somnus , Psal.132.v.4.* חַטָּאת *peccatum , Gen.4.v.7.* עֶזְרָת *auxilium , Psal. 60.v.13.* & *108,12.* וְזִמְרָת *canticum , Psal.118.v.14. Exod. 15.v.2. Jes.12,2.* יֹתֶרֶת *residuum , Jer.48.v.36.* מָחֳרָת *crastinus dies , Num.11.v.32. (cum longo sub* ם *) , Jon. 4.v.7.Lev.19.v.6.* נִפְלָאת *mirabile , Psal. 118. v. 23. conf. insuper de hâc terminatione* ת *in statu Constr. Reg.46. Memb. I. num. 3. Nota 3.*

Quô pactô & *aliàs* ה *mutetur in* ת *, (1) ob accedens* ה *paragog. V. de tit. parag.* ה *Reg. 16. (2) In flexione Nominis in Numerum , aut statum vel affixum vel constructum , V. Reg. 46. Memb. I. num. 3. (3) In Præteritis Verborum ante Affixa , V. Reg. 49. (4) In Futuro* & *Infinitivo ,* ה *paragog. ante affixa , V. Reg. 16. Memb. II. num. 4).*

REG. XXXVI. De Anomalia secundæ Radicalis , in recipienda vocali. (Conf. & *TAB. SYNOPT. p. 120.)*

Secunda Radicalis ', in omnibus Conjugationibus , ubique unâ cum puncto suô quocunque abjicitur, adeoque implicitè quiescit ; unde

Memb. I. In Conjugatione Kal, prima Radicalis assumit ׳, (vel Cholem interdum); ut אָקִים pro אָקְוּים, (*de - sub præformativa, agetur seq. Annot. I.*); sic יָמוּת & יָמֹת; קוּם pro קְיוּם, & interdum קִים; sic מוּל, צוּר, רֹב, שׁוּב, שְׁבְנָה pro שׁוּבְנָה; sic קֹמְנָה, & alia. *De Partic. Pabul, V. seq. Notam δ.* At in Præterito Kal, & Participio Præsenti, prima Radicalis assumit ָ; ut קָם *Præteritum & Participium, pro* קָוַם *&* קוֹנֵם; *in Fœmin. Prat.* קָמָה (*milel, sec. sequent. Annot. 2.*) *pro* קָוְמָה; *Plur.* קָמוּ *pro* קָוְמוּ. *At in Fœminino Participii,* קָמָה (*milrà, sec. Ann. eand*). *Sic &* בָּא *à* בּוֹא, *in fœmin. Part.* בָּאָה; בָּאוֹת, בָּאִים. (*Singulare est Ezech. 14. v. 5.* בָּה *venienti, pro* בָּא). Aliquando post hoc ָ intersesritur א Epenthet. ad compensandum defectum ו; ut קָאם *Hos. 10. v. 14.* רָאמוֹת *altæ, Proverb. 24. v. 7. Ezech. 27. v. 16. Job. 28. v. 18.* דָּאג *piscis, Neh. 13 pro* דָּג; רָאשׁ *pauper, 2. Sam. 12. Prov. 10.* רָאשִׁים *Prov. 13.* רֵאשׁ *paupertas, Prov. 30. & 6. pro* רֵשׁ; שְׁאָטְךָ *circumagitatione tua, Ezech. 25. &* שָׁאטִים, *Ezech. 28.* שָׁאטוֹת *Ezech. 16.* רָאט *Jud. 4. v. 1. In* וְרָאֲמָה *& exaltabitur, Zach. 14. v. 10.* א *illud fit mobile, ut Chaldaicè, Dan. 7. v. 16.* קָאֲמַיָּא *stantes: (malè autem huc multi trahunt illud* כָּאֲרִי *Psal. 22. v. 17. pro* כָּרוּ, *cum ex Masora & consensu codicum constet, Cthibh ibi esse* כָּאֲרִי, *conf. Gram. nost. sub finem*). Verùm ante afformativas Præteriti ת & נ, ָ illud transit in ַ; ut à קָם, קַמְתָּ, קַמְתְּ, קַמְתִּי; קַמְתֶּם, קַמְתֶּן, קַמְנוּ, pro קְוּמְתָּ, קְוּמְנוּ.

Annotationes ad hoc Memb. I. (1). In Præterito, duo pro ָ habent ו; אוֹר & בּוֹשׁ; duo, ֵ pro ָ, לֵץ & מֵת; duo item ַ pro ָ, בַּז & טַח: & quidem ו illorum duorum, ubique retinetur; ut בּוֹשָׁה, *Jerem. 50. v. 12. Sic* בֹּשְׁתָּ, בֹּשְׁתִּי, בֹּשׁוּ, בֹּשְׁנוּ. (*De Futuro* אֵבוֹשׁ, *V. seq. num. 2.*) Sic ab אוֹר *est* אֹרוּ *illuminati sunt, 1. Samuel. 14. v. 29. pro* אָרוּ. Hoc imitatur à טָב, טֹבוּ *boni sunt, Cant. 4. v. 10.* Sic à זוּר, זֹרוּ *expressa sunt, Jes. I. v. 6. alienati sunt Psal. 58. v. 4. &* זָרוּ *Psal. 78, 30.* Sic בֹּאוּ *venerunt, Jer. 27, 28. pro* בָּאוּ.

Tsere

Tsere verò istorum duorum, manet quidem ante ה, & ו, ut מֵתָה *Exod. 7. v. 21.* מֵתוּ, *Exod. 4. v. 9.* sed ante ת & נ in - mutatur, ut מַתָּה *pro* מֵתְתָּ (*conf. Reg. 40*). Sic cum ה *paragog.* וָמַתָּה *& morieris, Ezech. 28. v. 8.* וָמַתִּי *Gen. 19. v. 19. pro* מֵתְתִּי. מַתְנוּ. Sic à לָץ, לַצְתָּ *Prov. 9. v. 12.* Denique בּוֹ & טַח, in reliquis personis, communem servant anomaliam, בָּהוּ, טָחָה; בָּזְתָ, בַּזּוּ, בָּזְזוּ; טַחְתָּ. Porrò singularia hic sunt, שָׁת־לִי *posuit mihi, Gen. 4. v. 25. cum* ֽ *longo ante Makkaph, indicante id Metheg; cùm aliàs sit* ֽ *chatuph, amissò per Makkaph accentu, seq. Reg. 12. Memb. II. Ad formam Chaldaicam est Fœmininum* וְשָׁבַת *& revertetur, Ezech. 46. v. 17. pro* שָׁבָה. *At* ֽ *pro* ֽ *habet* ה *fœmininum* וְדָנָה *& commorabitur, Zach. 5. v. 4. pro* דָּנָה. *In* שַׁתָּה *posuisti, Psal. 8. v. 7. pro* שַׁתְּתָּ, ה *à fine redundat cum syncope lit.* ת. *Præter normam milra est* שַׁתִּי *posui, Psal. 73. v. 28. pro* שַׁתְּתִּי. ֽ *in* ֽ *resolvit* שָׁתוּ *posuerunt, Psal. 94. v. 15. & 73, 9. pro* שָׁתוּ, *quod legitur, Exod. 33. v. 4. Chirek pro* ֽ *habet* וּפִשְׁתֶּם *& crescetis, Malach. 4. v. 2. Cum syncope litera* נ *est* וְנָלִנוּ *pernoctemus, Jud. 19. v. 13. pro* וְנָלִינָה.

(2). In Futuro, interdum est ֽ pro ו; ut יָשֻׁבוּ *revertentur, Gen. 18.* Sub præformativis Verbi בּוֹשׁ semper est ֽ (*compositâ sic formâ cum primâ Radicali* י); ut אֵבוֹשׁ *erubescam, Jes. 50. v. 7. quasi à* בּוֹשׁ *erubuit, &* יָבֵשׁ *exaruit: sic cum* ה *paragogico,* אֵבוֹשָׁה *Jer. 17. v. 18. & sic consequenter in reliquis Personis. (De formis cum* ו *conversivò, & retractò hinc Accentu, ac proinde* ו *in* ֽ *chatuph, vel ob Gutturalem aut* ר, *in - mutatò, ut* וַיָּמָת, וַיָּסַר, אַל תָּצַר; תָּגֹזּוּ *à* וְתָגֵחַ *pro* וַתָּגַח; *sic* וְתָשֵׁב *pro* וַתָּשָׁב, וַיָּרָם, וַיָּנָע, וַתָּעָף, וַתָּנַח, *conf. Reg. 44. lit. ζ. & Reg. 10. Memb. II. num. 2*). *De formis cum litera paragogica, ut* נָקוּמָה, יְקוּמוּן, *&* תָּשׁוּבוּן, יְשׁוּבוּן, *Num. 32. v. 7. V. Reg. 48. Memb. I. Annot. De ultimâ plurali* תָּנֶה *pro* תָּנָה, *V. inf. Ann. 3.*

(3). In Imperativo & Infinitivo, ֽ pro ו habent, שׁוּב *revertere, Exod. 4. v. 19.* לָנוּס *ad fugiendum, Deut. 4. v. 42.* רֻץ *curre, 1. Sam. 20. è cujus verbi significatione reperitur* רָצוֹא *excurrendo, Ezech. 1. v. 14. formâ regulari, vel quasi cum tertiâ radicali* ה *confusâ.*

tùm (α) ante afformativas Verborum י· & ו, inque fœminino & plurali Participiorum, ut & Nominum;

(1). In Kal, (Præterito), ut גָּלוּ pro גָּלְהוּ. *Ex eâdem forma,* א *paragogicum habet* אָבוּא *Jes. 28. v. 12. De regularibus* חָסְיוּ, גָּבְהוּ *&* תָּמְהוּ *retractô accentu, V. inf. Annot. 1. De* חָסָיוּ *pro* חָסְיוּ *& sic* בָּטְיוּ*, V. inf. Except. 1. De* הָיְתָה *pro* הָיוּ*, V. Reg. 44. lit. ε.* (In Futuro), תִּגְלִי *pro* תִּגְלְהִי. *Contractæ hinc formæ est in fœminino,* תְּהִי *eris, Nahum. 3. v. 11. pro* תִּהְיִי *è* תִּהְיְהִי*, (alioquin de forma illa Mascul. V. Reg. 33. Annot. 1. lit. β).* (In Imperativo), גְּלוּ *pro* גְּלְהוּ. *Singulare hic est* קִיוּ *vomite, Jer. 25. v. 27. (quasi à* קיה*) pro* קִאוּ*, à* קוא. *De formis* הֱיוּ *pro* הֱיהוּ*,* אֵתְיוּ *pro* אֵתָהוּ*,* אֵתָיוּ *&* הֵתָיוּ *pro* אֵתָהוּ*,* אֱלִי *pro* אֱלְהִי*; conf. Reg. 29. Memb. I. num. 2.* (In Participio), גֹּלָה *pro* גֹּלְהָה. *Sic* הוֹיָה *existens, Exod. 9. v. 3. (De* ה *in* י *mutato, ut* צֹפִיָּה*,* פֹּרִיָּה*,* אֹתִיּוֹת*, V. seq. Except. 1. De* פֹּרָת *pro* פֹּרָה*, V. Reg. 35). Sic in plurali* גֹּלִים *pro* גֹּלְהִים*; hinc assumptô* א*,* נֹשְׁאִים *exigentes, Nehem. 5. v. 7. pro* נֹשִׁים *quod legitur Neh. 5. v. 10. 11. Sic & fœm. plur.* גֹּלוֹת.

(2). In Niphal (Præterito), ut נִגְלוּ *pro* נִגְלְהוּ. Hujus formæ etiam est נִחֲרוּ *irâ accensi sunt, Cantic. 1. v. 7. pro* נִחְרוּ *vel* נֶחֱרוּ*, conf. Reg. 30. (si autem ex* חרר *deducatur, V. Reg. 41. Annot. 1. β. a, fine). De* נִבְטָיוּ *pro* נִבְטְהוּ*, V. seq. Except. 1. De* נִכְּאוּ *percussi sunt, Job. 30. v. 8. pro* נִנְכְּהוּ*, V. seq. Except. 3.* (In Futuro) יִגָּלוּ *pro* יִגָּלְהוּ. *Unum hic est cum - pro ֵ,* יִדַּחוּ *impellentur, Jerem. 23. v. 12. pro* יִדָּחֲהוּ. (In Imperativo) הִגָּלוּ *pro* הִגָּלְהוּ. *Sic - pro Chirek ob indagessabilem,* הֵעָלוּ *tollimini, Num. 16. v. 24. Unum hic reperitur cum characteristica Præteriti præter morem,* וְנִלְווּ *& adjungimini, adhærete, Jer. 50. v. 5. pro* וְהִלָּווּ *à Rad.* לָוָה. (In Participio), נִגְלָה *pro* נִגְלָהָה*,* נִגְלוֹת *pro* נִגְלְהוֹת. *Singulare hic est ex anomaliâ primæ Radicalis* י*,* נוּגוֹת *mœstæ, Thren. 1. v. 4. pro* נוֹגָהוֹת*,* ו *insuper pro* ֹ*, conf. Reg. 37. Memb. IV. sic & masc. constructum* נוּגֵי *mœsti, Zephan. 3. v. 18. pro* נוֹגְהֵי*, (è* נוֹגְהִים*).*

(3). In Piel (Futuro), ut תְּגַלּוּ *pro* תְּגַלְּהוּ*; unde exclusô Da-*

sò Dageſch, תְּתָאוּ *definietis, Numer. 34. v. 7. pro* תְּתָאֲוּהוּ. *De* יַדּוּ *& projecerunt, Thren. 3. v. 53. pro* וַיַּדּוּ, *& ſic* יַדּוּ *Joel. 3. v. 3. V. Reg 31. Memb. III 2. De* וַיִּתְפַּאוּ *pro* וַיִּתְפְּאוּ, *V. ſeq. Except. 3.* (In Imperativo) גַּלּוּ; *& excidente Dageſch, unum reperitur penacutum,* עָרוּ *nudate, Pſal. 137. v. 7. De* דַּלְיוּ *tollite, Prov. 26. v. 7. pro* דַּלְּיוּ *V. ſeq. Except. 1.* (In Participio), *Plur.* מְגַלִּים. *Singulare hic eſt in ſtatu regiminis* מְטַחֲוֵי *jaculantes, Gen. 21. v. 16. pro* מְטַחֲוֵי *ex* מְטַחֶה, *conf. ſeq. Except. 2.*

(4). In Pyal (Præterito), גֻּלּוּ; *ſic non compenſatò Dageſch,* רֻאוּ *viſa ſunt, Job 33. v. 21. At compenſatò Dageſch,* דֹּחוּ *impelluntur, Pſal. 36. v. 13. Et chatuph pro* ‸, כֻּלּוּ *finiuntur, Pſal. 72. v. 20. pro* כֻּלּוּ. כֻּסּוּ *operti ſunt, Pſal. 80. v. 11. pro* כֻּסּוּ.

(5). In Hiphil (Præterito), הִגְלוּ *pro* הִגְלִיתוּ. Hic interdum Præteriti afformativa pluralis ו per præcedens י fit mobilis, ad formam Chaldaicam; ut הִמְסִיו *liquefecerunt, Joſ. 14. v. 8. pro* הִמְסִיתוּ. *E deficiente prima* נ *eſt* הִצּוּ *rixati ſunt, Numer. 26. v. 9. pro* הִצִּיתוּ. *E primâ Rad.* י, הוֹנוּ *oppreſſerunt, Ezech. 22. v. 7. pro* הוֹנִיתוּ. (In Futuro), יַגְלוּ *pro* יַגְלִיוּ; *è prima radicali* י *eſt* וַיֹּרוּ *& ejaculati ſunt, 2. Chron 35. v. 22. pro* וַיּוֹרִיוּ (In Imperativo), הַגְלוּ. *Hujus forma eſt* הַחֲשׁוּ *facite ſilentium, 2. Reg. 2. pro* הַחֲשׁוּ *alternante pro* ‸. *E prima Radicali* י *eſt* הוֹדוּ *celebrate, Pſal. 33. v. 2 pro* הוֹדִיוּ. (In Participio) מַגְלִים. *Sic à prima Rad.* נ *deficiente,* הַמַּטִּים *qui declinat, Pſal. 125. v. 5. A prima Rad.* י, מוֹרִים *ejaculantes, 1. Sam. 31. v. 3.* מוֹדִים *confitemur, 1. Chron. 29. v. 13.*

(6). In Hophal (Futuro) תָּגְלוּ. *E primâ* נ *deficiente,* תֻּכּוּ *percutiemini, Jeſ. 1. v. 5. pro* תֻּנְכְּיוּ. *Sic* וַיֻּכּוּ *& cædebantur,* Exod. 5. v. 14. Sic in Participio, מֻכִּים *percuſſi, Exod. 5. v. 16. pro* מֻנְכִּיִם. *At in fœminino,* מֹרְאָה *contaminata, vel ſpectatu horrenda, Zephan. 3. v. 1. pro* מֻרְאָהָ.

(7). In Hithpaël, (Præterito), *de* וְהִתְוַדּוּ *& confitebuntur, Numer. 5. v. 5. pro* וְהִתְוַדְּיוּ *V. Reg. 37. Annot. 3.* (In Futuro), *de* וַיִּשְׁתַּחוּ *pro* וַיִּשְׁתַּחֲווּ *V. Except. ſeq. 2.* (In Imperativo) הִתְגַּלּוּ. *Eliditur hoc* ת *ante* ז, *ſec. Reg. 28. Memb. III. in* הִזַּכּוּ *purificate vos,*

 Jeſ. 1,

Jes.1.v.16.pro הִתְזַכּוּ. (In Participio), מִשְׁתָּאֵה *stupescens, Gen.24,21. de* מִשְׁתַּחֲוִים מִתְוַדִּים *confitentes, Neh.9,3. V. Reg.37. Annot.3. De* מִשְׁתַּחֲוִיתֶם *procumbentes, Ezech.8.v.16. compositâ formâ è Participio & Præterito, V. seq. Except.2. De fœminino* נִשְׁתָּוָה *æqualis est, Prov.27.v.15. compositam formam habente ex Niphal & Hithpaël, V. Reg. 43. lit. β.*

Tùm (β) ante qualecunque suffixum, (sive Pronominum, sive literarum paragog.); ut

(1). In Kal (Præterito), עָשָׂהוּ *fecit illud, Psal.95.v.9. pro* עָשָׂהוּ; *& alternante* א *pro abjiciendo* ה, קְרָאַנִי *obvenit mihi, Job.4.v.14. prout sæpè* קרא *usurpatur pro* קרה. *Singulare est* תְּלָאוּם *suspenderunt eos, 2. Sam.21.v.12. pro* תְּלָאוּם *vel* תְּלָאוּם, *à* תָּלָה *& affixo* ם. (In Futuro) וָאֲדַמֶּה *& comparavi eam, Hos. 3. v. 2. ab* אֲדַמֶּה *& affixo* ה. *& Dagesch euphonico in* מ: *sic* יִקְרְךָ *obveniet tibi, 1. Sam. 28.10. à* יִקְרֶה *& affixo* ךָ. *De* בְּנִיתִם, בְּנִתָם *à* בָּנָה, בָּנִיתָ, *cum affixo* ם, *V. Reg. 37. Memb. III. Sic cum* ן *paragogico,* תַּעֲשִׂין *factura sis, Ruth.3,4. pro* תַּעֲשִׂין. *De* אֶהֱמָיֶה *ab* אֶהֱמָיֶה; *&* וְאֶתְּנֵנִי *à* וְאֶתְּנֵה, *V. inf. Except. 1. At* (in Infinitivo) *de terminatione* ות, *manente ante suffixa, V. Reg. 48. Memb. V. De* כַּלּוֹתְךָ *pro* פְּנוֹתְךָ *V. Reg. 18. Memb. VIII. De* חַלּוֹתִי *vulnerari meum, Psal.77. v. 11. à Radic.* חלל, *terminationem hujus tert. Rad.* ה *habente, V. Reg. 41. Annot. 3. Sic* הֵעָשׂוֹתָהּ *fieri illud, Ezech.43.v.18. Infin. Niphal cum* ֵ *sub* ה *pro* ֵ. *Et in Pyal* עֻנּוֹתוֹ *affligi (vel afflictio) ejus, Psal.132.v.1. A primâ Rad.* כ *est,* בְּהִנָּצוֹתוֹ *in rixando ipsum, Psal. 60. v. 2.* (In Participio), רֹאִי *videns me, Job 7. v. 8. Gen.16. v. 13.14. pro* רֹאִי; *& pro eodem* רֹאִי *Jes.47.v.10. (At Nomen est* רֳאִי *visio, Gen.16.v.13. & retractò Accentu* רֹאִי *Job.33.v. 21. & 1.Sam.16.v.12. forma* פְּרִי *conf. Reg. 10. Memb. II. 3. β.*

(2). In Piel (Præterito), נַשַּׁנִי *oblivisci fecit me, Gen.41.v. 51. pro* נִשַּׁנִי, *alternante insuper* ַ *pro Chirek sub* נ. (In Futuro), *de* יְכַסְיֻמוּ *assimilabitis, Jes. 40. v. 25. pro* תְּדַמּוּנִי; *sic &* יְכַסְיֻמוּ *operuerunt eos, Exod. 15.v.5. pro* יְכַסּוּמוּ, *V. seq. Except. 1. Singularis anomaliæ sunt* אֲרַיָּוךְ *irrigabo te, Jes.16.v.9. pro* אֲרַוֶּךְ *à Radic.* רָוָה, *(scil. mediâ Radic.* ו *in* י *mutatâ, & tertiâ Radic.* ה, *(aliàs abji-*

abjiciendà), in י, *sec. seq. Except. 2.* ֵ *autem pro* ַ *ob retractum Accentum)*; אֲכֶלְךָ *consumam te, Exod. 33. v. 3. pro* אֲכַלְּךָ *à* Radic. כָּלָה, *alternante* ֵ *pro* ַ, *& excidente Dagesch è* ל *schvato.* De אֲהוֹדֶנּוּ *celebrabo eum, Psal. 28. v. 7. pro* אוֹדֶנּוּ, *& sic* יְהוֹדוּךָ *celebrabunt te, Ps. 45. v. 18. pro* יוֹדוּךָ, *characteristicam simul Conjugationis & Temporis habentibus, V. Reg. 37. Memb. IV. fine.*

(3). In Hiphil (Præterito), הֶפְדָּהּ *redimi curavit eam, Exod. 21. v. 8. pro* הִפְדָּהָהּ. Sic הִשָּׁהּ *oblivisci fecit eam, Job. 39. v. 20. pro* הִנְשָׁהָהּ, *à Radic.* נָשָׁה. (In Futuro), *cum* ן *paragogico est* תּוֹגְיוּן *mœrore afficietis, Job. 19. v. 2. à prima Radic.* י, *pro* תַּתְגִּיוּהוּ, *conf. simil. plura, seq. Except. 1.* וַיַּעַל *Esr. 3.* וַיַּעֲלֵהוּ *& obtulit illum, 1. Sam. 7. pro* וַיַּעֲלֵהוּ. (In Imperativo) *à prima Rad.* י *est* הוֹרֵנִי *doce me, Ps. 27. v. 11. pro* הַיְרֵנִי. (In Participio) מוֹנַיִךְ *mœrore afficientes te, Jes. 51. v. 32. à* מֹגִיהִים *& affixo* ךְ; sic מוֹנַיִךְ *opprimentes te, Jes. 49. v. 26. à Rad.* ינה. *In fœminino singulari reperitur* מַעֲלַת *ascendere faciens, Lev. 11. v. 3. pro* מַעֲלִיהָה *à* מַעֲלָה.

(Quod aliàs rationem affixorum in hujus quoque Anomaliæ Verbis attinet, petatur è Cap. VII. Reg. 48. & 49.)

Exceptiones ad hoc Memb. I.

Litera ה abjicienda per hanc Regulam, mutatur interdum in literam cognatam אֱוִי mobilem; ut

(1). In י, חָסָיוּ *confiderunt, Deut. 32. v. 37 pro* חָסְיוּ, *(ob retractum Accentum : in* ׄ *mutató)*; *sic* יִשְׁלָיוּ *tranquilli[illegible]t, Psal. 122. v. 6. Job. 12. v. 6. (ubi sine acc. distinct.) pro* יִשְׁלְיוּ; נָטָיוּ *declinarunt, Psal. 73. v. 2.* נִטָּיוּ *extensi sunt, Num. 24. v. 6. pro* נִטְּיוּ; דַּלְיוּ *tollite, Prov. 26, 7. pro* דַּלְּיוּ *(ejectò insuper Dagesch)*; *sic* בְּעָיוּ *quærite, Jes. 21. v. 12. pro* בְּעָיוּ *(posteriori enim Schva pereunte, prius redit).* De אֵתָיוּ *vel* הֵתָיוּ *venite, pro* אֵתְיוּ, *V. Reg. 29. Memb. I. n. 2. sic* תְּדַמְּיוּנִי *assimilabitis me, Jes. 40. v. 25. Specialis anomalia est,* יְכַסְיֻמוּ *operuerunt eos, Exod. 15. v. 5. pro* יְכַסּוּהוּמוֹ, *(nempe ejectò Dagesch è* ס *schvato, & alternante* י *pro* ה, ֻ *pro* וּ, מוּ *pro* מוֹ, *quod aliàs sæpè usurpatur pro* ם ֶ *).* *Sic cum*

S 2 ן *para-*

ן paragogico, & sic Accentu ad ult. transeunte, יִשְׁתָּיוּן *bibent*, *Ps.78,44.* *pro* יִשְׁתְּיוּן; יֶחֱסָיוּן *confident*, *Psal.36.v.8.* יֶחֱזָיוּן *videbunt*, *Jes.26.v.11.* וַיֶּאֱתָיוּן *& convenerunt*, *Jes.41.v.5.* תִּבְעָיוּן *quaeritis*, *Jes.21.v.12.* *Et cum tunc locô* ו, יִרְבְּיֻן *augebuntur*, *Deut.8.v.13.* *pro* יִרְבּוּ; יִרְוְיֻן *explebuntur*, *Psal.36.v.9.* *Sic in Hiphil à prima Rad.* י, תּוֹגְיוּן *& moerore afficietis*, *Job.19.v.2.* *pro* תּוֹגוּ. *Sic rarius ante Affixa mutatur* ה *abjiciendum in* י *quiescens, ut* וַתְּעַנֶּיהָ *& humiliavi eam*, *Gen.16.v.6.* *pro* וַתְּעַנֶּהָ; יְחַיֵּנוּ *vivos nos faciet*, *Hos.6.v.2.* *à* יְחַיֶּה. חַיֵּיהוּ *vivifica illud*, *Habac.cap.3. v.4.* *pro* חַיֵּהוּ *à regulari* חַיֵּהוּ. Pariter in Foeminino Participiorum, in quibus י tunc interdum dagessatur, praemissô sibi Chirek loco Schva; ut בֹּכִיָּה *flens*, *Thren.1.v.16.* *pro* בֹּכָה; פֹּרִיָּה *fructificans*, *Psal.128.v.3.* צוֹפִיָּה *speculans*, *Prov.31,27.* הֹמִיָּה *tumultuans*, *Prov.7.v.11.* *Et in Plur.* אֹתִיּוֹת *ventura*, *Jes.41. v.23.* *pro* אֹתוֹת *ex* אֹתָה. Sine Dagesch autem si sit י, servatur; ut כְּעֹטְיָה *quasi velata*, *Cant.1.v.7.* Denique crescente voce per ה paragog. ה mutatur in י; ut אֶהֱמָיָה *tumultuabor*, *Psal.77.v.4.* *pro* אֶהֱמֶה; *sic semel cum affixo*, יֶאֱתָיֵנִי *obveniet mihi*, *Job.3.v.25.* *è* יֶאֱתֶה *& affixo* נִי. *A* מָנָה *portio, est* מְנָיוֹת, מְנָאוֹת *&* מְנוֹת.

(2). In ו, ut מְטַחֲוֵי *jaculantes*, *Gen.21.v.16.* (*Particip. Piel, in constr. plur. à Rad.* טָחָה, *pro* מְטַחֵי *è* מְטַחֲיֵי). *Sic* שַׁלְוָתִי *pro* שַׁלְיָתִי, *conf. seq. Memb. II. n. 2.* *Sic derivata à* שָׁלָה; ut שְׁלֵוָה *tranquilla*, (*ut & ipsum Mascul.* שָׁלֵו); שַׁלְוָה *tranquillitas, à quo cum affixo*, בְשַׁלְוִי *in tranquillitate meâ*, *Psal.30.v.7.* (*factâ nimirùm syncope ultimi* ה *in* ת *mutandi, pro* בְשַׁלְוָתִי, *conf. Reg. 46. Memb. I. quod est pro* בְשַׁלְוָתִי) *sic derivata à* גָּאָה, גַּאֲוָה *superbia*; *à* פֶּחָה *Dux*, פַּחוֹת *&* פַּחֲווֹת; *à* קָצָה, קְצָוֹת *extremitates*, *&* קְצָוִים, *constructè* קַצְוֵי; *à* קָשָׂה, קְשׂוֹת *scutella*, *sic* חֲגָוִים *à* חָגָה *fissura, & constructè* חַגְוֵי. *Sed à Rad.* שָׁחָה, *in Praeterito Hithpael, duplicatur* ה, *mutatô tunc priori* ה *in* ו, *& posteriori* ה *servante ordinariam anomaliam, ut* הִשְׁתַּחֲוָה *procubuit, pro* הִשְׁתַּחֲיָה; הִשְׁתַּחֲוִיתָ *incurvasti te*, *Deut.4.v.19.* *Sic* הִשְׁתַּחֲוָיָה *&* כְּהִשְׁתַּחֲוָיָתִי, *pro quo etiam est* וַיִּשְׁתַּחוּ, *de quo V. Reg. 33. Annot. 1, a.* *Singulari anomaliâ formam compositam habe-*

babet è Præterito & Particip. Hithpael, מִשְׁתַּחֲוִיתֶם *procumbentes, Ezech. 8. v. 16. In Futuro* וַיִּשְׁתַּחוּ *& procumbent adorando, Gen. 27. v. pro* וַיִּשְׁתַּחֲוְיוּ*; &* וַיִּשְׁתַּחוּ *& adoraverunt, Gen. 43. & 1. Reg. 9. (De apocope tertiæ Radicalis* ה *in hoc Verbo, V. Reg. 33. Annot. I. lit. α).*

(3). In א; quod interdum fit per confusionem hujus anomaliæ cum tertia Radicali א, ut נִכְּאוּ *percussi sunt, Job. 30. v. 8. pro* נִכְּהוּ*; &* וַיְחַפְּאוּ *occultè perpetrarunt, 2. Reg. 17. v. 9. pro* וַיְחַפְּהוּ.

Memb. II. mutatur, (1) in ה præcedente :, in quâvis Conjugatione), nimirum ante ה fœmin. Præteriti; ut גָּלְתָה *pro* גָּלְהָה*; sic Niph.* נִגְלְתָה, *(& cum Gutturali,* נַעֲשְׂתָה *facta est, Deut. 17. v. 4. pro* נַעֲשְׂהָה*; & deficiente prima* נ, וְנִקְּתָה *& insons erit, Num. 5. v. 28. & retractò Accentu,* וְנִקָּתָה *& mundata erit, Jes. 3. v. 26.);* sic גִּלְּתָה, גֻּלְּתָה, הִגְלְתָה *pro* הִגְלִיָה, הָגְלְתָה, הִתְגַּלְּתָה. Exc. (α) Pro hac tertiâ Radicali ה in ת mutanda, rariùs assumitur cognatum י, ut חָסָיָה *speravit (sc. anima mea), pro* חָסְתָה, *(ob retractum accentum, : in ָ transeunte, sec. Reg. 10).* (β) Certa quædam Verba, tertiam hanc Radicalem ה, ante ה fœm. abjiciunt, & ה istud servile Fœmininum mutant in ת, *(retrocedente ָ sec. Reg. 14. Memb. III). ut* עָשָׂת *fecit, Lev. 25. v. 21. pro* עָשְׂתָה. *Huc pertinet* קָרָאת *obvenit, vel obveniet, Deut. 31. v. 29 cum epenthesi Literæ* א, *pro* קָרְתָה*; conf. Reg. 35. Singulari anomaliâ dicitur,* וָחָיָה *& vivat illa, Exod. 1. v. 16. fœmin. pro* וְחָיְתָה. *De* גָּבְהָא *extulit se, pro* גָּבְהָה, *V. inf. Annot. I.* Sic in Hiphil וְהִרְצָת *& acquiescet, Lev. 26. v. 34. pro* וְהִרְצְתָה*;* הֶלְאָת *fatigavit, Ezech. 24. v. 11. pro* הֶלְאֲתָה *(ִ insuper pro Chirek alternante). Conf. Regul. 35. (α)* In Hophal הָגְלָת *pro* הָגְלְתָה *deportabitur, Jerem. 13. v. 19. Hujus etiam formæ est cum* ֹ *pro ֳ chatuph, insuperque* ה *paragogic.* הֹעֲלָתָה *deducta est, Nahum. 2. v. 7. pro* הָעֳלְתָה.

(2) In י, nimirum ante ת & נ Præteriti, & תָּ Futuri ac Imperativi; quod י tunc quiescit (α) in

Præterito Kal, in Chirek; ut גָּלִיתָ *pro* גָּלַהְתָּ; *sic in Plur.* גְּלִיתֶם, הֱיִיתֶם. *At* שָׁלָה, ו *pro* ה *assumptò, servat hic analogiam, ut* שָׁלַוְתִּי *quievi, Job. 3. v. 27. quasi compositâ formâ* שָׁלַוְ הָיִיתִי, *conf. superiùs Memb. I. Except. 2. (De regulari* גָּבַהְתָּ, *V. inferiùs Annot. 1). Sic in Plurali* גָּלִינוּ *pro* גָּלַהְנוּ. *E formâ tertia Radic.* א *est,* אָתָנוּ *venimus, Jerem. 3. v. 22. pro* אָתִינוּ *à Rad.* אָתָה. In reliquarum autem Conjugationum Præteritis, י illud quiescit plerumque in ֵ, quandoque in Chirek; ut *in Niphal* נִגְלֵיתָ *&* נִגְלִיתָ, *& deficiente primâ* נ, וְנִקִּיתָ *& insons eris, Gen. 24. v. 8. à* נקה; *sic cum Gutturali,* נַעֲנֵיתִי *responsabo, Ezech. 14. v. 4. Sic in Plurali* נִגְלֵינוּ *&* נִגְלִינוּ. In Piel גִּלִּיתִי, נִקִּיתָ, *& compensato Dagesch,* זֵרִיתָ *ventilasti, Psal. 139. v. 2. Pro illo* י *est* א *in* שִׁשֵּׁאתִיךָ *sextabo te, i. e. uncô sextuplici extraham te, Ezech. 39. v. 2. At* שׁוֹשֵׂתִי *depradatus sum, Jes. 10. v. 13. est pro* שִׁסֵּיתִי, *à Radic.* שָׁסָה, *nempe* ו *assumptum est pro Dagesch forti, (sec. Reg. 25. Memb. III. lit. γ),* שׂ *alternat pro congenere* ס, *&* י *ex* ה *quiescit implicitè, pro* שִׁסֵּיתִי *vel* שִׁסַּהְתִּי. In Pyal, *à Rad.* יָפָה, *reperitur* יָפְיָפִיתָ *pulcrior factus es, Psal. 45. v. 3. (nempe locô Dagesch geminatæ sunt prima & secunda Radicalis, sec. Reg. 25. Memb. III. lit. δ. & sub primo* י, *alternat* ֳ *chatuph pro* ִ, *estque adeò pro* יִפִּיתָ, *& hoc pro* יִפַּהְתָּ). In Hiphil הִגְלִיתָ *&* הִגְלֵיתָ: *sic compensatâ primâ radicali* נ, הִכִּיתָ *percussisti, Exod. 17. v. 5. pro* הִנְכֵּיתָ: *& è primâ Radicali* י, הוֹרֵתָ *docuisti, Psal. 119. v. 102. conf. Reg. 37. Memb. IV. (De* וַהֲפִתִּיתָ *& (ne) confringas, alteras, Prov. 24. v. 28. pro* וַהֲפִתּוֹתָ *(compositâ forma ex* פתה *&* פתת, *V. Reg. 43. lit. α. & Reg. 41. Annot. 3).* In Hophal, הָגְלֵיתִי; *& è primâ Radic.* נ, הֻכֵּיתִי *percussus sum, Zach. 13. v. 6. pro* הָנְכֵּתִי. In Hithpaël הִתְגַּלִּיתָ. *De* וְהִשְׁתַּחֲוִיתָ *incurvasti te, Deut. 4. v. 10. V. præced. Except. 2. in Memb. I. Nota.* י illud pro ה assumptum, sæpè perit in his Præteritis omnium Conjugationum; ut וְהָיִתָ *& fuisti, vel eris, 2. Sam. 15. v. 33. pro* וְהָיִיתָ; *(sic cum* ה *paragog.* בָּנִתָה *ædificasti, 1. Reg. 9. v. 3).* בָּנִתִי *ædificavi, 1. Reg. 8. v. 44. & semel abjectô* י *posteriore,* בָּנִת, *Ibid. v. 48. Interdum est* א *pro eodem* י, רָצֵאתִי *acceptos habebo, Ezech. 43. v. 27. Bis post* י *illud*

repe-

reperitur: expressum in fine, וְהָיִית *& eris*, *2. Sam. 14. v. 2* עָשִׂית *fecisti*, *Gen. 3. v. 13.* (*secunda pers. fœm.*). In Hiphil הִגְלֵתִי, *&* ֵ *pro Chirek*, הֶלְאֵתִי *fatigavi*, *Micha 6. v. 3. pro* הִלְאִיתִי; *&* ְ *pro Chirek* וְהַרְאֵיתִי *& ostendam*, *Nah. 3. v. 5. De* הֹרֵתִי *&* הִפֵּיתִי *V. Reg. 37. & 38. In Hophal* הָרְאֵתָ *videre factus es*, *Deut. 4. v. 35.*

(β) In Futuro & Imperativo cujuscunque Conjugationis, י illud quiescit in ֵ, sæpè tum quoque excidente י; ut *in Kal*, תִּגְלֶינָה, *in Niphal* תִּגָּלֶינָה, *& in Fut.* תֵּעָשֶׂינָה *fient*, *Lev. 1. v. 2.* (ֵ *pro Chirek ob indagess.*); *& excidente* ֵ *in Kal*, תַּעֲשֶׂנָה *facient*, *Job. 5. v. 12.* tùm in א mutatô תִּקְרֶאנָה *acciderunt*, *Lev. 10. v. 19. In duobus insuper est Dagesch præter normam*, תִּרְאֶינָּה *videbunt*, *Micha 7. v. 10.* תַּעֲנֶינָּה *respondebunt*, *Jud. 5. v. 29. De* וַתִּגְבְּהֶינָה *& exaltarunt se*, *pro* וַתִּגְבֶּינָה *V. inf. Ann. 1.*

Annotationes ad Reg. 34.

Annot. (1). Quatuor ex hoc genere Verborum desinunt in הּ mappikkatum, & analogicè formantur; ut גָּבַהּ, *unde fœmin.* גָּבְהָא, *Ezech. 31. v. 5.* א *pro* ה. Sic גָּבְהוּ, גָּבַהְתָּ *Ezech: 31. v. 10. sic* נָגַהּ, כָּמַהּ, תָּמַהּ, *à quo* תָּמָהוּ, *Psal. 48, 6. retractô accentu; &* יִתְמָהוּ *Job. 26. v. 11.* הִתַּמְּהוּ *pro* הִתְתַּמְּהוּ (*conf. Reg. 40*). *Habac. 1. v. 5.* Ad hunc modum est quadriliterum הִתְמַהְמֵהַּ, *à* מָהַהּ *cunctatus est*, הִתְמַהְמָהְתִּי *Psal. 119. v. 60.* וְהִתְמַהְמְהוּ *Jud. 19. v. 8. & Jes. 29. v. 9.* הִתְמַהְמָהְנוּ, *Gen. 43. v. 9.* Ultimam Futuri tamen formant hæc Verba in ֵ ,יְנָה, וַתִּגְבְּהֶינָה *& exaltarunt se*, *Ezech. 16. v. 50.* Hæc tria autem כָּהָה, לָהָה, נָהָה sequuntur hanc quoque formam tertiæ Radicalis ה, non mediæ geminatæ. De horum apocope ה in Futuro, *V. Reg. 33. Annot. 1. lit.* β. fine.

Annot. (2). In Nominibus tertia Radicalis ה, ob præcedens Chirek, mutatur in י quiescens; ut pro בְּרִיה (*forma* גְּבִיר) fit בְּרִיי, ubi tunc fulcrô τοῦ Chirek longi pereunte,

unte, (*sec. Not. 1. sup. p. 4.*), ob subsequens י, fit forma פְּרִי. *Sic* נְקִי *pro* נָקִיה *vel* נָקִיא; *at pro* רִויה *est* רְיִ *irrigatio.* (*De Futuro* יַפְרִיה *pro* יַפְרֶה *Hos. 13. v. 15. V. Reg. 33. 2. ε*). Præterea cum י illud, crescente voce, accipit Vocalem, præcedenti literæ dat Schva pro Chirek, ut à שְׁבִי, *fit* שִׁבְיָה *captivitas; ab* עֳנִי *afflictio, fit* עֲנִיָּה; *à* לְחִי, לְחָיָיה *maxilla ejus, & in Masc.* לְחָיָיו; *conf. Reg. 46. Memb. VII. & Reg. 30. fine. De Partic. Pabul,* ה *in* י *mutante,* ut גָּלוּי *pro* גָּלוּה, *V. sup. Reg. 33. num. 6.* Ita quædam Nomina, ut כְּסוּי *tegmen,* צִפּוּי *obtectio, à* כסה, צפה. Sic quoque ante afformativas Nominum ן., & interdum ןֹ & ת., ה *in* י *mutatur,* ut בִּנְיָן, עֶלְיוֹן, כִּלָּיוֹן; alias abjicitur, ut פְּדוּת, חָיוּת, רָצוֹן. Raro in ו mutatur, ut רְאֲוָה, גַּאֲוָה. At post ו vel וּ, in formatione Nominis abjicitur tertia Radic. ה; ut אָחוּ ulva, ab אחה, דְּיוֹ *atramentum,* à דיה. Sic post-tunc ה abjicitur, & rejicitur ad primam radicalem, ut קֵו à קוה; *extra* דְּוַי.

(Quomodo Verba, quorum simul media radicalis est ו, formentur, vide Reg. XXXVI. Annot. V.)

REG. XXXV. De Anomalia ה *servilis aliquando mutatæ in* ת.

(α) In verbis, ה. servilis afformativa generis fœminini, interdum mutatur in ת, ad formam Chald. ut אָזְלַת *abiit, Deut. 32. v. 36. pro* אָזְלָה; וְשָׁבַת *& reversa est, Ezech. 46. v. 17. pro* וְשָׁבָה *à Rad.* שׁוב. א autem rejicit tunc interdum suum ־ ad præcedentem schvatam; ut וְקָרָאת *& vocabit, Jes. 7, 14. pro* וְקָרְאָה; *sic* וְחָטָאת *& peccavit f. Exod. 5, 16. Sic ab* וְהִרְצָת, ה *& volet, Lev. 26. v. 34.* (*At de* קָרָאת *obvenit, Deut. 31. pro* קָרְתָה, *V. Reg. 34. Memb. II. Except. 2. De sec. pers. Fœmin.* קָרָאתִי *vocabis, pro* קָרָאת *Jer. 3. v. 4. V. Reg. 32. Ann. 1*). *Sic* נִפְלָאת *admirabile fuit, Psal. 118, 23. pro* נִפְלָאָה; *& hinc cum* ה *paragog. post illud* ת *servile ex* ה., *ut* נִפְלְאַתָה *admodum mirabilis fuit, 2. Sam. 1. v. 26. Sic ab* הֶחְבִּיאָה *valdè abscondidit,* הֶחְבִּאַתָה *Jos. 6. v. 16. à* נִרְפְּאָה, נִרְפָּתָה *sanata est, Jer. 51, 9.*

51.v.9. (in quo א *, rejectâ ad præcedentem literam suam vocali, implicitè quiescit, & ה affirm. generis mutatur in ת). Sic in Præt. Hophal,* הֻבָאת *adducta est, Gen.31.v.11.pro* הוּבְאָה *à Rad.* בּוֹא. Speciali anomaliâ, in paucis fœmininis Præteritorum, sumitur tunc Participiorum terminatio Fœminina ת ; ut וְנִכְלַת *& cautè egit, pro* וְנִכְלָה *, à Rad.* נכל *; conf. Reg.37. Memb. IV.* וְנִשְׁכַּחַת *& oblivioni tradetur, pro* וְנִשְׁכְּחָה *, Jes.23 v.15. Sic in fœmin. Participii,* מַעֲלַת *ascendere faciens, pro* מַעֲלָה *; sic* מְשִׁיבַת *restituens, recreans, Psal. 19.v.9.* מְאִירַת *illustrans, ibid.v.9.* מוּדַעַת *notum factum, Jes.12.v.5. pro* מוּדָעָה *;* פֹּרָת *fructificans, Gen.49.v.22.pro* פֹּרָה *. Sic* חוֹלַת אַהֲבָה *ægra amore, Cant.2.v.5.* מְעֻוָּת *perversum, Eccles.1.v.15. Particip. Pyal.*

(β) Sic in Nominibus & Participiis seqq. ה mutatur in ת, in statu absoluto, נַחֲלַת *hæreditas, Psal.16.v.6.pro* נַחֲלָה. שְׁנַת *somnus, Psal.132.v.4.* חַטָּאת *peccatum, Gen.4.v.7.* עֶזְרָת *auxilium, Psal. 60.v.13. & 108,12.* זִמְרָת *canticum, Psal.118.v.14. Exod.15.v.2.Jes.12,2.* יִתְרַת *residuum, Jer.48.v.36.* מָחֳרָת *crastinus dies, Num.11.v.32. (cum longo sub* ם *), Jon 4.v.7.Lev.19.v.6.* נִפְלָאת *mirabile, Psal.118.v.23. conf. insuper de hâc terminatione* ת *in statu Constr. Reg.46.Memb.I. num.3. Nota 3.*

Quô pactô & aliàs ה *mutetur in* ת, *(1) ob accedens* ה *paragog. V. de tit. parag.* ה Reg. *16. (2) In flexione Nominis in Numerum, aut statum vel affixum vel constructum, V. Reg. 46. Memb. I. num. 3. (3) In Præteritis Verborum ante Affixa, V. Reg. 49. (4) In Futuro & Infinitivo,* ה *paragog. ante affixa, V. Reg.16. Memb. II. num.4).*

REG. XXXVI. De Anomalia secundæ Radicalis ׳ *in recipienda vocali. (Conf. & TAB. SYNOPT. p. 120.)*

Secunda Radicalis ׳, in omnibus Conjugationibus, ubique unâ cum puncto suô quocunque abjicitur, adeoque implicitè quiescit; unde

Memb. I. In Conjugatione Kal, prima Radicalis assumit ֹ, (vel Cholem interdum); ut אָקִים pro אָקְוּם, (*de - sub præformativa, agetur seq. Annot. I.*); sic יָמוּת & יָמֹת; קוּם pro קְוּם, & interdum קֹם; sic מוּל, צוּר, רִב, שׁוּב, שְׁבְנָה pro שׁוּבְנָה; sic קֻמְנָה, & alia. *De Partic. Pabul, V. seq. Notam δ.* At in Præterito Kal, & Participio Præsenti, prima Radicalis assumit ָ; ut קָם *Præteritum & Participium, pro* קָוֵם *&* קָוֹם; *in Fœmin. Prat.* קָמָה (*milel, sec. sequent. Annot. 2.*) *pro* קָוְמָה; *Plur.* קָמוּ *pro* קָוְמוּ. *At in Fœminino Participii,* קָמָה (*milrà, sec. Ann. eand*). *Sic &* בָּא *à* בּוֹא, *in fœmin. Part.* בָּאָה; בָּאוֹת, בָּאִים. (*Singulare est Ezech. 14. v. 5.* בָּה *venienti, pro* בָּא). Aliquando post hoc ָ interseritur א Epenthet. ad compensandum defectum ו; ut קָאם *Hos. 10. v. 14.* רָאמוֹת *altæ, Proverb. 24. v. 7. Ezech. 27. v. 16. Job. 28. v. 18.* דָּאג *piscis, Neh. 13 pro* דָּג; רָאשׁ *pauper, 2. Sam. 12. Prov. 10.* רָאשִׁים *Prov. 13.* רֵאשׁ *paupertas, Prov. 30. & 6. pro* רֵשׁ; שְׁאטְךָ *circumagitatione tua, Ezech. 25. &* שָׁאטִים, *Ezech. 28.* שָׁאטוֹת *Ezech. 16.* לָאט *Jud. 4. v. 1. In* וְרָאֲמָה *& exaltabitur, Zach. 14. v. 10.* א *illud fit mobile, ut Chaldaicè, Dan. 7. v. 16.* קָאֲמַיָּא *stantes: (malè autem huc multi trahunt illud* כָּאֲרִי *Psal. 22. v. 17. pro* כרו, *cum ex Masora & consensu codicum constet, Ctibib ibi esse* כָּאֲרִי, *conf. Gram. nost. sub finem*). Verùm ante afformativas Præteriti ת & נ, ָ illud transit in ַ; ut à קָם, קַמְתָּ, קַמְתְּ, קַמְתִּי; קַמְתֶּם, קַמְתֶּן, קַמְנוּ, pro קָוַמְתָּ, קָוַמְנוּ.

Annotationes ad hoc Memb. I. (1). In Præterito, duo pro ָ habent ו; אוֹר & בּוֹשׁ; duo, ֵ pro ָ, לֵץ & מֵת; duo item ַ pro ָ, בַּז & טַח: & quidem ו illorum duorum, ubique retinetur; ut בּוֹשָׁה, *Jerem. 50. v. 12. Sic* בֹּשְׁתְּ, בֹּשְׁתִּי, בֹּשׁוּ, בֹּשְׁנוּ. (*De Futuro* אֵבוֹשׁ, *V. seq. num. 2.*) Sic ab אוֹר *est* אֹרוּ *illuminati sunt, 1. Samuel. 14. v. 29. pro* אָרוּ. Hoc imitatur à טוֹב, טֹבוּ *boni sunt, Cant. 4. v. 10.* Sic à זוּר, זֹרוּ *expressa sunt, Jes. 1. v. 6. alienati sunt Psal. 58. v. 4. &* זָרוּ *Psal. 78, 30.* Sic בָּאוּ *venerunt, Jer. 27, 28. pro* בָּאוּ.

Tere

Tsere verò istorum duorum, manet quidem ante ה, & ו, ut מֵתָה *Exod. 7. v. 21.* מֵתוּ, *Exod. 4. v. 9.* sed ante ת & נ in - mutatur, ut מַתָּ pro מֵתְתָּ (*conf. Reg. 40*). Sic cum ה *paragog.* וָמַתָּה *& morieris*, *Ezech. 28. v. 8.* וָמַתִּי *Gen. 19. v. 19. pro* מֵתְתִּי. מַתְנוּ. Sic à לִץ, לַצְתָּ *Prov. 9. v. 12.* Denique בּוֹ & מֵת, in reliquis personis, communem servant anomaliam, בָּהוּ, מְתָה; בֹּזוּ, בָּזוּ; בָּזוּ, מֵתָה, מַתָּה. Porrò singularia hìc sunt, שָׁת־לִי *posuit mihi*, *Gen. 4. v. 25. cum* - *longo ante Makkaph, indicante id Metheg; cùm aliàs sit* - *chatuph, amissô per Makkaph accentu, seq. Reg. 12. Memb. II. Ad formam Chaldaicam est Fœmininum* וְשָׁבַת *& revertetur, Ezech. 46. v. 17. pro* שָׁבָה. *At* - *pro* - *habet* ה *fœmininum* וְדָנָה *& commorabitur, Zach. 5. v. 4. pro* דָּנָה. *In* שַׁתָּה *posuisti*, *Psal. 8. v. 7. pro* שַׁתְּתָּ, ה *à fine redundat cum syncope lit.* ת. *Præter normam milra est* שַׁתִּי *posui*, *Psal. 73. v. 28. pro* שַׁתְּתִּי. - *in* - *resolvit* שִׁיתוּ *posuerunt*, *Psal. 94. v. 15. & 73, 9. pro* שָׁתוּ, *quod legitur, Exod. 33. v. 4. Chirek pro* - *habet* וּפִשְׁתֶּם *& crescetis*, *Malach. 4. v. 2.* *Cum syncope litera* נ *est* וְנָלִנוּ *pernoctemus*, *Jud. 19. v. 13. pro* וְנָלִינוּ.

(2). In Futuro, interdum est pro וֹ; ut יָשֻׁבוּ *revertentur*, *Gen. 18.* Sub præformativis Verbi בּוֹשׁ semper est ·· (*compositâ sic formâ cum primâ Radicali* י); ut אֵבוֹשׁ *erubescam*, *Jes. 50. v. 7. quasi à* בּוֹשׁ *erubuit*, & יָבֵשׁ *exaruit*: *sic cum* ה *paragogico*, אֵבֹשָׁה *Jer. 17. v. 18.* & *sic consequenter in reliquis Personis.* (*De formis cum* ו *conversivô, & retractô hinc Accentu, ac proinde* ו *in* - *chatuph, vel ob Gutturalem aut* ר, *in* - *mutatô, ut* וַיָּעַט, וַיָּסַר, אַל תָּצַר, תָּגוּת*; sic* וַתָּגַח *à* וַתָּגַח *pro* וַיָּקָשׁ *pro* וַיָּקֹשׁ, וַיָּרֶם, וַיָּנַע, וַיָּעַף, וַתָּנַח, *conf. Reg. 44. lit. ζ. & Reg. 10. Memb. II. num. 2*). *De formis cum litera paragogica, ut* יָקוּמוּן, בְּקוּמָה, וְשׁוּבוּן *&* תְּשׁוּבֶן, *Num. 32. v. 7. V. Reg. 48. Memb. I. Annot. De ultimâ plurali* דָּנָה *pro* דָּנָה, *V. inf. Ann. 3.*

(3). In Imperativo & Infinitivo, pro ו habent, שׁוּב *revertere*, *Exod. 4. v. 19.* לָנוּס *ad fugiendum*, *Deut. 4. v. 42.* רֻץ *curre*, *1. Sam. 20. è cujus verbi significatione reperitur* רָצוֹא *excurrendo*, *Ezech. 1. v. 14. formâ regulari, vel quasi cum tertiâ radicali* ה *confusâ*.

fusâ. At per prosthesin literæ א, *est* אָרוּשׁ *triturando, Jes.28.v.28. pro* דּוּשׁ; *quamvis Sixt. ab Am. derivatum velit ab obsoleto* אָרַשׁ *in Anom. spec. p. 160.*

(4). In Participio Præsenti hujus anomaliæ non tantùm est ָ, sed sæpè etiam pro eo est ֵ; ut עֵר *vigilans, Cant.5.v.2.* מֵת *moribundus, Jes.38.v.1.* Interdùm pro eodem est וֹ; ut אוֹר *& lucens, Prov.4.v.18.* גּוֹחִי *educens me, Psal.22.v.10;* גּוֹזִי *abripiens me, Psal.71,6. Plural.* קוֹמֵיהֶם *qui insurgentes sunt, 2.Reg.16.v.7.* בּוֹשִׁים *erubescentes, Ezech.32.v.30.* Participium Pahul (*quod hic rarius occurrit*), habet analogum וּ, ut. מוּל *circumcisus, Jer.9.v.25. pro* קוּיָם*; sic* לוּט*, & in fœminino* רוּקָה*; è qua formâ semel reperitur pro ָ, in fœminino* זוּרָה *compressum, Jes.59.5. pro* זוּרָה.

Memb. II. In Conjug. Niphal, prima radicalis ubique assumit וֹ, ut נָקוֹם *pro* נִקְוַם, (*de ָ sub* נ, *V. Ann.1.*) *sic in Fœminino* נְקוֹמָה *pro* נִקְוָמָה. Sed ante ת & נ afformativas Præteriti, pro illo וֹ post primam radicalem assumitur וּ, tertiâ Radicali י affectâ, ut נְקוּמוֹתָ, נְקוּמוֹנוּ. *Duo tamen cum gemino Cholem reperiuntur, ut* נְקֹטֹתֶם *fastidio eritis, Ezech. 20.v.43,* נְפוֹצֹתֶם *dispersi estis, Ezech.11.v.17.* Præterea Participia Niphal, pro וֹ rariùs habent וּ, ut נָצוּר *obsessus, Ezech. 6.v.12.* נְבֻכִים *perplexi, Exod.14.v.3,* נְצוּרָה*, hostiliter pressa, Jes.1.v.8.* Sic rarissimè in Infinitivo Niphal, ut כְּהִדּוֹשׁ *secundum triturari, Jes.25.v.10. pro* כְּהִדּוּשׁ. *At cum cum* ת *fœmin. reperitur* נְפוֹצֶת *sparsum, 2.Sam.18.v.18. pro* נְפוֹצָה. *De* הָאוֹר, לָאוֹר, יֵעוֹר, בֵּעוֹר, *V. Annot. 1.*

Memb. III. In Hiphil, prima radicalis (1). assumit ֵ, (*de vocali longa sub præform. V. Ann. 1*). ut הֵקִים pro הִקְוִים; quod Chirek ante afformativas ָה, וּ, ִי, & in plurali Participiorum, manet invariatum; ut הֵקִימִי, הֵקִימוּ, הֵקִימָה, מְקִימוֹת; præter הֵסִתָה *incitavit, 1. Reg. 21. v. 25. pro* הֵסִיתָה: sed ante נָה Futuri, nec non in Imperativo & Infinitivo, ordinariè transit ִי in ֵ; ut תָּקֵמְנָה; (& interdùm תְּקִימֶנָה), הֲגֵרְנָה, הָקֵמְנָה,

הָקְמָה, הָקֵם, *ubi cum* י *redundante est* הֲקִימוֹ, *Jerem.44, v. 26. præstando*: ob Gutturalem verò in - transit, ut הָשַׁע *fac clausos*, *Jes. 6. v. 10. cui simile est sub non Gutturali*, הָשֵׁב *redut, Ezech. 21. v. 30. pro* הָשֵׁב. At in Infinitivo post כרב, semper est Chirek longum, ut in Verbis perfectis; ut דָּרִין *ad judicandum, pro* לְהָדִין, *conf. Reg. 18. Memb. V. II. sic* בָּעִיר *in evigilando, Psal. 73. v. 20. Singulare est* לַהֲנָפָה *ad agitandum*, *Jes. 30. v.* ●. *pro* לַהֲנִיפָה *cum* ה *paragog. & - pro* י. *ab* הָנֵף, *& Accentu in ultimâ. De* לְהַפִּרְכֶם *pro* לַהֲפִירְכֶם *ab* הָפֵר, *V. Reg. 48. Memb. II. Except. 2. circa finem.* (2). Interdum ubivis pro י assumit ‥, (tùm in Præterito); ut הֵפֵר *irritum fecit, Ezech. 17. v. 16. Quod pariter in fœminino & Plurali invariatum manet, ut* הֵפָרוּ הֵקְרָה *Jes. 24. v. 5. Jerem. 6. v. 7.* הֵרֵעוּ *Jerem. 7. v. 26.* sed ob sequentem Gutturalem vel ר, in - mutatur, ut הֵצַר *pressit, Deut. 28. v. 25.* הֵפַר *irritum reddidit, Gen. 17. v. 14.* הֵרַע *malefecit, Exod. 5. v. 23. pro* הֵרִיעַ *vel* הֵרֵעַ, *(conf. Reg. 2. lit. γ).* (Tùm in Futuro), ut אָפֵר *irritum reddam, Judic. 2. v. 1.* יָסֵר *amovebit, Job. 9. v. 34.* תָּשֵׁב *reduces, Gen. 24, 8.* יָרַע *malefaciet, Zephan. 1. v. 12. unde cum epenthesi litera* א, יָנֵאץ *florescet, Eccl. 12. v. 5.* Sic ante ו & י, יָנֵחוּ *Ezech. 44. v. 7.* יָרֵעוּ *Jes. 11. 9.* וַיָּרַעוּ *1. Sam. 10.* וַיָּחֵרוּ *& doluerunt, Hos 8. v. 10. Retractò Accentu, ultimæ syllabæ in his mutandum esse in* ‥, *constat è Reg. 44. lit. ζ. & Reg. 10. Memb. II. n. 2. ut* וַיָּקֶם *Neh 9. v. 8.* וַיָּשֶׂם *& posuit Gen. 4. v. 15.* יָרֶב *Jud. 6. v. 32.* תָּשֶׁת *Psal. 104. v. 20.* Sed ob Gutturalem vel ר, ‥ in (-) mutatur, ut אָרַע; sic נָרַע *malefaciemus, Gen. 19. v. 9.* וַיָּסַר *& removit, Gen. 38. v. 14.* וַתָּעַד *& contestatus es, Nehem 9. v. 29 sic* יָעַד *Zach 3 v. 6.* וַיָּעַר *Hagg. 1. v. 14.* וַיָּרַע *1. Reg. 16. v. 25. &* וַתָּרַע *1. Reg. 14. v. 9. In uno, non Gutturalis accipit - pro* ‥, אַל־תָּלַן *ne pernoctare, Judic. 19, 21. &* תָּלַן *(sine* אַל*) Job. 17. v. 2. Bis contrà hic est* ‥ *pro* -, וַיָּחַר *& doluit, 1. Sam. 31. v. 3. & 1. Chron. 10. 3. Sic in Imperativo cum* ה *paragog.* הָפֵרָה *irritum fac, 1. Reg. 15. v. 19. Sapiùs autem Chirek habet Imperativus cum* ה *paragogico, ut* הָעִירָה *evigila* הָקִיצָה *expergiscere, Psal 35. v. 26.* (Tùm in Participio); ut מֵפֵר *Jes. 44. v. 25. & ob Gutturalem* -, מֵרַע *Jes. 9. v. 17.* (3). Ante ת & נ afformativas

 Præte-

Præteriti tertia radicalis afficitur ׳ , primâ ·· vel Chirek affectâ, ut הֲקִימוֹתָ , הֲקִימֹנוּ ; וַהֲבִיאֹתִיו *& introducam eum, Num. 14. v. 24. at cum* ׳ *redundante & deficiente Cholem,* שֶׁהֲבִיאתִיו *quod introducam eum, Cant. 3. v. 4. conf. seq. Annot. 4.* Sic è terminatione ·· , הֲרֵעֹתִי , הֲקִמֹנוּ , הֲשִׁבוֹתֶם , הֲרֵמוֹתָ *Numer. 16. v. 15.* הֲעִרֹתָה *Exod. 18. v. 23. conf. inf. Annot. 1, β.* Interdum verò ante hoc ת & נ Præteriti Hiphil, (tertiâ Radicali Cholem suum dimittente), prima radicalis sumit regulare -, unde & characteristica ה tunc vocalem longam ·· retinet; ut הֵנַפְתָּ , הֲקִמֹנוּ , הֲסִפֹתֶם , הֲקִמֹתָ ; *sic* הֵטַלְתִּי *ejiciam, Jerem. 16. v. 13.* הֵנַפְתָּ *agitaveris, Exod. 20. v. 25.* וְהֵפַרְתָּה *& irritum reddes, 2. Sam. 15. v. 34. cum* ה *redundante.* (*De* וְהֵטִיבֹתִי *& benefaciam, Ezech. 36. v. 11. à* טוב *&* יטב ; *item de* וְהוֹשְׁבוֹתִים *& tranquillè collocavi eos, à* שׁוב *&* ישׁב , *V. Reg. 43. lit. a*). *Singulare hic est per syncopen tertiæ Radicalis* ת *cum servili* ת , *& addito* ה *paragog.* וְהֵמַתָּה *& interficies, Num. 14. v. 15. pro* וְהֵמַתָּ ; *sic* הֵמַתִּי *interfeci, Hos. 9. v. 16. & cum syncope literæ* נ , הֵכִנּוּ *comparavimus, 2. Chron. 29. v. 9.* Rariùs pro hôc - alternat Chirek ante ת, *&* ה recipit suum -; ut הֲמִתֶּם *interfecistis, Num. 16. v. 14. pro* הֲמִתֶּם , *sic* וַהֲמִתֶּן *& interficietis, Exod. 1. v. 16. pro* וַהֲמִתֶּן ; וַהֲמִיתִהוּ *& interfeci eum, 1. Sam. 17, 35.* (*chirek longo redundante pro brevi, pro* וַהֲמִתִּהוּ); *sic* וַהֲמִתִּיהָ *& occidam eam, Hos. 2. v. 3.*

Nota ad h. Memb. III. (*a*). In Conjugationis Hiphil Præterito interdum, semper verò in Imperativo, præformativa servilis ה sequentium Verborum, per aphæresin perit; ut רִיבוֹתָ *contendisti, Job. 33. v. 33.* בִּינֹתִי *consideravi, Dan. 9. v. 2.* וְדִיגוּם *& piscentur eos, Jer. 16. v. 16. pro* וְהֲדִיגוּם . שִׂים *pone, Gen. 24. v. 2. &* הֲשִׂימִי *Ib. & Ezech. 21. v. 16.* שִׁית *pone, Prov. 27, 23.* לִין *pernocta, Jud. 19, 9.* לִינוּ *Num. 22. v. 8.* לִינִי *Ruth. 3. v. 13.* חִילוּ *pavete, Psal. 96. v. 9.* בִּינָה *intellige,* (*cum* ה *paragog.*) *Psal. 5. v. 2.* שִׂיחַ *loquere, Job. 12. v. 8.* שִׂיחוּ *loquimini, Jud. 5. v. 10. 1. Chron. 16, 9. Psal. 105. v. 2.* גִּילִי *exulta f. Zach. 9. v. 9.* גִּילוּ *exultate,* שִׁיר , שִׁירוּ *canite,* דִּין *judica,* דִּינוּ *judicate,* רִיב *litiga,* שִׂישׂוּ *gaudete,* נִיר , נִירוּ *novellate, Jerem. 4. v. 3.* Sic rariùs in Infinitivo, ut בִּינֹתִי

in

in prodire ipſum, Job. 38. v. 8. à *Radic.* גּוּחַ *prodire,* גִּיל *exultando, Prov. 23. v. 24.* בִּין *&* הָבִן *conſiderando.* לְמַעַן שִׁתִי *propterea adponere me, i. e. ut ponam, Exod. 10. v. 2. pro* הֲשִׁיתִי. Sic cum præfixis ב vel ל, ut דִּין לָדִין *ad judicandum, pro* לְהָדִין, *& ita* לָדִין, לָרִיב, בָּעִיר, *conf. alleg. loca, Reg. 18. Memb. VIII. n. 2. fine.* לָשִׂיחַ *loquendo, Pſal. 119, 148.*

(β) Singularia inſuper ſunt in Hiphil Futuro, אחִילָה *dolebo, Jerem. 4. v. 19. pro* אָחִילָה *cum* ה *paragog. &* ו *pro* י. (*De* הָחִילִין à הָחִילִי, *V. Reg. 48. Memb. I. Annot.*) *Præter morem hic reperitur* ה *paragog. in tertia perſonâ* יָחוּשָׁה *accelerabit, Jerem. 5. v. 19. Cum deficiente* י, *habet* ן *paragog.* יְחִלוּן *dolebunt, Jeſ. 13. v. 8. &* ו *pro* י, יְנִיעוּן *movebunt, Pſal. 109. v. 25. In Participio Hiphil terminationem* ַת *pro* ָה, *habent,* מְשִׁיבַת *reſtituens, Pſal. 19. v. 8.* מְעִירַת *illuſtrans, ibid. v. 9.*

Annotationes ad tria illa Membra Regulæ 36.

Annot. (I). De Præformativarum punctis.

In tribus enumeratis his Conjugationibus, præformativæ ſerviles omnes accipiunt ָ, ad compenſationem excidentis ו; ut אָקוּם, נָקוּמוּ, נָקוּם, יָקוּם, אָקִים, הָקִים, הֲקִמֹתָה: niſi quod in Præterito & Participio Hiphil, habent ֵ; ut הֵקִים, הֵקִימָה, הֵקִימוּ, מֵקִים &c. *conf. Tab. Synopt. Verb. Anom.* In Futuro autem Imperativo & Infinitivo Niphal, præformativæ retinent punctum regulare; ut יִקֹּם pro יְקוּם; *ſic* הִקּוֹם, הִכּוֹן, הִמֹּלוּ; *compenſatione tamen ante indageſſabilem factâ*, ut וַיֵּאוֹר (*pro* וַיְאוֹר) *& illuxit, 2. Sam. 2. v. 32. ſic* יֵעוֹר *excitabitur, Zach. 4. v. 2. Unde in Infin.* לֵאוֹר *ad illuſtrandum, Job. 33, 30. pro* לְהֵאוֹר *formâ* לְהִקּוֹם. *Semel reperitur* נ *Præteriti Niphal cum* ֵ, *ut* נֵעוֹר *excitatus fuit, Zach. 2. v. 13.*

Hæ autem ſervilium vocales longæ, (α) interdum reſolvuntur iterum in analogas breves ſeq. Dageſch, nempe הַ pro הָ, מַ pro מָ, *& quod in Hophal eſt,*

(*V. inf.*

(V. inf. Memb. IV). הוּ *pro* הָ; *ut* הוּרְלוּ, הֻסִּיתִי; *sic.* הֻקַּם *pro* הוּקַם; הֻסַּג *aversum est*, *Jes.* 59. *v.* 14. Ad hunc modum in Futuro Hiphil reperitur interdum sub præformativa, resolutum - in - sequente Dagesch; ut יַסִּית *incitabit*, *Jerem.* 16. *v.* 18. יַלִּיזוּ *recedere facient*, *Proverb.* 4. *v.* 21. תַּלִּינוּ *murmurabitis*, *Exod.* 16. *Num* 14. וַיַּלִּנוּ *& ad murmurandum incitarunt*, *Num.* 14. *v.* 36. In Participio Hiphil reperitur etiam pro - assumtum - sequente Dagesch, ut מַסִּית *incitans*, *Jer.* 43. *v.* 3. *pro* מֵסִית; *sic* מַלִּינִים *murmurantes*, *Exod.* 16. *v.* 4. *& Num.* 14. *bis.* (б) Pro vocalibus istis longis, redit regulare servilium Literarum punctum Schva, (& sub gutturali ח‍ֲ, rarissimè ֱ); (1) ante ת & נ Præteriti, & ante נָה Fut. *(quas tunc præcedere* ו *vel* י, *constat è super. Membris)*, ut הֲקִימוֹתֶם, הֲקִימוֹתִי, הֲקִימוֹת, נְקוּמוֹנוּ, נְקוּמוֹתָ, הֲקִימוֹנוּ, *& cum - pro* ֱ *ob seq. Gutturalem, sec. Reg.* 4. *ut* הַעִירוֹתִי *suscitavi*, *Jos.* 41. *v.* 25. הַעִדֹתִי *contestatus sum*, *Jer.* 11. *v.* 27. *in quo resolutum est* י *in Dagesch forte*, הַעֵדֹתָה *Exod.* 18. *v.* 23. *cum* ה *redundante.* Sed ֱ habent הֱשִׁיבוֹתָ *Psal.* 85. *v.* 3. הֱקִיצוֹתִי *Jer.* 31. *v.* 26. *& Psal.* 3. *v.* 6. *&c.* *(Unum hic retinet* ֵ, וְהֵטִיבֹתִי *& benefaciam*, *Ezech.* 36. 11. *conf. Reg.* 43). *Sic ex Fut.* תְּפוּצֶינָה *dispergentur*, *Zach.* 13. *v.* 7. (2). In motione Participiorum, ut נְקוּמָה, נְקוּמִים, מְקִימָה, מְקִימִים; *quod omne fit ob descendentem Accentum;* pariterque sic manet Schva retractô licet Accentu, ut מְשִׁיבַת נָפֶשׁ *recreans animam*, *Psal.* 19. *v.* 9. non tamen ante alteram termin. fœmin. ת‍ֶ pro ה‍ָ; ut נְפוֹצֶת *sparsum*, 2. *Sam.* 18. *v.* 8. *(Fœmin. Participii Niphal, pro* נְפוֹצָה*).* Alibi (& sic ante נָה Futuri), retinetur in his vocalis longa, *ob non descendentem Accentum;* ut תְּקוּמֶינָה, תָּקֹמְנָה, תָּקוּמִי.

Annot (II). De anomalia Accentuum sedis in his Verbis.

In tribus enumeratis Conjugationibus, Accentus ad serviles Literas afformativas ו׳ י׳ & ה‍ָ, (ut & ה pa-

ה paragog) non descendit, *ut patet in Tab. Synopt. Verb. irreg. Except.* (α) Cùm à fine annectitur ו parag., (ubi descendit Accentus); vel præfigitur ו conversivum Præteriti, (*ubi per trajectionem descendit Accentus, sec. Reg. 10. Memb. III*). ut à יָקֻמוּ, יְקֻמוּן *resurgent, 2. Sam. 22. v. 39.* יְשׁוּבוּן *revertentur, Psal. 104. v. 29. sic* יְשִׂמוּן *& ponent,* וְנָחָה *& quiescet,* וּבוֹשָׁה *& pudefiet*: quod interdum imitantur pauca alia; ut בָּזָה *sprevit, Jes. 37. v. 22 fœmin.* צָדוּ *venati sunt, Thren. 4. v. 18.* רָשׁוּ *pauperantur, Psal. 34. v. 11.* נָמוּ *dormitabunt, Nahum 3, 18.* פָּקוּ *titubant, Jes. 28, 7.* רָמוּ *elati sunt, Psal. 131. v. 1.* נָעוּ *Thren. 4. v. 14. & Prov. 5. v. 6.* רָבוּ *litigarunt, Gen. 26. v. 22. & Num. 20. v. 13.* (β) In Imperativo Kal cum ה paragogico, quædam sunt modò *milel*, modò *milra*, ut שׁוּבָה *revertere, Jer. 3. v. 12. &* שׁוּבָה *Num. 10. v. 36. quod sic quinquies reperitur milra; &* שֻׁבָה *2. Sam. 15. v. 27.* ורֹעָה *confringendo, Jes. 24. v. 19.* בֹּאָה *& באה veni, 1. Sam. 20. v. 21.* בְּבֹאָה *intrando, 1. Reg. 14. v. 12.* קוּמָה *surge, Num. 10. v. 35.* עוּרָה *&* עוּרָה *evigila. Id imitatur ab Infinitivo Hiphil* הָנֵף, לַהֲנָפָה *ad agitandum, Jes. 30. v. 27. pro* (לְהָנִיפָה). Sic cum afformativis quædam; ut עוּרִי *&* עוּרִי *evigila, Jud. 5. v. 12.* שׁוּבִי *revertere, Psal. 116. v. 17. Sic* עֻצוּ *consilium capite, Jud. 19. v. 30. Conf. tamen Reg. 37 Ann. 1.* (γ) ה Fœmininorum Participiorum est milrà; ut קָמָה *Participium Kal,* נְקוֹמָה *Partic. Niphal. Plura de Participiis, V. præced. Annot. 1. fine.* (*Nota. Quod in hac Anomalia Verborum fiat retractio Accentus, & correptio vocalium ob ו convers. V. Reg. 10. Memb. II*).

Annot. (III.) Ultima Futuri Kal & Hiphil, ordinariè quidem terminatur in נָה, ut תָּקוּמֶנָה; (& cum ו in Kal pro י, ut וַתָּאֹרְנָה *& lumen receperunt, 1. Samuel. 14. v. 29. prout legendum hoc est secundum Masorethas; alioquin* כתיב *ibi habet per metathesin* (וַתִּרְאֶנָה): sæpè tamen illa pluralis ultima desinit in יְנָה, (*locò* נָה), quemadmodum in secundâ Radicali geminatâ; quamobrem tunc etiam sub præformativâ ת in : mutatur, ut תְּשֻׁבֶינָה *revertimini, Ezech.*

16, 55.

16. v. 55. pro תְּשׁוּבֶנָה *; sic* תְּמוּטֶינָה *dimovebuntur, Jes. 54. v. 10.* תְּעוּפֶינָה *convolabunt, Jes. 60, 8. Interdum excidente denuò* י *; ut* תְּפוּצֶנָה *dispergentur, Zach. 1, 17. quod & [תפוצין] Zach. 13, 17. sic in Hiphil* תְּהִימֶינָה *perstrepent, Mich. 2, 12. pro* תְּהִימֶינָה *, prout reperitur* תְּקִימֶנָה *Jerem. 44, 25.*

Annot. (IV). Cùm secunda Radicalis ו post se habet tertiam Radicalem א, anomalia instituitur ad legem secundæ radicalis ו; ut in Kal בּוֹא, (*E quo reperitur in Præterito,* בָּאו *&* בָּאוּ); *In Fut.* תָּבוֹא, *unde cum* ה *paragog. in tertia persona præter morem* וְתָבוֹאָה *& adveniet, Jes. 5. v. 19. & hinc cum gemino* ה *paragogicô, priori* ה *in* ת *mutatô, sec. Reg. 16. Memb. II.* תָּבוֹאתָה *veniet, Deut. 33, 16. & sic cum affixo, ut* תְּבוֹאֶתְךָ *obveniet tibi, Job. 22, 21.* ה *paragog. in* ת *mutato sec. Reg. alleg. In Plur.* תָּבֹאנָה *venient, 1. Reg. 3. v. 16. & cum* י *redundante* וַתָּבוֹאינָה *Esther. 4, 4. &* תְּבֹאֶינָה *Psal. 45, 16. (De compositis formis* וַתָּבֹאתִי *& venisses, 1. Sam. 25, 34 pro* וַתָּבֹא *conf. Reg. 43. lit. β). Sic in Imperativo, cum* ה *paragog.* וָבֹאָה *& veni, 1. Sam. 20, 21. In Infinitivo,* בְּבֹאָה *in intrando, 1. Reg. 14, 12. cum accentu in ultima. At* מִלְּבוֹא *ab adire, ab aditu, Amos 6, 14. è forma Chaldaica* ם *&* ל *conjunctum habet.* Sic in Hiphil, הֵבִיא, הֵבִיאוּ, הֵבִיאֹת, הֲבִיאֹנוּ. *In Futuro cum* ן *paragog. & * י *deficiente,* יְבִאוּן *adducent, Exod. 18, 26.* וַיָּקֵא *& vomuit, Jon. 2, 11. &* תָּקִיא *evomat, Levit. 20, 2. At in Imperativo singulare est* קִיו *vomite, Jerem. 25, 27. pro* קִיאוּ *;* הָבֵא *adduc, Gen. 43, 16. & cum* י *redundante* הָבִיאִי *1. Sam. 20, 40. In Infin.* לָבִיא *ad adducendum, pro* לְהָבִיא *2. Chron. 31, 10. In Part.* מֵבִיא *adducens, Lev. 18, 3. & per apocopen* א, מֵבִי *Jer. 19, 15.*

Exc. ab hac Annot. 4. (α) Quoties per anomaliam literæ ו, prima radicalis accipere debebat ־, illud tunc in ָ transit, per anomaliam tertiæ Radicalis א; ut in Kal, בָּאתָ *(pro* בַּאתָ *ad formam* קַמְתָּ *; sic &* בָּאת, *(unde semel reperitur* וּבָאתְ *cum expressô: in fine, quamvis non præcedat :, conf. Reg. 2).* Pariter in Plurali, בָּאתֶם, בָּאתֶן. Sic בָּאנוּ *pro* בַּאנוּ *forma* קַמְנוּ *; unde semel* בָּנוּ *1. Sam. 25. v. 8.* In Hophal, הוּבָא *pro* הוּבַא *forma* הוּקַם *;*

&

& in fœminino הֻבָאת *adducta est, Gen.31. v. 11. pro* הֻבְאָה; *conf. Reg. 35.* הוּבָאת, *& cum* ה *redundante* הֻבָאתָה *adductus es, Ezech. 40, 4. pro* הוּבָאתָ. *In Plur.* הוּבְאוּ. In Futuro יוּבָא, יוּבְאוּ. In Participio מוּבָא. (β) In Hiphil interdum ו ante ת & נ Præteriti, post tertiam radicalem aliàs inserendum, omittitur, & præformativa ה accipit ‥, quod descendente Accentu redit in ‑ַ), & א in ‥ quiescit; ut הֵבֵאתָ *adduxisti, Exod. 32. v. 21. & cum* י *redundante,* הֵבֵיאתָ *Jes. 43, 23.* הֵבֵאתִי *Gen. 31. v. 29.* הֲבֵאתֶם *Num. 20, 4.* הֲבִיאֹתִיו *introducam eum, Cantic. 3, 4. &* וַהֲבִאֹתִיו *& introducam eum, Num. 14, 24. In Plur. Hiphil est* תְּבִיאֶינָה *adferunto, Levit. 7. v. 20. Specialiter formam compositam ex utraque anomalia habet* וַהֲקֵאתוֹ *& evomas illud, Proverb. 25. v. 16. pro* הֲקִיאוֹתוֹ *vel* הֲקֵאתוֹ. Interdum etiam א per apocopen excidit in Hiphil post anomaliam mediæ ו; ut אָבִי *adducam, Micha 5. v. 15. pro* אָבִיא; *sic* מֵבִי *adducens, Jerem. 19. v. 15.* יָנִי *irritum faciet, Psal. 141. v. 5.*

Annot. V. Quorum tertia radicalis est ה, eorum secunda Radicalis ו regularis manet, ה verò servat suam anomaliam; ut à קָוָה, קִוִּיתִי; *sic* אִוָּה, נָוָה, הָוָה, חִוָּה, שָׁוָה, רָוָה, (à quô est אֲרַיָּוֵךְ *irrigabo te, Jes. 16. v. 9. pro* אֲרַוֵּךְ, *de quo conf. Reg. 34. Memb. I. β. 2.*) Quod imitantur, quamvis ultimam non habentes ה, עָוַת, עָוַל, עוּר, עוּר, גָּוַע, רָוַח, שִׁוַּע: *sic seq. duo,* יֶחֱוָרוּ *expallescent, Jes. 29. v. 22. pro* יֶחֱוַר *vel* יֶחֱווּרוּ; *sic* יִצְוָחוּ *vociferabuntur, Jes. 42. v. 11.*

Memb. IV. In Hophal, vocalis abjecti ו, recedit ad primam radicalem, præformativæ serviles ubique assumunt ו, & flexio de cætero est analoga; ut Præt. הוּקַם, הוּקְמָה, הוּקַמְתָּ, &c. & euph. הֻקַם *2. Sam. 23. v. 1. pro* הוּקַם; sic מוּקָם &c. (*Unum* ‑ *pro* ‑ *babet ob Accentum,* הוּכָן *præparatus est, Jes. 30. v. 33*). *Futur.* יוּקַם; *& alternante* ‑, יֻפַר *irritum fiet, Jer. 32, 21. De* הֻקַם, הֻמַּת, *& similibus, V. sup. Annot. I. α. Particip.* מוּקָם *pro* מוּקָם, *&* ‑ *pro* ו, מֻנָד *amotus, 2. Sam. 23. v. 6.* Sic etiam ante ת & נ, ut הוּקַמְתִּי, הוּקַמְנוּ. *In Particip.* מוּקָמִים, מוּצָאוֹת. Singu-

laria insuper sunt in Hophal *Prat.* הֻרַם *sublatus est, Dan. 8. v. 11. pro* הוּרַם, *redundante* ', *vel quasi pro* הֻרַם. *In Futuro* וַיִּישֶׂם *& positus fuit, Gen. 50. v. 26. pro* וַיּוּשַׂם *&* וַיִּשַׂם *(formâ confusa). Sic cum* ., וַיִּישַׂם *& appositum fuit, Gen. 24. v. 33. pro* וַיּוּשַׂם, *(posito* ' *pro* ו, *& . pro* ֻ), הַמּוּמָתִים *qui morte afficiebantur, 2. Reg. 11. v. 2. per metathesin lit.* ם *&* ו, *quod secundum Masorethas legendum* הַמּוּמָתִים. מְיֻזָּנִים *benè pasti, Jer. 5, 8. pro* מוּזָנִים, *à* זוּן.

Memb. V. In Piel, Pyal, & Hithpaël, prima radicalis ubique assumit ו, & ultima radicalis geminatur, assumtâ vocali abjectæ literæ '; reliqua sunt analoga, nisi quod in Infin. Pyhal fit (-) pro ult. ו; ut in Piel, כּוֹנֵן *pro* כִּנֵּן, כּוֹנַנְתָּ, כּוֹנַנְתָּה *& cum* ה *redundante*, כּוֹנַנְתָּה *adaptasti, Psal. 8. v. 4. in penult. ob Accentum. At cum syncope literæ* ת, *est* מֹתַתִּי *interfeci, 2. Sam. 1. v. 16. pro* מוֹתַתְתִּי *à* מוֹתֵת *pro* מִתֵּת. *Pariter in Futuro* אֲקוֹמֵם *pro* אֲקַיֵּם; *& in Plur. cum syncope literæ* נ, תְּקוֹנֵנָּה *lamentabuntur, Ezech. 32. v. 16. pro* תְּקוֹנֵנְנָה. *Sic in Imperativò cum* ה *paragog.* כּוֹנְנָה *dirige, Psal. 90. v. 17. à* כּוֹנֵן. *Sic* עוֹרְרָה *excita, Psal. 8. v. 3. Inque Participio,* מְמוֹתֵת *pro* מְמִיתֵת; *sic in Fœmin.* מְחוֹלֶלֶת *pro* מְחוֹלְלָה *vel* מְחוֹלֶלֶת. Sic in Pyal, רוֹמַם *pro* רֻמַּם; חוֹלַלְתְּ *pro* חֻלַּלְתְּ. *Futur.* יְרֹעַע, *cum . pro* יְרֹעַע; יְחוֹלָלוּ *ob retractum accentum, : in .. Sic in Plur.* תְּרוֹמַמְנָה. *In Participio,* מְחוֹלָל, מְרוֹמָם, *& in fœmin.* מְשׁוֹבֶבֶת. In Hithpaël, הִתְבּוֹנֵן *intellexit, Jes. 1. v. 3. . ob Accentum pro . è .. Pariter in Futuro, cum . pro . ,* אֶתְקוֹטָט *fastidio torqueo me, Psal. 139. v. 21. sic cum* ה *paragogico,* אֶתְקוֹטְטָה *Psal. 119. v. 108. & elisò* ת, אֲרוֹמֵם *extollam, Jes. 33. v. 10. pro* אֶתְרוֹמֵם; *sic* תִּכּוֹנֵן *firmetur, Num 21. v. 27 pro* תִּתְכּוֹנֵן; *& . pro . (vel .) babent,* יִתְלוֹנָן *commorabitur, Psal. 91. v. 1.* תִּתְמוֹגָג *dissolvat seipsum, Psal. 107. v. 26. & in plur.* תִּתְמוֹגַגְנָה *colliquescent, Amos 9. v. 13. cum . pro .. Retractò Accentu est* יִתְכּוֹנָן *parabit se, Psal. 59. v. 5.* יִתְבֹּשָׁשׁוּ *erubescent, Gen. 2. v. 25.* יִתְמוֹלָלוּ *excisa sunt, Psal. 58. v. 8. Sic in Imperativo, è terminatione .,* הִתְרוֹעֲעִי *clange, Psal. 60. v. 10. Et in Plurali,* הִתְשׁוֹטַטְנָה *cursitate, Jer. 49. v. 3. quod solum omittit transpositionem literæ* ש *cum* ת, *conf. Reg. 28. Memb. III. In Participio*

ticipio, מִתְקוֹמְמָה *insurgens*, *Job. 20. v. 27. pro : è – ; & Fœmininum in* מִתְבּוֹסֶסֶת *conculcandum præbens se*, *Ezech. 16. v. 6. Unum hic est cum elisione literæ* מ, וּבִתְקוֹמְמֶיךָ *& in insurgentes tuos*, *i.e. contra te*, *Psal. 139. v. 21. pro* וּבְמִתְקוֹמְמֶיךָ, *(ne 4. literæ serviles ab initio concurrerent).*

Nota, *ad h. M. V.* (1). Pauca hic regulariter flectuntur, ut: שִׁוַּעְתִּי *clamavi*, *Psal. 30. v. 3.* יְעַוֵּר *excæcabit*, *Exod. 23. v. 8. Duo hic specialiter commutant literas*; ut יְעֹעֵרוּ *excitabunt*, *Esa. 15. v. 5 pro* יְעוֹרְרוּ *à Rad.* עור, *(propter accentum : in - versò)*; יְעַלְעוּ *absorbebunt*, *Job. 39. v. 30. pro* יְלוֹעֲעוּ, *à Rad* לוע. (2). Quatuor Verba in his Conjugationibus, secundam Radicalem ו mutant in י dagessatum, servatâ in reliquò analogiâ, ut וְחִיַּבְתֶּם *& reum efficietis*, *Dan. 1. v. 10. à* חוב; הִצְטַיַּדְנוּ *in viaticum sumsimus*, *Jos. 9. v. 12.* וַיִּצְטַיָּרוּ *& legatos finxerunt se*, *Ibid v. 4. pro* וַיִּתְצַיְּרוּ; קִיֵּם *(pro quo & קוֹמֵם usitatum)*, *Esther. 9 v. 31 cum - pro* , *& sic quoque in reliquis Personis ac Temporibus*, *ut* קִיְּמוּ *stabiliverunt*, *Ibid.* וַאֲקַיֵּמָה *& præstabo*, *Psal. 119. v. 106. cum* ה *parag.* לְקַיֵּם *ad stabiliendum*, *Esther. 9. v. 21. sic à* דוג *fit nomen* דַּיָּג *piscator.* (3). Sex Verba in his Conjugationibus, abjectâ secundâ Radicali ו, loco ו vel Dagesch Characteristici, geminant primam & tertiam radicalem; ut à כול, כִּלְכֵּל, יְכַלְכֵּל *sustentat*, *Prov. 18 v. 14.* מְכַלְכֵּל *sustinens*, *Malach. 3. v. 2 à* קור, וְקַרְקַר *& destruet*, *Num. 24. v. 17.* יְסַכְסֵךְ *miscebit*, *Jes. 9 v. 11. & Præteritum* סִכְסַכְתִּי *Jes. 19. v. 2.* וַיְפַרְפְּרֵנִי *& disrumpet me*, *Job. 16. v. 12.* מְטַלְטֶלְךָ *deportans*, *Jes. 22. v. 17.* מְזַעְזְעֶיךָ *commoventes te*, *Hab. 2. v. 7.* וַתִּתְחַלְחַל *& indoluit*, *Esther. 4. v. 4.*

REG. XXXVII. De Anomalia primæ Radicalis י. (conf. TAB. SYNOPT. p. 120)

Prima radicalis י scheva quiescente notanda,

Memb. I. In XIV. his verbis, & nominibus inde ortis, abjicitur, & compensatur per Dagesch forte, quod usitatissimum est ante צ; ut à Radicibus,

יגע) *Laboravit*, יִיגְעוּ *& laborabunt*, *Esa. 40. v. 30.* (*In quo verbo-*

verbo י *aliàs non compensatur per Dagesch, sed quiescit vel explicitè vel implicitè, sec. seq. Memb. III).*

יָנַח) *Sivit. In Hiphil* הִנִּיחַ, וְהִנַּחְתִּי *& collocem. Imperat.* הַנַּח *finito, Hos. 4. v. 17. pro* הַנַּח. *Hinc cum* ה *paragog.* הַנִּיחָה *Jud. 16. v. 26. Futur.* יַנִּיחַ *relinquet, Levit. 7. v. 15.* וַיַּנַּח *1. Sam. 10. v. 25. Partic.* מַנִּיחַ *permittens, Eccles. 5. v. 11.* Infinit. לְהַנִּיחוֹ *relinquere eum, Num. 32. v. 15. In Hophal* וְהֻנִּיחָה *Zach. 5. v. 11. unde Nomen* מֻנָּח *Ezech. 41. v. 9.*

יָסַר) *Erudiit. Futur.* אֶסֹּר *pro* אֶיְסֹר; *unde* וְאֶסֳּרֵם *& corripiam eos, Hos. 10. v. 10.* ־ *pro : simpl. pro quo Hos. 7. v. 12.* אַיְסִירֵם *castigabo eos. A* יָסַר *est* וְיִסְּרֵנִי *& erudiet me, Jes. 8. v. 11. (Esse enim potiùs Futurum Kal, quàm Præteritum Piel, quod quidam volunt, patet è* ¨ *affixi).*

יָצַב) *Statuit. In Niphal* נִצַּב *Gen. 24. v. 13.* נִצָּבְתָּ *Exod. 7. v. 15. Partic. Niphal* נִצָּב *consistens, Gen. 24. v. 13.* נִצָּבִים *sistentes se, Gen. 18. v. 2. Fœmin.* הַנִּצֶּבֶת *quæ stabat, 1. Sam. 1. v. 26. In Hiphil* הִצִּיב, *& sic deinceps. Fut.* יַצֵּב *statuet, Prov. 15. v. 25. &* יַצִּיב *Jos. 6. v. 26. In Hiphil* לְהַצִּיב *ad aptandum, 1. Sam. 13. v. 21. Imperat.* הַצִּיבִי *statue, Jer. 31, 21.* מַצִּיב *1. Sam. 15. v. 12. In Hophal est* ֻ *pro* ֳ *chatuph. ut* הֻצַּב *Nahum. 2. v. 7.* מֻצָּב *Gen. 28. v. 12. In Hithp.* הִתְיַצְּבִי *Num. 11, 16.*

יָצַג) *Statuit. In Hiphil* הִצִּיגַנִי *Jerem. 51. v. 34. Imper.* הַצִּיגוּ *Amos 5. v. 15. Futur.* וַיַּצֵּג *Gen. 30. v. 38. Infin.* הַצֵּג *Deut. 28. v. 56. Partic.* מַצִּיג *Jud. 6, 37.*

יָצַע) *Stravit. In Hiphil Futuro,* יַצִּיעַ *Jes. 58. v. 5. & cum* ה *parag.* וְאַצִּיעָה *& stratum posuero, Psal. 139. v. 8. In Hophal cum* ֻ *pro* ֳ *chatuph* יֻצַּע *Jes. 14, 11. Hinc Nomen* מַצָּע.

יָצַק) *Fudit, fluxit. Fut. Kal,* אֶצֹּק, יִצֹּק *&* וַיִּצֹּק *& effluxit, 1. Reg. 22. v. 35. Conf. Reg. 43. (a). In Hiphil* יַצִּיקוּ. וַיַּצִּקֻם *& statuerunt eos, Jos. 7. v. 23.* ֻ *pro* ו. *Hinc Nomen* מַצָּק. *In Hophal* הוּצַק *effusa est, Psal. 45.* יוּצַק *effundetur, Lev. 21. Job. 22. sic* מוּצָק *effusus, 1. Reg. 7. ter. Job. 37. bis, Item Job. 11. & 36.*

יָצַר) *Formavit. In Futuro Kal* אֶצֹּר; *cum affixis* אֶצָּרְךָ; יִצְּרֵהוּ. *Reperitur. &* אֶצּוֹרְךָ *formabo te, Jer. 1. v. 5. cum* ו *Epenth. Alibi ab*

hac

hac Radice י *quiescit in Chirek vel explicitè vel implicitè, sec. Memb. III. ut* וַיִּיצֶר *Gen. 2, 7. &* וַיִּצֶר *Gen. 2. v. 19.*

יָצַת) *Incendit, flagravit.* In Futuro וַתִּצַּת, *Jes. 9. v. 18.* יִצַּתּוּ *exurentur, Jes. 33. v. 12. cum Dagesch euphonico in lit.* ת, *pro* יִצְּתוּ. *In Plur.* תִּצַּתְנָה. *Participium* מַצִּית *incendens, Lev. 20. v. 47. In Niphal* נִצְּתָה, *2. Reg. 22. v. 13.* נִצְּתוּ *Neh. 1. v. 3. In Hiphil* הִצִּית, *Jer. 11. v. 6.* וְהִצַּתִּי *Jer. 17. v. 27. cum syncope literæ* ת, *pro* הִצַּתְּתִי. הִצִּיתוּ *2. Sam. 14. v. 31. In Imperativo,* וְהַצִּיתוּהָ *& succendite eam, 2. Sam. 14, 30. Futur.* וַיַּצֵּת *Thren. 4. v. 2.* תַּצִּיתוּ *succendetis, Jos. 8. v. 8.* אַצִּיתֶנָּה *succendam eam, Jes. 27. v. 4. pro* אַצִּיתֶנָּה. *Part.* מַצִּית.

יָקַף) *Ambivit. In Hiphil* הִקִּיף; *Job. 19. v. 6. Futuro* וַיַּקֵּף *& cinxit Thren. 3. v. 5.* תַּקִּפוּ *Lev. 19. v. 26.* נִקְּפוּ, *Psal. 17. v. 9. Participium* מַקִּיפִים *ambientes, 1. Reg. 7. v. 24. Infinit.* הַקֵּף *&* הַקִּיף *cum epenthesi lit.* י, *ut in Verbis perfectis.*

יָקַץ) *Evigilavit,* וַיִּקַץ *1. Reg. 3. v. 15. &* וַיִּיקַץ *Gen. 41. v. 4.* וַיִּיקֶץ *Gen. 9. v. 24. conf. Memb. III.*

יָשַׁר) *Rectus fuit. Futurum Kal,* וַיִּשַּׁרְנָה *& rectà contenderunt, 1. Sam. 6. v. 12. pro* וַתִּישַׁרְנָה, י *insuper pro* ת *veniente in tertia pers. Fœm. Conf. de hoc Verbo inf. Ann. 4.*

Memb. II. In 22. his verbis, & nominibus inde ortis, quiescit (י *illud: notandum, modo elisum modò retentum*), in analogo punctô ֵ, rariùs in Chirek; horum autem Futurum Kal, pro ordinariô Cholem habet ֵ, interdum ַ, & sic nonnunquam, licet tertia Radicalis sit א, *(V. inferiùs* יצא*)*; rariùs י ipsum manet; ut *à Radicibus,*

יָאַת) *Acquievit. Futur.* נֵאוֹת *pro* נִיאוֹת, *acquiescemus, Gen. 34. v. 15. unde cum* ה *paragog.* נֵאֹתָה *Ibid. v. 23.* וַיֵּאֹתוּ *2. Reg. 12. v. 8. & Gen. 34. v. 22.*

יָבֵשׁ) *Exaruit. Futur.* אִיבַשׁ, תִּיבַשׁ, *sec. seq. Memb. III. Semel* וְיֵבוֹשׁ *& exaruerit, Os. 13. v. 15.*

יָדַע) *Novit, Futurum Kal,* אֵדַע, תֵּדַע, יֵדַע *&* יֵדַע *pernoscet, Psal. 138, 6.*

יָחַר

יָחַד) *Unitus fuit, Fut. Kal.* תֵּחַד *uniaris, &c.*

יָחַם) *Incaluit, Fut. Kal.* יֵחַם, תֵּחַם. *Singularis anomalia est* וַיֶּחֱמוּ *Gen. 30. v. 39. pro* וַיֵּחַמוּ. *Item* יֵחַמְנָה *Ibid. ut incalescerent, (literâ* י *Masculini Generis, pro fœmin.* ת*, assumptâ). Sic in Niphal* הַנֵּחָמִים *Jes. 57. 5.*

יָטַב) *Bonus fuit. In Hiphil Præterit.* הֵיטִיב *&* הֵטִיבוּ, הֵיטִיבָה, וְהֵיטַבְנוּ *& benefaciamus, Num. 10. v. 25. &* הֵטַבְנוּ *Ibid. v. 32. Fut.* יֵיטִיב *Prov. 15. v. 13. &* יֵיטִב *&* יְיֵטִיב *Job. 24, 21. In fœmin.* תֵּיטַבְנָה *excidente* י. *Hinc eodem* י. *in : correptô, & Accentu in ultimam translatô,* הֲתֵיטְבִי *num bona eris? Nahum. 3. v. 8. tert. pers. Futuri. Particip.* מֵיטִיב *&* מֵיטִב. *Infinit.* הֵיטֵב *&* הֵיטִיב. *Hinc Nomen* מֵיטָב.

יָלַד) *Peperit, Fut. Kal.* אֵלֵד, תֵּלֵד; וַתֵּלַדְנָה *& pepererunt, Ezech. 23. v. 4. cum - pro -. Infin. Hiphil* לְהוֹלִיד *pariendo, Jes. 59. v. 4. cum epenthesi literæ* ו*, ut in quibusdam Verbis perfectis.*

יָלַךְ) *Ivit. Futur. Kal* אֵלֵךְ, תֵּלֵךְ, יֵלֵךְ *&* וָאֵלֵךְ *& ivi, Job. 19. v. 10.* אֵילְכָה *incedam, Michæ 1. v. 8.* תֵּלַכְנָה *ibitis, Ruth 1. v. 11. cum - pro -. In Hiphil semel* הֵילִיכִי *abduc, Exod. 2. v. 6. aliàs semper* הוֹלִיךְ.

יָלַל) *Ejulavit. In Hiphil* הֵילִיל, *&* וְהֵילַל *& ejulabit, Jer. 27. v. 2. ejectô* י, יְהֵילִיל *Jes. 15. ter, & cap. 16. bis.* תְּהֵילִילוּ *Jes 65. &* יְהֵילִילוּ *Hos. 7. In 1. pers.* אֲהֵילִיל *ejulabo, Jer. 48. v. 31. pro quo* אֵילִילָה*; Mich. 1. v. 8. item* יְהֵילִילוּ *servatâ characteristica Conjugationis & temporis simul. Imper.* הֵילֵל *&* הֵילִ ל *&* הֵילִיל.

יָמַן) *Dextra. In Hiphil, Præterit.* הֵימִין. *Futur.* אֵימְנָה, *(deficiente* י*, cumque* ה *paragog) dextram petam, Gen. 13 v. 9. sed in Plur.* תַּאֲמִינוּ *petetis dextram, Jes 30. v. 21. pro* תֵּימִינוּ. הֵימִינִי *Ezech. 21. v. 16. Infinit.* לְהֵמִין *2. Sam. 14. v. 19. Participium regulare est* מַיְמִינִים *1. Chron. 12. v. 2.*

יָנַק) *Suxit. In Hiphil* הֵינִיקָה. *Plur.* הֵינִיקוּ*; Thren. 4. v. 3. Futur.* יִינַק*,* וַיֵּנִקֵהוּ*, Deut. 32 v. 13.* וַתֵּינֶק *1. Sam. 1. v. 23. &c. Nomen Participiale est* מֵינֶקֶת *nutriens, nutrix, Exod. 2. v. 7. Gen. 35. v. 8.* מֵינִקְתּוֹ *2. Chron. 22. v. 11. conf. Gen. 24. v. 59.*

יָצָא) *Exivit. In Futur. Kal,* אֵצֵא, תֵּצֵא, יֵצֵא*, Plur.* וַתֵּצֶאןָ *Gen. 15. v. 20.*

יָקַד)

יָקַד) *Ussit. In Fut. Kal*, יֵקַד; *aliàs* וַתִּיקַד.
יָקַע) *Luxari. Fut. Kal*, תֵּקַע *&c.*
יָקַר) *Pretiosus fuit, Fut.* Kal, יֵקַר, (*& semel* וַיִּיקַר), *alibi* תִּיקַר, יֵיקַר *&c.*
יָרֵא) *Timuit. Fut.* תִּירָא *timebis, Thren. 3. v. 57. Imperativus in plur. habet* יְראוּ *pro* יִרְאוּ, *ad differentiam à Futurô* יִרְאוּ *videbunt, à* רָאָה. *Infinitivus* Kal *cum* ל, לָרֹא *ad timendum, 1. Sam. 18. v. 29. pro* לִירֹא.
יָרַד) *Descendit, Fut. Kal*, יֵרֵד, אֵרֵד, תֵּרֵד *&* תֵּרֵד *descendet, Thren. 3. v. 48. Et cum* ה *parag.* נֵרְדָה *descendemus, Gen. 11. v. 7.*
יָרַע) *Malus fuit, Fut. Kal* יֵרַע, וַיֵּרַע *&c.*
יָשַׁב) *Sedit, Futur. Kal*, יֵשֵׁב, תֵּשֵׁב, אֵשֵׁב *&* יֵשֵׁב, אֵשֵׁב; *cum* ה *paragogico, & Accentu in ultima manente*, וָאֵשְׁבָה *& sedebam, Esr. 9. v. 3. Retractô verò Accentu*, וְאֵשְׁבָה *ut habitem, Jes. 49. v. 20. In Participio Hiphil, cum* י *paragogico* מוֹשִׁיבִי *faciens sedere, Psal. 113. v. 9. Sic in Infinitivo* לְהוֹשִׁיבִי *ad collocandum, Psal. 113. v. 8.*
יָשַׁם) *Desolari. Futur. Kal* תֵּשַׁם *it.* וַיִּישַׁם *Gen. 50. v. 26. cum retractô accentu, & sic* (ֵ) *in* ִ *mutatô; semel* תִּישַׁמְנָה.
יָשַׁר) *Rectus fuit. Hinc Nomen* מֵישָׁרִים *&* מֵשָׁרִים.
יָתַר) *Reliquus fuit, reliquit; hinc Nomen* מֵיתָר, *&* מֵיתְרֵיהֶם *&c.*

Memb. III. In Futuro Kal seqq. 24. verborum, & nominibus inde ortis, quiescit (י *illud, modò elisum, modò retentum*), in Chirek, secundâ radicali itidem - pro Cholem affecta; ut à Radicibus,

יָבֵשׁ) *Exaruit*, יִבַשׁ, אִיבַשׁ *&* יִיבַשׁ, יָבֵשׁוּ (*semel* וְיֵבוֹשׁ *Hos. 13. v. 15.*)
יָגַע) *Laboravit*, יִגַע, אִיגַע, תִּיגַע, יִיגַע, יִיגְעוּ *&* יִיגָעוּ, *& desinente* י, יִגְעִי; *item semel* יָגָעִי *sec. praced. Memb. I.*
יָחַם) *Incaluit*, יֵחַם *incalescet, &c.*
יָטַב) *Bonus fuit*, יִיטַב *&* יִטַב *&c.*
יָכֹל) *Potuit. Hinc Nomen* מִיכַל *Rivus.*
יָנָה) *Oppressit. Futur. cum Affix.* נִינָם *opprimemus eos, Psal. 74. v. 8. pro* נִינֵם *ê* נִינֶה;

יָנַק) *Suxit.* יִינַק , תִּינַק , אִינַק.

יָסַד) *Fundavit. Infin. Kal* לִיסוֹד *ad statuendum, 2. Chron. 31, v. 7. cum Dagesch Euphon. pro* לִיסוֹד.

יָסַךְ) *Unxit*, יִיסַךְ *&c.*

יָעַד) *Condixit*, יִיעַד *desponsabit*, *&c. unde* יִעָדָהּ.

יָעֵף) *Lassus fuit*, יִיעַף , יִעַף , יִעָפוּ *&* יִעָפוּ.

יָעַץ) *Consuluit*, *cum* ה *paragog.* אִיעֲצָה ; *cum Affixo* אִיעָצְךָ, אִיעָצְךָ.

יָפָה) *Pulcher fuit. Fut. cum* ו *conversivo* וַתִּיפִי *& pulcra fuisti*, וַיִּיף *& pulcher fuit.*

יָצַר) *Arctavit*, וַיִּיצֶר *(semel tantùm)*, *&* וַיִּצֶר *&* וַיִּצֶר *& formavit, Gen. 2. v. 7. & 19. &* וַיֵּצֶר *angusta fuit, Gen. 32. v. 7.* יֵצַר *arctavit se, Prov. 4. v. 12. at alibi* אֶצָּרְךָ *sec. Memb. I.*

יָקַד) *Ussit*, וַתִּיקַד, *alibi* יֵקַד *sec. Memb. II.*

יָקַץ) *Evigilavit*, אִיקַץ , יִיקַץ , יִיקַץ *& sic porrò. At Dagesch habet* וַיִּקַץ *& expergefactus est, 1. Reg. 3. v. 15. Reperitur &* וַיִּיקֶץ *Gen. 9. v. 24. V. Reg. 43. (a).*

יָקַר) *Pretiosus fuit*, תִּיקַר , וַיִּיקַר ; *(bis in --*, יֵקַר *&* תֵּיקַר.

יָרֵא) *Timuit*, אִירָא , תִּירָא , יִירָא *&* יִרָא , יִירְאוּ *&* יִרְאוּ.

יָרָה) *Jaculatus est*, וַנִּירָם *& jaculis confecimus eos, Num. 21, 30. Sic* כִּירֹם ; לִירוֹא *ad sagittandum, 2. Chron. 26. v. 15 pro* לִירוֹה.

יָרַט) *Declinavit, Fut. cum Affixo*, יִרְטֵנִי *pro* יִירְטֵנִי.

יָרַשׁ) *Hæres fuit*, אִירַשׁ , תִּירַשׁ , יִירַשׁ *&* יִרַשׁ. *Hinc & Nomen* תִּירוֹשׁ *mustum.*

יָשַׁם) *Desolatus est. Semel* תִּשַּׁמְנָה ; *alibi in --, ut* יֵשַׁם, תֵּשַׁם *&c.*

יָשֵׁן) *Dormivit*, אִישַׁן , תִּישַׁן , יִישַׁן ; *& productò -- in -- ob Accentum*, אִישָׁנָה *& dormiam, Psal. 3. v. 6.* יִשְׁנוּ *dormient, Proverb. 4. v. 16.*

יָשַׁר) *Rectus fuit*, יִישַׁר , יִשַׁר. *Hinc Nomen* מִישׁוֹר *&* מִישׁוֹר.

Memb. IV. Aliàs communiter & ordinariè mutatur (' schva quiescente notandum) (1). in Conjugat. Niphal præterito & participio, in וֹ ut נוֹלַד *pro*

pro נִילַד, נוֹרָא *reverendus*, *pro* נִירָא; ubi tunc fulcrum ו ſæpè abjicitur; ut נֹעַדְתִּי *conveniam*, *Exod. 39. v. 49.* *At* נִחָמִים *calefacti*, *Jeſ. 57. v. 5.* *Partic. Niphal potiùs eſt*, *à* חמם *quàm à* יחם, *conf. Reg. 41. Annot. 1. B.* (*c*). Ter pro eodem ו eſt ו; ut נוּגֵי *Zephan. 3. v. 18. mœrentes*, *pro* נוֹגֵי; נוּגוֹת *idem in fœmin. Thren. 1. v. 4. pro* נוֹגְרוֹת; נוּלְּדוּ *editi ſunt*, *1. Chron. 3. v. 5. compoſitâ formâ è Pyal* יֻלְּדוּ *& Niphal* נוֹלְדוּ; *conf. ſeq. Annot. 3.* (2). In Conjugatione Hiphil, itidem illud י mutatur in ו; ut הוֹלִיד *pro* הֵילִיד; הוֹצֵאתִי, *pro* הֵיצֵאתִי; *ſic cum* ה *paragog.* אוֹצִיאָה *pro* אֵיצִיא *educam*, *Gen. 19. v. 8.* *ſic ſuppreſsô* ו, הֹרִישׁ *expulit*, הֹלִיד *genuit*. *Semel in hoc Præterito*, *pro Characteriſtica* ה, *reperitur* י, ut יוֹדַעְתִּי *notum feci*, *1. Sam. 21. v. 2.* *Quod autem quædam Exemplaria habent*, *Job. 15. v. 13.* וְהוֹצֵאת *& educis*, *profers*; *id alia legunt rectiùs* וְהוֹצֵאתָ. הוֹשְׁבוֹתִים *habitare faciam eos*, *Zach. 10. v. 6. pro* הוֹשַׁבְתִּים, *compoſitum à* שׁוּב *&* יָשַׁב: *conf. Reg. 43.* Reperitur & altera terminatio in Hiphil horum verborum, וָאוֹלִךְ *& eduxi*; הוֹרֵד *deſcendere ſines*; וַתּוֹשֵׁב *& collocaſti*; *& retractò in locum vocalis*, *furtivò*, הוֹשַׁע *pro* הוֹשִׁיעַ *Jer. 31. v. 7.* *ſic* הוֹדַע *ſignifica*, *Ezech. 16. v. 2.* הוֹכַח *arguas*, *Prov. 9. v. 8. pro* הוֹכִיחַ; *quod imitantur ante non Gutturalem*, תּוֹסֵף *addes*, *Job. 40, 27*; (*undè contractè* תֹּסֵף *Prov. 30, 6*). וַיּוֹלֵךְ *& ire fecit*. *Thren. 3, 2.* תּוֹתֵר *reliquum faciebat*, *Ruth. 2, 14.* *&* א *pro* ו *aſſumpto*, *cum* ן *parag.* תֹּאסִפוּן *addetis*, *Exod. 5, 7.* *&* תּוֹסִפוּן *Hoſ. 7. v. 12.* *In Futuro etiam reperitur*, *pro* הוֹשִׁיעַ, אוֹשִׁיעַ *ſalvabo*, *2. Sam. 3.* *ſic* הוֹצִיא *educam*, *pro* אוֹצִיא *Ezech. 11.* *De* הַיְצֵא *&* הַיְשַׁר, ו *mobile ex* י *habentibus*, *V. inf. Ann. 4. fine.* Interdum in hoc Futuro Hiphil, Characteriſtica Conjug. ה & Characteriſticæ Futuri אִיתָן ſimul retinentur; ut אֲהוֹדֶנּוּ *celebrabo eum*, *Pſal. 28. v. 7. pro* אוֹדֶנּוּ, (*abjectâ tertiâ Radicali* ה); *ſic* יְהוֹדֶה *celebrabit*, *Nehem. 11. v. 7.* יְהוֹדוּךָ *celebrabunt te*, *Gen. 49. pro* יוֹדוּךָ; יְהוֹשִׁיעַ *ſervabit*, *1. Sam. 17. v. 47.* *& Pſal. 116. v. 6.* יְהֵילִילוּ, *ejulare facient*, *Eſa. 25. v. 5. pro* יֵילִילוּ *Similem & aliam in Niphal & Hiphil anomaliam literæ* ', *V. paſſim ſuperioribus Memb. II. & III.* (3) In Hophal, mutatur illud in וּ; ut הוּלַד pro הָיְלַד; *ſic* הוּשַׁב, אוּשַׁב, מוּשָׁב; הוּצְאָה *edu-*

cta eſt, Ezech. 38. v. 8. pro הוּצָאָה *ob retract. accentum.* Speciali anomaliâ imitatur hanc formam, in Futuro Kal, Verbum יָכֹל *potuit*, per omnes Perſonas, ut אוּכַל, תּוּכַל, יוּכַל, &c. Interdum reſolvitur etiam hoc ו, in analogam brevem ׄ ſequente Dageſch, ut וְהֻנִּיחָה *& collocabitur, Zach. 5. v. 11. quæ vox formam habet compoſitam ex Hiphil & Hophal. Bis hic eſt* ו *pro* ו, *ſc. in* הוֹדַע *notificatum eſt, Lev. 4. v. 23. 28. in* תּוֹתַר *excellens fies, Gen. 49. v. 4.* Sed in Nominibus ex Hophal ortis, ו iſtud modò quieſcit in Cholem, modò in Schurek, prout uſus monet.

Annot. ad Primam Rad. י.

Annot. (1). In Imperativo Kal, prima radicalis י ſequentium 8 Verborum abjicitur, ſecunda radicali ־, (etiam cùm tertia eſt א), interdum ־ affecta; ut דַּע, *ſcito, Gen. 20. v. 7. pro* יְדַע. *Sic* הַב *da, Proverb. 30. v. 15. (è quo cum* ה *paragog.)* הָבָה, *1. Sam. 14. v. 41. & Gen. 30, 1. & 47, 15. (& rariſſimè* הָבָה *da), unde plur.* הָבוּ *date, Deut. 3', 3. & per* ֵ, הֵבוּ *Hoſ. 4, 18. & fœmin.* הָבִי *cedò, Ruth. 3, 15.* צַק *(&* יְצַק*) funde, 2. Reg. 4, 41.* רֵד *deſcende, (& cum* ה *paragogico* רְדָה *Gen. 4, 59. &* רֵדָה, *2. Reg. 1. v. 11. accentu retractò, & hinc vocali redeunte).* שֵׁב *habita,* לֵךְ *ito, (& cum* ה *paragog.* לְכָה *Gen. 19. v. 23. quod ter etiam reperitur cum abjectò* ה, *ut* לְךָ *ito, Num. 23, 13. Jud. 19, 13. 2. Paral. 25, 17).* צֵא *exi, (& cum* ה *paragog.* צְאָה, *Jud. 9, 29).* רֵשׁ *vel* רַשׁ *(& propter accent.* רָשׁ *Deut. 2, 31). poſſide, (quod ſemel eſt analogum, cum* ה *paragogico & retractò Accentu, ut* יְרָשָׁה *poſſideto, Deut. 33, 23).* Reliquarum perſonarum flexio, ex eâdem forma fit, ut צְאוּ, שְׁבִי, צֶאנָה, שֵׁבְנָה *(ex anomalia* א*)*; לְכוּ & Accentu retractô, לֵכִי *ite, Joſ. 2, 16. & in fœmin.* לֵכִי *ito, Exod. 2, 8. unde cum apocope* ה *afformativi* לֵכְןָ *abite, Ruth. 1, 11. ſic* צְאִי *egredimini, Jeſ. 49. v. 9. Huc quidam referunt, à Radic.* יָעַץ, *Imp.* עֻצוּ *conſulite, Jud. 19, 30. & Jeſ. 8. v. 10. (quamvis potiùs videatur ad peculiarem Rad.* עוּץ *referendum).* Præterea imitantur hanc abjectionem primæ Radica-

lis

lis י, sequentia Tempora יֵרֵד *pro* יָרַד *Jud. 19, 11. declinavit;* יָצְקוּ *effuderunt, Jes 26, 16. à Rad.* יָצַק; וְיָשַׁבְתִּי *pro* וְיָשַׁבְתִּי *& habitabo, Psal. 23, 6.* שׁוּב *manere, Jer. 42, 10. pro* יָשׁוֹב.

Annot. (2). *In Infinitivo Kal*, prima Radicalis י sequentium 8. Verborum abjicitur, assumptô à fine ה paragogico, cum gemino Segol, adeo ut fiat forma nominis verbalis; ut צֶקֶת *fundere, Exod. 38, 27.* רֶדֶת *descendere,* רֶשֶׁת *hæredem esse,* שֶׁבֶת *sedere,* דַּעַת *scire,* לֶדֶת *parere,* קֶצֶת *ira,* צֵאת *exire,* (*quod dici pro* צֵאת *vel* צֵאת, *V. Reg. 43. lit. λ. sic quo pactô fiat* לֵדָה *pro* לֶדֶת *V. Ibid.*) Huc etiam pertinet sequentium forma anomala, דֵּעָה *cognoscere, Jes. 11. v. 9.* לָלֶדֶה *ad pariendum, 2. Reg. 19. v. 3. &* מִלְּדָה, *&* מֵרְדָה *à descendendo, Gen. 46. v. 3. Verùm hæc & similia cum* ה *paragog., quamvis usum Infinitivi habentia, nomina tamen sunt potiùs, pro Infinitivis usurpata. Sic &* דֵּעָה *scire, seu scientia, cognitio, Proverb. 24. v. 14. alternante* ◌ַ *pro* ◌ֶ. Quædam è superioribus etiam reperiuntur Regularia, imprimis in geminatione Verbi; ut יָשׁוֹב *manere, 1. Sam. 20. v. 5.* יָלַד *parere, Job. 15. v. 35.* יָדֹעַ *cognoscendo, Gen. 15. v. 13.* יָצוֹא *egrediendo, Gen. 8. v. 7. Hinc à* יָרַשׁ *est* הַלְיָרְשֵׁנוּ *num ad possidendum nos? Jud. 14. v. 15. Sic à* יָרַד, מִיָּרְדִי *à descendendo me, Psal. 30. v. 4. cum* י *epenthet. Mixtum regularia & irregularia sunt,* יְבֹשֶׁת *Gen. 8, 7. &* יְבֹשׁ *Ezech. 17. v. 10. &* יְבֹשׁ *Jes. 27, 11.* יְכֹלֶת *Num. 14, 16. &* יְכֹל *Num. 13. v. 31.* הֻלֶּדֶת *nasci, Gen. 40. v. 20. &* הוּלֶּדֶת *cum Dagesch Euphonicò, idem, Ezech. 16. v. 4. compositâ formâ ex Kal & Hophal.*

Annot. (3). Prima radicalis י, in Futuro, Imperativo, & Infinitivo Niphal, mutatur in י mobile, præformativâ ubique Chirek assumente, ut אִוָּלֵד, הִוָּלֵד, (*præformativa enim* א *in hòc Tempore talium Verborum semper habet Chirek pro* ◌ֶ, *sec. 1. Reg. 44. lit. i*); *sic* תִּוָּרֵא *reverenter coleris, Psal. 130. v. 4.* וְנִוָּכְחָה *& disceptemus, Jes. 1. v. 18. præter duo analoga,* יִיָּרֶה *jaculis conficietur, Exod. 19. v. 3.* וַיִּיָּחֶל *& continuit se expectans, Gen. 8, v. 12. (in quo ultimo est* ◌ַ *pro* ◌ִ *aut* ◌ְ, *conf. Reg.*

10. Memb. II. *num.* 2. & Reg. 44. (ζ) *In Piel est* וַיְחַל *& exspectavit, Gen.* 8. *v.* 10. *pro* וַיְיַחֵל *à* יָחַל. Id ipsum imitantur hæc 4. Verba, in Hithpaël, יָרָה, יָרַע, יָכַח, יָסַר; ut הִתְוַדָּה *confessus est, Lev.* 5. *v.* 5. וְהִתְוַדּוּ *& confitebuntur, Num.* 5. *v.* 5. *pro* וְהִתְוַדְּיוּ; כְּהִתְוַדּוֹת *secundum confiteri, Esr.* 10. *v.* 1. הִתְוַדַּע *notum faciendo se; Gen.* 45. *v.* 1. מִתְוַדֶּה *confitens, Dan.* 9. *v.* 20; *& plural.* מִתְוַדִּים *confitentes, Neh.* 9. 3. נִוַּסְּרוּ *erudientur, Ezech.* 23. *v.* 48. *pro* וְהִתְיַסְּרוּ, *elisô per specialem anomaliam* ת, *& confusè sic Niphal & Hithp.* יִתְוַכָּח *disceptabit, Micha* 6. *v.* 2.

Annot. (4). Pauca quædam analogiam servant, ut אַיְסִירֵם *castigabo eos, Hos.* 7. *v.* 11. *pro quo etiam* אֶסֳּרֵם *Hos.* 10. *v.* 10. מַיְמִינִים *dextram petentes,* 1. *Chron.* 2. *v.* 2. Sic Verbum יָשַׁר in Hiphil interdum servat analogiam; ut יַיְשִׁירוּ *dirigent, Proverb.* 4. *v.* 25. *Singulare est* וַיְיַשְּׁרֵם *& direxit eos,* 2. *Chron.* 32. *v.* 30. *Futur. Piel cum affixo, pro* וַיְיַשְּׁרֵם. *Duo scribuntur per* ו, *& leguntur per* י, *sec. Masorethas,* הוֹצֵא *educ, Gen.* 8. *v.* 17. *pro* הַיְצֵא *vel* הוֹצֵא; הוֹשַׁר *rectifica, Psal.* 5. *v.* 9. *pro* הַיְשַׁר *V. & duo analoga præced. Annot.*

SECTIO IV.

DE

Anomalia Literarum Defectivarum.

REG. XXXVIII. De Anomalia primæ radicalis נ *defectiva.* (*Conf. TAB. SYNOPT. p.* 120.)

Prima radicalis נ schvâ quiescente notanda, præcedente literâ servili, vocis essentiali, abjicitur, & compensatur per Dagesch forte, secundâ radicali communiter (-) affecta, ut אֶגַּשׁ vel אֶגַּשׁ *pro* אֶנְגַּשׁ; נִגָּף, *pro* נִנְגָּף *in Participio; hinc in fœminino* נִגָּשָׁה, *& formâ* נִתֶּכֶת *pro* נִנְתָּכָה; *sic ob Gutturalem,* נִחֶתֶת, *pro* נִנְחָתָה, *& ita* נִצַּחַת; *& in Hiphil,* מַשֶּׂגֶת *pro* מַשִּׂיגָה *assequens, Lev.* 14. *v.* 21. מַגֶּדֶת *pro* מַנְגִּידָה *indicans, Esth.* 2. 20.

2.v.20.&c. fit è duplici anomalia, תִּשָּׂא ,אֶשָּׂא *pro* אֶנְשָׂא, *sic* נִבָּא *prophetans, Jer.32.v.3. pro* נִנְבָּא; נִשְּׁאוּ *seducti sunt, Jes.19.v.13. pro* נִנְשְׁאוּ; וַתִּשֶּׂאנָה, *Ruth.1.v.9. pro* וַתִּנְשֶׂאנָה. (*Quod hanc anomaliam imitetur Verbum* לָקַח, *V. inf. Ann. 3.*)

Singularia hic sunt, in Futuro Kal; אֶתֵּן *dabo*, *pro* אֶנְתֵּן semper cum - in Futur. pro Cholem, & hinc cum ה *paragog.* אֶתְּנָה *dabo, Psal.2.v.8. pro* אֶנְתְּנָה, *cum Affix.* וְאֶתֶּנְךָ *& dabo te, Jes. 49.v.8. Sic cum gem.* - *pro* ו, וְיִתְּנֻהוּ *& dabunt illud, 2.Reg.22 v.5. pro* וְיִתְּנֻהוּ. *De* תַּשִּׁי *pro* תַּשֶּׁה *è pleno* תַּנְשֶׁה *V. Reg. 34. Annot. I. β. n.1. In Futuro Hiphil,* וַנַּגֵּד *& renunciavimus, Gen.43.v.7. à* נַגִּיד; *unde cum* י *redund.* יַגִּיד *annunciabit, Eccl.10.v.12. Infin.* הַגֵּד *nunciando, 1. Sam.10.v.16. Et cum* י *redund.* הַבִּיט *aspicere, Psal.142.v.5. Formæ Futurorum* יַסַּע, וַיַּגַּע, *sunt pro* יַנְסִיעַ, יַנְגִּיעַ *rejiciendo - furtivum in locum Chirek longi, sec Reg.2. Memb. II. β. Sic* וַיַּדַּח *& impulit, 2. Chron.21.v.11. pro* וַיַּנְדִּיחַ, *pro quo 2.Reg.17.v.21. scribitur* וַיַּדַּא, *notante Masora; & videtur alludi ibidem ad* וַיַּדָּא *avolare fecit, à* דָּאָה; *conf. Reg.33. Annot.2.β. De* וַיַּכִּיתוּם, *pro* וַיַּנְכִּיתוּם, *V. Reg. 41. Annot. generali 1. lit. γ.* תַּבַּעְנָה *eructabunt, Psal.119.v.171. est pro* תַּנְבַּעְנָה. *De* וְהַצִּיל, *& liberando, Jerem.35.v.5. pro* וְהַנְצִיל, *V. Reg. 27. Memb. III. lit γ. De Præterito Niphal,* נִגּוֹר *pro* נִנְגַּל, *&* נִגְּרוּ *plur pro* נִנְגְּלוּ, *& sic Participio* נִפֹּצִים, *V. Reg. 24. Memb. III. num. 1. & 5. De Infin.* הִנָּדֵף *pro* הִנָּגֵף, *ut &* כְּהִנָּדֹף *secundum propelli, Psal. 68.v.3. V. Ibid. num. 4.* In Hophal autem præformativæ serviles pro - *chatuph* plerumque habent -, ut יֻגַּשׁ *pro* יֻנְגַּשׁ; *sic* הֻגַּד *pro* הֻנְגַּד, *& Infin.* הֻגֵּד *nunciando; sic* תֻּתַּשׁ; תֻּתְּנוּ *pro* תֻּנְתְּנוּ; *& Participium* מֻגָּרִים *pro* מֻנְגָּרִים. Huc etiam spectat וְיֻדַּב *& fugabitur, Job.20.v.8. pro* וְיֻנְדַּב; *& sic alia à prima* נ *mediam geminatam habentia.*

Exceptiones.

Exc. (1). נ illud Schvatum, ante literam gutturalem, & ante י, manet, ut הִנְחַלְתִּי *possidendum tradidi, Jer.3.v.18.* תִּנְחַל *possidebis, Psal.82.v.8.* וַיְנַעֲלוּם *& calcearunt eos, 2. Chron.*

2. *Chron. 28. v. 15.* יְנַהֲלוּם *inhabitat, Hab. 2 v. 5.* וְיִנְוֶהוּ *& habitare faciam eum, Exod. 15. v. 2. abjectâ tertiâ Radicali* ה. יִנְאַף *adulterium committet, Lev. 20. v. 10.* יִנְאָף. *Job. 24. v. 12.* יִנְהֲגוּ. *Jes. 20. v. 4.* יְנַתְּקוּ *Job. 30. v. 7.* יִנְחֵהוּ *ducet eum, Deut. 32. v. 12. abj. tert. rad.* ה. יִנְעַם *Proverb. 2. v. 10.* יִנְאָץ *spernet, Prov. 15. v. 5. &* יְנַאֲצוּן *Jer. 33. v. 24.* תִּנְחַת *descendet, Psal. 38. v. 3. pro quo &* תֵּחַת *dicitur Proverb. 17. v. 10. quod singularissimè est Milel, notante Masorâ. At* יֵחַת *descendet, Jer. 21. v. 13. (De* תֵּחַת*,* יֵחַת*, à* חתת*, conf. inf. Reg. 41. Memb. V. Exc. a). Singulare est* יִנְחֲתוּ *descendent, Job. 21. v. 13. pro* יֵחָתוּ*, cum Dagesch Euphon. propter retractum Accentum.* In Niphal tamen ne ante Gutturalem quidem manet נ *schvatum*, ne duo נ concurrant, ut נִחַת *descendit, 2. Samuel. 22. v. 35.* וְנִחָם *& pœnitebit, Ezech. 32. v. 31. sine compens. exclusi* נ. נִחַם *pœnituit, 1. Sam. 15. v. 35.* sic נִחֲתוּ *dimissæ sunt, Psal. 38. v. 3. pro* נִנְחֲתוּ; præter נִנְעַרְתִּי *excussus sum, exagitor, Psal. 109. v. 23. At* נֵעוֹר *excitatus est, Zach. 2. v. 13. pro* נִנְעוֹר*, V. suo loco, in med. rad.* ו.

Exc. (2). Manet etiam נ illud schvatum in his sequentibus: לְהַנְתִּיךְ *ad fundendum, Ezech. 22. v. 20.* לִנְפֹּל *ad cadere efficiendum, Num. 5. v. 22. pro* לְהַנְפִּיל. *Hoph.* הָנְתְּקוּ *avulsi sunt, Jud. 20, 31. pro ordinariâ anomaliâ,* הֻתְּקוּ. תִּנְדֹּף *impelles, Psal. 68. v. 3. Sic &* יִנְטֹר *Jer. 3, 5. &* יִנְּטוֹר *Psal. 103. v. 9.* תִּנְּדֹף *&* יִנְקְמוּ *Job. 32. v. 13. Sic & aliquoties Rad.* נָצַר *&* נָכָה.

Exc. (3). Interdum compensatio abjecti נ non fit per Dagesch, sed per vocalem longam; ut יִשַּׁל *decutiet, Job. 27, 8. pro* יַשֵּׁל *alternante* ◌ַ *pro* ◌ֵ. *(V. plura præced. Exc. 1.) Sic* וַיָּזֶד *& coxit, Gen. 25. v. 29. pro* וַיַּזֵּד *Fut. Hiphil à* נָזַד; *(retractò Accentu sec. Reg. 10).* וַיָּשַׂר *& serravit, 1. Chron. 20. v. 3. pro* וַיַּשֵּׂר; וַנָּבֶל *& diffluximus, Jes. 64. v. 5. pro* וַנִּבֹּל.

Annotationes ad prim. Rad. נ.

Annot. (1). In Imperativo Kal, prima radicalis נ Schva mobili notanda, in sequentibus verbis abjicitur, secunda radicali (*voce non crescente*) ◌ַ, rarius ◌ֵ vel cholem affecta;

affecta; ut גֵּשׁ *accede (vel גַּשׁ), ante Makkaph* גֶּשׁ, *& cum* ה *paragog* גְּשָׁה־נָּא *accede quaeso, Gen. 27. v. 21. sic in reliquis Personis, (Cholem quandoque notatis),* גְּשִׁי, *Jes. 3. v. 9.* גֹּשִׁי *Ruth. 2. v. 14.* גְּשׁוּ *& accedite, Jer. 46. v. 3.* גַּע *tange,* סְעוּ, *proficiscimini, Deut. 2. v. 24.* פְּחִי *suffla, Ezech. 37. v. 9.* פַּח *idem.* טַע *planta,* נִטְעוּ *2. Reg. 19. v. 29.* שַׁל *solve, extrahe.* שַׁק *osculare, & cum* ה *paragog.* וּשְׁקָה *& osculare, Gen. 27. v. 26.* שָׂא *tolle, pro quo etiam reperitur* נְשָׂא, *Num. 4. v. 22. &* נְשָׂא *Psal. 10. v. 12. & pro* נְסָה *Psal. 4. v. 7. (. pro -); sic in Faemin.* שְׂאִי *& in Plur.* שְׂאוּ. תֵּן *da, ante Makk.* תֶּן, *& cum* ה *paragog.* תְּנָה, *Gen. 30. v. 26. Num. 11. v. 13. Sic consequenter* תְּנִי, תְּנוּ. Quaedam tamen ex his etiam regulariter occurrunt.

Annot. (2). In Infinito Kal, prima radicalis נ abjicitur in sequentibus tantùm verbis, assumpto ad finem ת paragog. cum gemino Segol, vel Pathach vicario, & quidem praemissis ordinariè literis servilibus בכלם; ut לָגֶשֶׁת *pro* לִנְגּשׁ; *sic* לָטַעַת, כְּגַעַת, לָפַחַת, *pro quibus & diciturי* לִנְגֹּעַ, בִּגֹעַ, בִּנְטֹעַ. שְׂאֵת *Gen. 36. v. 7. vel* שְׂאֵת, *Gen. 49. v. 3. pro* שְׂאֵת, *(sec. Reg. 43. lit. λ); pro quo etiam dicitur regulariter* נְשׂא *Jes. 1. v. 14. vel* נָשׂא *Hos. 1. v. 6. & per aphaeresin* שׂוֹא, *Psal. 89. v. 10. Sic è Verbo* לָקַח, *formari Infinitivum* קַחַת, *V. seq. Annot. 3. Verbum* נָתַן *dedit, specialem hic habet anomaliam, dum similiter formatum Infinitivum* תֶּנֶת, *denuò contrahit in* תֵּת, *è quo cum* ן *paragogico reperitur* לְתִתֵּן *ad dandum, 1. Reg. 6. v. 19. Unde iterum secundum Masorethas,* ן *redundante* תִּתֵּן *1. Reg. 17. v. 14. & cum* ה *paragog.* תְּנָה *ponere, vel proponis, exponis, Psal. 8. v. 2. Cum Affixis verò quibusvis habet formam* תִּתִּי, *dare me,* תִּתּוֹ *dare ipsum, Deut. 2. v. 30. Reperitur etiam aliquando Infin. planè regularis,* נָתֹן *dando, Deut. 15. v. 10. &* נְתֹן *Num. 20. v. 21. ante Makkaph* נְתָן, *Gen. 38. v. 9. Futurum aliàs hujus Verbi desinit in .., rariùs in -, ut* יִתֵּן; *cum* ה *paragog.* אֶתְּנָה *Psal. 2, 8.* אֶתֵּנָה *Psal. 51. v. 18. Singulare est Praet.* תַּתָּה *dedisti, 2. Sam. 22. v. 41. pro* נָתַתָּה. Reliqua verba hujus formae sunt regularia; ut à נָפַל, לִנְפֹּל, נְפֹל, & כְּפֹל; sic לִנְדוֹר; נְגוֹף & לִנְגּוֹף &c.

Annot. (3). Anomaliam primae Radicalis נ, imita-

tur prima Radicalis ל, in Verbo לָקַח, in sequentibus his Temporibus, (in reliquis regulare). *Bis in Præter. Kal, קָח accepit, Ezech. 16. v. 5. קָחָם accepit eos, Hos. 11. v. 3. Fere semper in Imperativo Kal, ut קַח, קְחִי, 1. Reg. 17. v. 10. Jes. 23. v. 16. קְחוּ Gen. 45. v. 18. קָחֵהוּ accipite eum, 1. Reg. 20. v. 33. קָחֶם־נָא accipe quæso eos, Gen. 48. v. 9. pro קָחֵם. (Bis tamen est regularis ille Imperativus Kal, ut לְקַח Exod. 29. v. 1. & וּלְקַח Ezech. 37. v. 16. & iterum in Fœminino לִקְחִי accipito, 1. Reg. 17. v. 11). Perpetuò in Futuro Kal, ut אֶקַּח, תִּקַּח, יִקַּח. Singulare est יֻקַּח accipient, 1. Reg. 20. Infinit. קַחַת, pro לְקוֹחַ, quod tamen etiam legitur Deut. 31. v. 26. & קַחַת 2. Reg. 12, 9. In Futuro Hophal habet . pro chatuph; ut יֻקַּח pro יֻקַּח, Gen. 18. v. 4. Jes. 49. v. 24. sic & תֻּקַּח. Speciale est à Verbo לָתַע, Niphal נִתָּע, commoluntur, Job. 4. v. 10. pro נִלְתְּעוּ.*

REG. XXXIX. De Anomalia tertiæ Radicalis נ defectiva. (Hujus & sequentis Regulæ anomalia, non est relata ad Tab. Synopt. Verb. Anomalorum, ob brevem & facilem utriusque rationem).

Tertia radicalis נ Schva quiescente notanda, (1). ante נ servile perpetuò abjicitur, & compensatur per Dagesch forte; ut נָתַנּוּ pro *נָתַנְנוּ. In his duobus verò compensatio per Dagesch negligitur, תְּאַמֵּנָּה nutrientur, Jes. 60, 4. תְּעַגֵּנָה tardabitis, Ruth. 1. v. 13.* (2). Ante ת in certis vocibus, abjicitur & compensatur per Dagesch, voce crescente; nimirum tùm in verbo נָתַן, quoties נ ante ת accipit Schva quiescens, ut נָתַתָּ *pro* נָתַנְתָּ; *pro quo per specialem anomaliam reperitur* תַּתָּה *dedisti, exposuisti, 2. Sam. 22. v. 41. (primâ quoque radicali נ abjectâ, & addito ה paragog). sic* נָתַתְּ *Ezech. 16. v. 33. pro* נָתַנְתְּ. Tùm in his sequentibus, בִּתִּי *pro* בִּנְתִּי; אֲמִתּוֹ *pro* אֲמִנְתּוֹ; תִּתִּי *pro* תִּנְתִּי; *sic &* אַפִּי *pro* אַנְפִּי; *quæ sunt è* בֶּנֶת, אֱמֶנֶת, *vel* אֲמָנֶת, תֶּנֶת, אֲנַף, *pro quibus usitata sunt, abjectò* נ, *& contractis vocalibus,* בַּת *filia,* אֱמֶת *veritas,* תֵּת *dare,* אַף *ira. (conf. Reg. 44. lit. λ). Huc pertinent* שְׁתַּיִם *duæ, (pro* שְׁנְתַּיִם, *& constructè* שְׁתֵּי *pro* שְׁנְתֵּי; אַתְּ

tu,

tu, fœmin. pro אַנְתְּ, (*manente Dagesch leni etiam post abjectum* נ); חִטָּה *triticum, pro* חִנְטָה, *conf. Reg.44. lit.* (λ).

REG. XL. De Anomalia Literæ ת *Schvatæ.*

ט radicale ſchvatum ante ת, & ת ſervile ſchvatum ante primas radicales דטת, & interdum ante נ, abjicitur & compenſatur per Dageſch; ut כָּרַתָּ *pro* כָּרַתְתָּ; הִשַּׁבַּתִּי *pro* הִשְׁתַּבַּתִּי; אֶדַּמֶּה *aſſimilabo me, pro* אֶתְדַּמֶּה; אֶדַּדֶּה *ſenſim incedam, Jeſ.38.v.15. pro* אֶתְדַּדֶּה; מִדַּבֵּר *ſermocinans, pro* מִתְדַּבֵּר; תִּתַּמָּם *integrum te exhibes, Pſal.18.v.26. pro* תִּתְתַּמָּם *ubi* - (*pro* ..), *in* - *verſum ob pauſam;* הִטַּהֲרוּ *purgarunt ſe, Eſr.6.v.20. pro* הִתְטַהֲרוּ; הֻטַּמָּאָה *polluta eſt, Deut.24.v.4. pro* הִתְטַמְּאָה *cum* - *pro Chirek.* יִטַּמָּא *polluito ſe, Lev.21.v.1. pro* יִתְטַמָּא; וְהִנַּבֵּאתִי *& prophetavi, Ezech.37.v.10. pro* וְהִתְנַבֵּאתִי; וְהִנֶּחָמְתִּי *& conſolabor me, Ezech.5.v.13. pro* וְהִתְנַחַמְתִּי, (*alternante* .. *pro* - *ſub* נ, *ne duo* - *concurrant ob accentum*). Sic manente ת ante נ, יִתְנֶחָם *Deut.32.v.36. pro* יִתְנַחַם; אֶתְנֶחָם *Pſal 119.v.52. conf. Reg.28. Memb. III.* תִּתְנַחֲלוּ *Num.35.v.54. at* תִּתְנַחֲלוּ *Ezech.47.v.13.* הִתְנַחֵל *Num.32.v.18.* לְהִתְנַחֵם *Gen.37.v.35.* וְהִתְנַבִּיתָ *& prophetabis, 2. Sam. 10. v. 6.* א *in* י *mutato: at abjecto* ת, וְתִנַּשֵּׂא *& attollet ſe, Numer.24.v.7. pro* וְתִתְנַשֵּׂא; יִדַּכְּאוּ *conterentur, Job.5.v.4. pro* יִתְדַּכְּאוּ. *Analogum unum eſt ante* ד, מִתְדַּפְּקִים *pulſantes, Jud. 19. v. 22.*

REG. XLI. De Anomalia mediæ radicalis geminatæ, Defectivæ in Conjug. 1. & 3. (conf. TAB. SYNOPT. p. 120.)

Media radicalis geminata, in Conjugationibus 1. & 3. (*nempe Kal & Niphal, Hiphil & Hophal*),

Memb. I. abjicitur, & punctum ejus ad primam radicalem; cujus punctum perit, rejicitur; ut סַב pro סָבַב, אָסֹב pro אֶסְבֹּב. Cùm verò hôc pa-

ctô: rejiciendum est ad 1. radicalem, ejus locô vocalis illa perfecta eò rejicitur, è qua: ortum est; ut סֹבְבוּ pro סֹבּוּ, *Futur.*; אָסֹב ab תְּסֻבֶּינָה pro תְּסֻבֶּינָה; סֹבֵב è סֹב; סְבָבָה pro סֹבָּה, à סוֹב *Imperat.*

Annotationes ad h. Memb. I. (1) Pro ordinariô (ָ) Præteriti rarissimè est (ֵ) ut נָמֵס *liquefactum est, Psal. 22. v. 15.* In Niphal pro regulari punctô ֻ (vel inde ortô ֹ), ad primam radicalem rejiciendo, venit ַ; ut *Fut.* אֶסַּב *pro* אֶסֹּב, תִּסַּבִּי *pro* תְּסֻבֶּי; *sic factâ compensatione ante indagessabilem,* יֵחַם *calefiet, Eccles. 4. v. 11.* יֵחַמּוּ *calefacti sunt, pro* יֵחָמְמוּ *Hos. 7. v. 7.* יֵחַל *profanabitur, Jes. 48. v. 11. pro quo cum* ֵ, תֵּחֵל *Lev. 21. v. 9. Imperat.* הִסַּבִּי, הִסֹּב *pro* חֹסֵב *pro* הִסָּבְבִי. *Sic* הִבָּרוּ *purgate vos, Jes. 52. v. 11. pro* הִבָּרְרוּ, *ubi* ֵ *loco compensat Dagesch, (quod lit.* ר *imprimendum erat voce crescente, ut mox constabit). Inf.* הֵחֵל *pollui, Ezech. 20. v. 9.* Vel rariùs pro eôdem est Cholem; ut נָגֹלּוּ *consi fuerunt, Nah. 1. v. 12.* נָגֹלּוּ *convolvuntur, Psal. 34. v. 4.* נִיתַּם & *absumpta fuit, Gen. 47. v. 16. pro* יִתַּמֵּם; יִתָּמֵם *exscinderis, Jer. 48. v. 2. pro* תִּדַּמִּי *à* תִּדַּם, וַיֵּרֹמּוּ & *extulerunt se, Ezech. 10. v. 15. pro* יֵרֹמְמוּ. *Sic* הֵרֹמּוּ *tollite vos, Num. 16. v. 45.* (*Et loco cholem; ut* תִּתֹּם *consumatur, Ezech. 24. v. 11. pro* תִּתַּם). Sed in Infinitivo Niphal, ordinariè pro eôdem ֻ est Cholem; ut הִסּוֹב *pro* הִסָּבֵב. Rariùs ipsum ֻ hic servatur; ut הִמֵּס *liquescendo, 2. Sam. 19. v. 10. pro* הִמָּסֵס; הֵחַל *profanari, Ezech. 20. v. 9. pro* הִחָלֵל, (*sub* ה *servili compensante exclusum Dagesch è* ח); *conf. inf. Ann. gener. §. 1. Denuò pro* ֻ *hoc,* ֵ *habet* לְהֵחַלּוֹ *ad polluendum se, Lev. 21, 4.*

Annot. 2. In toto Hiphil, pro ִי vel ֵ (*ad primam radicalem rejiciendis*), venit altera hujus Conjugationis terminatio ֵ, ut *Præter.* הֵסֵב *pro* הֵסֵבִּיב, *fœmin.* הֵסַבָּה *pro* הֵסֵבִּיבָה; *sic* הֵחֵלָּה *ab* הֵחֵל, (*quod* ֵ *tunc voce crescente, & accentu descendente, in Chirek seq. Dagesch mutari, constabit seq. Memb. II*). *Et sine Dagesch semel,* הֵעֵזָה *obfirmavit, Prov. 7. v. 13. Futur.* יָסֵב *pro* יַסְבִּיב, *&c. Sic & Infinit.* הָסֵב. Interdum pro eôdem est ַ; ut *Præter.* הֵשַׁח *depressit, Jes. 25. v. 12. pro* הֵשֵׁח, הֵמַר *amaritudine*

affe-

affecit, Job. 27, 2. Ruth. 1. v. 20. הֵרַע *comminuit, 2. Reg. 23. v. 15.* הֵקַל *levius effecit, Jes. 9. v. 1.* הֵתַז *amputavit, Jes. 18. v. 5.* הֵסַבּוּ *circumegerunt, 1. Sam. 5. v. 10. pro* הֵסֵבּוּ; *Sic* הֵשַׁמּוּ *desolarunt, Jer. 10. v. 25.* הֵתַמּוּ *absolverunt, 2. Sam 20. v. 18. Imperat.* וְהָשַׁמּוּ *& stupore corripiamini, Job. 21. v. 5. Sic Infin.* לְהָבַר *ad purgandum, Jer. 4. v. 11. pro* לְהָבֵר*. Particip.* מֵצַל *umbram faciens, Ezech. 31. v. 3.* מֵסַב *circumdans, 1. Reg. 6. v. 27.*

Memb. II. Voce à fine crescente, (sive per affixum sive per afformativas literas), compensatur abjectio mediæ radic. per Dagesch in 3t. radic. ut סַבּוּ (à סַב) *pro* סָבְבוּ; חַנֵּנִי (à חַן) *ex* חָנַן, (*hinc* יְחַנֵּנִי *& misertus fuerit mei, 2. Sam. 12. v. 22. est pro* וְחַנַּנִי), & si tunc (α) vocalis longa ad primam rad. sit rejecta, transit illa, ob subsequens Dagesch forte, in analogam brevem, si amittat accentum; ut à סֹב (*Imper. Kal*), *plur.* סֹבֶּינָה *pro* סְבֹבְנָה; *à* מֵסֵב (*particip. Hiph.*) *plur.* מְסִבִּים; *ab* הָרֵם, הֲרִמֵּנִי (*conf. Reg. 48. Memb. II. Exc. 2*). *à* נָסַב (*Part. Niph.*), *plur.* נְסַבִּים. *Sic præter normam descendente Accentu, (de quo inf. Memb. 4).* רָנּוּ, רָנִּי, *Jes. 44. v. 23. & 54. Zeph. 3. Zach. 2. pro* רֹנִּי, רֹנּוּ (*conf. Reg. 44. lit. μ. 3*). Interdum omissum Dagesch in mediâ radicali, compensatur retentâ Vocali longâ, (*per confusionem hujus anomaliæ cum secundâ Rad.* י); ut *Futur. Kal,* יְגוּדֶנּוּ *populabitur eum, Gen. 49. v. 19. pro* יְגֻדֶּנּוּ; יְגוֹרֵם *concidet eos, Proverb. 21, 7. pro* יְגֹרֵם. *Sic in Hiphil,* יְמִישׁוּן *palpent, Psal. 115. v. 7. pro* יְמִשּׁוּן, *à* יָמֵשׁ. *De* יְחִיתַן *pro* יְחִתַּן, *à* חתת; *&* אֲרִיקֵם *pro* אֲרִקֵּם, *à* רקק; *conf. Reg. 48. Memb. II. Exc. 2. Per metathesin punctorum, est* יְחָנְךָ *miserebitur tui, Jes. 30, 19. & Gen. 43. pro* יְחָנְךָ *vel* יְחָנְּךָ *à* חָנַן. *Conf. Reg. 48. Memb. III. β.* (β) Non transit, (*illa longa in oppositam brevem*), si accentum retineat; ut *ab* הָסֵב (*Imper. Hiphil*), *fit plur.* הָסֵבִּי; *ab* תָּסוֹב (*Fut.*), *fit Fœmin.* תְּסוֹבִּי; *à* סֹבִי, סֹבֹב *&* סֹבְבִי; *& excidente Dagesch,* אֹרוּ *maledicite, Jud. 5, 23. Sic ante* ה *parag. in tert. Pers. præter morem,* תָּרֹנָּה *clamitat, Prov.*

1, 20.

1. v. 20. (Ubi a. accentus maneat, aut ubi descendat ad ultimam, Vid. Memb. IV. inferius).

Memb. III. Ante afformativas ת & נ Præteritorum, interseritur ו, (ad sustinendum Accentum); ut סַבּוֹתָ *pro* סַבֹּתָ. *Sic exulante Dagesch,* שַׁחוֹתִי *incurvavi me; & compensatô eô,* וְאָרוֹתִי *& maledicam. Sic* סַבּוֹנוּ *pro* סַבֹּנוּ. Sed ante afformativam נָה Fut. & Imperat. interseritur י quiescens in ֵ; ut תְּסֻבֶּינָה pro תְּסֻבֶּנָה ex תָּסֹב, *in chirek correptô, sec. præc. Memb. II. Sic* וַתְּחִלֶּינָה *& inceperunt, Gen. 41. v. 54. Fut. Hiph. De* תְּצַלֶּינָה *pro* תְּצִלֶּינָה, *Vid. inf. Ann. Gen. 1. lit.* β, *n. 4. fine. De* תְּצַלֶּנָה *deficiente* י *vid. ibid. lit.* γ.

Memb. IV. Accentus in hujus anomaliæ Conjugationibus, ad afformativas ִי ו הָ, non descendit; ut סַבָּה, יָסֹבּוּ, *&c. Conf. Tab. Synopt.*

Exc. In motione Participiorum descendit Accentus, quæ propterea penult. ָ in ְ & ֹ in ְ corripiunt; ut סוֹבְבָה, מְסִבָּה, נְסַבָּה. Sic interdum ob ו conversivum Præt. וְרַבָּה *& multa fuerit, Jes. 6. v. 12. quæ est tert. pers. Præt. Fœmin.* יֵחַדּוּ *& acutiores exunt, Hab. 1. v. 8. pro* וְחַדּוּ. Interdum & alia, sine ו conversivo, ut רַכּוּ *molliora sunt, Psal. 55. v. 21,* רָנּוּ & רָנּוּ, *cantate, Jes. 44. v. 23 pro* רֹנּוּ, ו *propterea in ָ chatuph mutatô, sec. præced. Memb. II.* גָּזִּי *tonde, Jer. 7. v. 29. &* גֹּזִּי.

Memb. V. Præformativæ serviles in enumeratis his Conjugat. (eôdem modô, quô in secundâ radicali ו),

(1). Sumunt ָ ad compensationem excidentis secundæ radicalis, (*conf. Tab.*); nisi quod in Præt. & Partic. Hiphil habeant (ֵ); ut הֵסֵב, הֵחֵל: *at Imperativus & Infin.* הָחֵל. *Sic* הָתֵם, הָדֵק *comminuendo, Exod. 30. v. 36. & pro eo* לְהֵדַק, *2. Chron. 34. v. 7. Part.* מֵסֵב. In Hophal præformativæ omnes habent ו; ut הוּסַב, אוּסַב, תּוּסַב: quod tamen sæpè in ֻ resolvitur

vitur sequente Dagesch, ut יָסֹב *pro* יוסב, מְסִבּוֹת; *& sine Dagesch,* יָחֹן *gratia exhibebitur*, *Prov. 21. v. 10. Jes. 26. v. 10.* In Niphal verò (*Fut. Imper. & Inf.*) præformativæ retinent analogum punctum verbi regularis; ut *Imp.* הִסֵּב *ex* הִסָּבֵב (- *pro* - *sec. præc. Memb. I. Ann. 1.*) *Infin.* הִקּוֹב, *V. ibid. Fut.* יִסַּב, אֶסַּב, תִּסַּב, נִסַּב, *&c.*

Exc. (*α*). In Fut. & Infin. Niphal, si prima Rad. sit gutturalis, ob exclusum ex ea Dagesch, præformativæ serviles, loco analogi puncti, sumunt ־; ut וָאֵחַל *& profanor*, *Ezech. 22. v. 26. pro* וָאֶחַל, יֵחַל *profanabitur*, *Lev. 21. v. 9. pro* יִחַל. *Sic Inf.* הֵחַל *profanari*, *Ezech. 20. v. 9. Sic* וַיֵּחַר *& combustum est*, *Ezech. 15. v. 5.* יֵחָרוּ *adurentur*, *Ezech. 24. v. 10.* (*in quô ultimò utrumque Dagesch excidit, à prima ceu gutturali, & ab ultima, ceu dageschandâ, voce crescente*); *& sic semel in Præt.* וְנֵחַנְתְּ *& gratiosa eris*, *Jer. 22. v. 23.* Hanc formam præter necessitatem imitantur seqq. וְאֵקַל *& levis habeor*, *Gen. 16. v. 5. pro* וְאֶקַּל: *sic* וַתֵּקַל, *Gen. 16.* יֵקַלּוּ *1. Sam. 2. v. 30.* יֵמַר *amarescet*, *Jes. 24. v. 9.* יֵרַךְ *mollescet*, *Deut. 20. v. 3. Speciali insuper anomaliâ redundat* י *in voce* אֵיתָם *integer ero*, *Psal. 19. v. 14. pro* אֵתָם, *ex* אֶתְמַם. *Cum* ה *paragog. est* אֵחַתָּה *terrear*, *Jerem. 17. v. 18. pro* אֵחַת, *uti* יֵחַת *Jes. 30. v. 31. &* תֵּחַת *Deut. 1. v. 21.* יֵחַתּוּ *Jer. 17. v. 18. De* יֵחַת, תֵּחַת *descendes*, *à Rad.* נוחת, *V. Reg. 38. Exc. 1. Et cum Cholem in Fut.* יֵרֹמּוּ *& extulerunt se*, *Ezech. 10. v. 15. & 17. pro* וַיֵּרֹמּוּ. *Sic in Imperat.* הֵרֹמּוּ *tollite vos*, *Num. 26. v. 45.* (*β*) At præformativa נ in Niphal, in Præt. & Particip. habet ָ, ut נָסַב, *plur.* נָסַבּוּ, *Partic.* נָסָב. Sed ante primam radicalem ח, etiam נ Præt. & Partic. aliquando retinet chirek analogum; ut נִחַר *exsiccatur*, *adustum est*, *Psal. 69. v. 4. pro* נָחַר, *quod legitur Jer. 6. v. 29. Ezech. 15. v. 4. Sic* נִחַת *contritus fuit*, *Malach. 2. v. 5.* נִחַל *profanatus est*, *Ezech. 25. v. 3.* *De* נִחֲרוּ, וְנִחַלּוּ, וְנִחַתִּי *&* נִחָרְךָ, *V. inf. Annot. 1. β. 3.*

(2). Quandoque in Hiphil ֵ præformativarum resolvitur in ־ sequente Dagesch; ut תַּמֵּר *exacerbat*, *Exod. 23. v. 21.* תַּתֵּם *integras facis*, *Job. 22. v. 3.* יַסֵּב *circumdabit*, *Jos. 6, 2, Samuel, 6. & 20, 1, Reg. 8. & 22. 2, Reg. 20. & 24. Jes. 38, 1, Chron. 6, &*

6. & 10. 2. Chron. 6. v. 36. יָסֹבּוּ *circumdabunt, Jud. 18. 1. Sam. 5. 2. Chron. 29.* וַיִּתֹּם *& absolvit, 2. Reg. 22. v. 4.* וְיַתֵּם *& consummabit, 2. Reg. 22.* תַּמֵּר *amarificabis, Exod. 23 v. 21. De formis Kal,* אֵקַר, יֵשֵׁם, יֵגַר, וָאֵכֹּת, *& similibus vid. seq. Annot. gen. (a), (d).*

(3) Recipiunt præformativæ: suum servile, locô longarum vocalium, ante ת & נ Præteriti, ut נְסַבֹּתָ, נְסַבֹּנוּ, nec non ante נָה Futuri & Imper. ut תְּסֻבֶּינָה, תְּסֻבֶּינָה; & in motione & flexione Participiorum, ut נְסַבָּה, נְסַבִּים, נְסַבּוֹת, מְסִבָּה, מְסִבִּים. In Hiphil autem ה servile, pro : simplici, suum tunc habet ־ֲ, *sec. Reg. 29. Memb. I.* ut הֲסִבֹּתָ, הֲסִבּוּנִי, *cujus ante gutturalem fit concisio, sec. Reg. 4. fine,* ut הֵחִתּוֹתָ *contrivisti, Jes. 9. v. 4. pro* הַחִתֹּתָ, *(nempe -med. gen. primùm in* ־ֵ, *sec. Memb. I. annot. 2. hinc in Chirek, sec. Memb. II. a. &c). Sic* הַחִלֹּתִי *cœpi, Deut. 2. v. 31. Sed de* הַעִדֹתִי *ab* עוּד, *V. sup. Reg. 36. Memb. III. num. 3. De regulari* וְהַחִתֹּתִי *Vid. seq. Exc. 2.* In Hophal verò his quoque in casibus præformativæ suum servant ו, ut הוּסַבֹּתָ, הוּסַבֹּנוּ, מוּסַבָּה, מוּסַבִּים.

Exceptio generalis ab hâc Regulâ.

Regularem formam retinent, (1). Participium utrumque Kal; ut סֹבֵב *circumiens,* אָרוּר *maledictus, &c. (Quæ enim quibusdam hic statuuntur anomala, ut* תַּם, סַב, סַבִּים, *vel cum* ו, *ut* תּוֹם, תַּמִּים, *potius adjectiva sunt verbalia, quàm Participia)*: (2) certa quædam verba & tempora analoga, præsertim in tertiis personis Præter. Kal; ut כָּלְלוּ, שָׁמְמוּ, עָשְׁשׁוּ & עָשְׁשָׁה, זָמַמְתִּי, זָמַם, כָּלַל, חָלַל, חָנַן, בָּזְזוּ. *Sic* סָבְבוּ *obstupuerunt, Jes. 52. v. 14.* גָּלְלוּ *revolverunt, Gen. 29. v. 3. 8.* שְׁחָחוּ *incurvaverunt se, Job. 9. v. 13.* שָׁכָכָה *Esth. 7. v. 10.* נָדְדָה *Esther. 6. v. 1.* לִסְבֹב *ad circumdandum, Num. 21. v. 4.* לַחְמָם *ad incalescendum, Jes. 47. v. 14. Infin. Kal, cum* ־ַ *pro* ־ָ *ob pausam, & : simpl. pro* ־ֳ. יֶחֱנַן *gratiam faciet, Amos 5. v. 15.* לַחֲנַנְכֶם *ad gratiam faciendam vobis, Jes. 30. v. 8.* וְהַחִתֹּתִי *& consternatos reddam, Jer. 49. v. 37. à Radic.* חָתַת, *(ubi*

(ubi tertia Radicalis ה *abjecta est ante* ה *servile, sec. Reg. 40. de* ה, ה *verò: quiescens servavit, sec. Reg. 30. Exc. 3)*. מִשְׁמִּים *stupore correptus, Ezech. 3. 15.* הַשְׁמֵּם *desolando, Mich. 6. v. 13.* הַרְנִינוּ *cantate, Deut. 32. v. 43.* אַרְנִן *cantare faciam, Job. 29. v. 13.*

Annotationes generales ad hanc Reg.

Annot. I. Specialem anomaliam præter ordinariam habent sequentia:

(*a*) In Kal; (1) nonnulla in Præt. pro -, terminationem ו, (*in Verbis perfectis aliàs quoque usitatam*) rejiciunt ad primam radicalem; ut רֹמּוּ *attollunt se, Job. 24. v. 44. pro* רַמּוּ. *Sic* רֹבּוּ *& jaculati sunt, Gen. 49. v. 23. Contrà, tria in Inf. pro* ו, *alteram terminationem Verbi perfecti -, ad primam Radic. rejiciunt; ut* לָרַד *ad expandendum, Jes. 45. v. 1. pro* לִרְדֹּד *vel* רְדֹד; *& (ex eàdem formâ)* לְבָרָם *ad declarandum eù, Eccles. 3. v. 18. - sub* ב *pro - existente, ob exclusum Dagesch incremento vocis præmittendum, sic* כַּשֹׁךְ *secundum tendere, Jerem. 5. v. 26. Sic aliquando in Imperat. ut* גַּל *devolve, Psal. 119. v. 22. pro* גּוֹל. *Et cum* ה *parag.* אָרָה *maledicito, Num. 22. v. 6. ubi - sub* א *est pro -, ob exclusum Dagesch à* ר; *quod præter necessitatem imitatur* קָבָה *maledicito, Num. 22. v. 11. pro* קֹבָה. *Unum in Fut. est sine Dagesch,* נָבֹזָה *prædemur, 1. Sam. 14. v. 36. pro* נָבֹזָּה; *& unum cum (:) pro cholem, scil.* נָבְלָה *confundamus. Gen. 11. v. 7.* (2). *Duo reperiuntur hic cum* נ *epenthetico,* תַּמּוּנוּ *perficiunt, Psal. 64. v. 7. pro* תַּמּוּ *ex* תַּתְמוּ; *quod quibusdam habetur quasi pro* יִטְמְנוּ *abscondunt,* ט *in* ת *mutato: (at* תַּמְנוּ *conficimur, Num. 17. ult. &* תַּמְנוּ *in pausa, Jerem. 44. v. 18. & Thren. 3. v. 22. abjecerunt Dagesch &* ו, *suntque pro* תַּמּוֹנוּ *ex regulari forma* תְּמַמְנוּ*).* קָבְנוֹ *execrare illum, Numer. 23. v. 17. Imper. cum* נ *Epenthetico, & - chatuph pro -, ordinaria anomalia esset* קָבוֹ. (3) Rariùs præformativæ Futuri Kal, pro - ordinariæ anomaliæ, recipiunt regulare suum chirek, (vel - sub א), sequente Dagesch; ut יִשֹּׁם *obstupescet, 1. Reg. 9. v. 8. pro* יָשֹׁם; יִדֹּם *& substitit, Jos. 10. v. 13. & Amos 5. v. 13. pro* יָדֹם; *sic* יֵאֹרֵם *&*

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conticui, Job. 31. v. 34. pro אֶרֹּם. *Sic* אָקֹּב *maledicam, Num. 23. v. 8. &* וָאֶקֹּב *Job. 5. v. 3.* (*quod tamen etiam esse possit à* נקב). וָאֶכֹּת *& contrivi, Deut. 9. v. 21.* וָאֶקֹּד *& verticem inclinavi, Gen. 24. v. 48.* וַיִּקֹּד *Ib. 26.* אָשֹׁם *desolabo, Jes. 42. v. 14.* וַיִּתֹּם *& finitus est, Gen. 47. v. 18. Unum ex his in fine habet ּ pro ּ (altera Fut. Terminatione), ob accentum,* יִגָּר *ruminabit, Lev. 11. v. 7. pro* יָגֹר *ex* יִגְרֹר.

(β) In Niphal (1). pauca in Præt. & Partic. pro ּ vel ּ ad primam Radic. (*etiam per ordinar. anomaliam, conf. sup. Memb. I. Annot.*) rejiciendo, habent ּ; ut וְנָמֵס *& liquescet, Ezech. 21. v. 7. Præt. pro* וְנָמַס. *Sic in Partic.* וְנָמֵס *& liquescens, 1. Sam. 15. v. 9. pro* וְנָמָס. *Sic* נָקֵל *leve est, Jes. 49. v. 6.* נָסַבָּה *convertit se, Ezech. 26. v. 2. cum ּ pro ּ; è quâ formâ reperitur sublatum Dagesch, & ּ in : reversum, descendente tunc Accentu, ut* וְנָבְלָה *& confusa sit, vel, & confundamus, Gen. 11. v. 7. quod potest esse, vel tertia Fœm. Præt. Niphal, (& sic pro* וְנָבַלָּה*), vel 1. plur. Futur. Hiph. cum* ה *paragog. & sic pro* וְנָבְלָה. *Sic* וְנָבְקָה *& haurietur, Jes. 19. v. 13.* וְנָסַבָּה *& circuibat, Ezech. 41. v. 7.* (2). *Tria in Præterito, pro ּ alteram terminationem* ו, (*in verbis quibusdam perfectis etiam usitatam*), *ad primam Radicalem rejiciunt; ut* וְנָגֹלּוּ *& convolventur, Jes. 34. v. 4. pro* וְנָגַלּוּ; נָגֹזּוּ *tonsi fuerunt, Nahum. 1. v. 12.* וְנָקַסּוּ *& succidentur, Ezech. 6. v. 9. Unum est cum ּ pro* ו, נְשַׁדְּנוּ *vastati sumus, Mich. 2. v. 4. pro* נְשַׁדּוֹנוּ. (3). *Chirek sub* נ *pro ּ vel ּ, habent seqq. prorsus anomala;* נִחַלְתְּ *profana facta es, Ezech. 22. v. 16. (pro ordinar. anomaliâ* נְחַלּוֹת*, quod foret pro* וְנִחְלַלְתְּ*). & sic cum ּ & ׳ parag.* נִחַנְתְּי *gratiosa eris, Jerem. 22. v. 23. pro ordin. anomaliâ* נְחַנּוֹת. *In plur.* וְנִחֲלוּ *& polluantur, Ezech. 7. v. 24. pro* וְנִחַלּוּ; *sic* וְנִחַתָּה *& confracta est, Psal. 18. v. 35. pro* וְנָחֲתָה. *Compensat insuper Dagesch,* נִחָרוּ *exardescunt, Psal. 102. v. 4. pro* נָחַרוּ. *Sic* נִחֲרוּ *exardescunt, Cant. 1. v. 7. pro* נָחַרוּ, (*si ex* חרר *deducatur; alioquin etiam potest esse ex* נָחַר, *conf. Reg. 34. Memb. I. num. 2*). *De* נִחַר, נִחַת, נִחַל, *V. sup. Memb. V. Exc.* (β). (4). *In Fut.* אִכַּף *incurvabor, Mich. 6. v. 6. est pro* אִכָּף *ab* אֶכְפֹּף; (*nam ּ pro ּ hic retrahi, constat è Memb. I. Annot. 1*). וְנִדְּמָה *& sileamus, Jer.*

Jer. 8. v. 14. pro וְנִדְּמָה*, ubi ob* ה *parag. - in : transit, & Dagesch ejicitur. Sic* וַיִּתַּמּוּ *& absoluti sunt, Deut. 34. v. 8. & cum retracto Accentu magno* יִתָּמּוּ *Psal. 102. v. 28. pro* יִתַּמּוּ ; יִדְּמוּ *conticescant, Exod. 15. v. 16. & Thren. 2. Psal. 31. Job. 29. pro* יִדַּמּוּ ; וַיִּקְּדוּ *& incurvati sunt, Gen. 43, 26. & Exod. 4. Neh. 8. 2. Paral. 29. pro* וַיִּקֹּדוּ ; תְּצִלֶּנָה *tinnient, Jer. 19. v. 3. pro* תִּצַּלְנָה*, Fut. Niph. (5). In Part.* נֵאָרִים *maledicti, Mal. 3. v. 9. ubi praeter normam est pro :, & - propter exclusum Dagesch pro -, forma* נְסַבִּים*. Sic* הַנֵּחָמִים *qui incalescunt, Jes. 57. v. 5. pro* הַנִּחָמִים*. Chirek probabet* נִסִבָּה *causatum, 1. Paral. 10, 15. pro* נְסִבָּה.

(γ). In Hiphil, (1). In Futuro, אַחֵל *profanabo, Ezech. 39. v. 7. in qua voce, ut & reliquis ejus personis, (ut* יַחֵל*, Numer. 30, 3. &c.), - adhibetur pro - sub praefixo servili, ad distingvendum significationem, ab* אָחֵל *incipiam, Deut. 2. v. 2. Chirek pro - habent,* יַשִּׁים *desolaverit, Jer. 49. v. 20. pro* יָשֵׁם*. Sic* וַנַּשִּׁים *& desolavimus, Numer. 21. v. 30.* יָרֵץ *& confregit, Judic. 9. v. 53. pro* וַתָּרֶץ *(- pro - ob retractum accentum per* ו *conversivum). Sic* יָסֵךְ *(pro* יָסֵךְ*) obtegat, Psal. 91. v. 4. retracto accentu obsequens monosyllabum* לְךָ*, uti aliàs ob* ו *conversivum, ut* וַיָּגֶר *& extendit, 1. Reg. 6. v. 32.* וַיָּגֶל *& devolvit, Gen. 29. v. 10. Quod - etiam hic manet sub gutturali, (alias in - mutandum), ut* וַיָּחֶל *& incepit, ad discrimen à med.* ו*, conf. Reg. 44. lit. ζ. Duo hic accipiunt : pro -; ut* וַיַּכְּתוּ *& contriverunt, Deut. 1. v. 44. cum Dagesch Euphon. in* כ*, pro* וַיָּכְתוּ*; sic Numer. 14. v. 45.* וַיַּכְּתוּם *& contriverunt eos, pro* וַיָּכְתוּם*, (accentu jam descendente, unde - in Chirek). De* תְּצִלֶּנָה *tinnient, Jerem. 19. v. 3. V. paulò antè pro quo* תְּצִלֶּינָה *reperitur 1. Samuelis cap. 3. v. 11. De* וְנָבְלָה *pro* נָבֵלָה*, vid. praeced. lit. (β). De* יְחִיתוּ *pro* יְחַתּוּ*,* & אֲרִיקֵם *pro* אָרֵקֵם*,* יְמִישׁוּן *pro* יְמֻשּׁוּן*, conf. Reg. 48. Memb. II. Exc. 2.* (2). In Infinitivo וּלְהָתֵם *& ad consummandum, obsignandum, Dan. 9. v. 24. pro quo sec. Masorethas legendum* וּלְהָתֵם *Infin. à* תָּמַם*;* לְהָרֵק *comminuendo, 2. Paral. 34 v. 6. pro* לְהָרֵק*, ubi* ה *inf. praeter morem retinet : vocalem Praeteriti. Per singularem anomaliam abjicitur praeformativa* ה *in Infin.* בְּהִלּוֹ *cum lucere faceret ipse, Job. 29. v. 3. pro* בְּהָהִלּוֹ *ex* הָהֵל.

(δ) In

(δ) In Hophal, *Præt.* הֻמַּכּוּ *deprimuntur, Job.24.v.24. pro* הוּמְכוּ. יֻחַן *gratia fiet, Jes.25.v.10.* יֻכַּת *conteretur, Jes.24.v.12. &* יֻכַּתּוּ *conterentur, Jes. 24. Mich. 1.* הֻכָּתָה *contusa est, Ezech. 40.* יוּסַּב *circumagetur, Jes.28.v.27. cum Dagesch Euphonico post vocalem longam. Sic* יוּשַּׁד *vastabitur, Hos.10.v.14. At* וַיֻּדַּד *& fugabitur, à Radic.* נדד*, V. Reg.38. singularia, fine. Singularis anomalia sunt seqq. duo Infin.* הָשַּׁמָּה *desolari ejus, 2. Chron. 36. & Levit. 16. v. 35. Infin. Hophal ab* הוּשַּׁם*, cum ָ chatuph pro ֻ, & ה Mappik carente, ut aliàs sæpè, conf. Reg. 20. Ann. & hinc deductum* בְּהָשַּׁמָּה *in desolari eam, i.e. dum desolata esset, 2. Chron. 36. v. 43. per metathesin punctorum, pro* בְּהֻשַּׁמָּהּ*, ejecto Dagesch & Mappik; Particip.* מוּסַב *circumdata, Ezech.41.v.7. pro* מוּסָּב*; &* מֻסַבֹּת *circumclusi, Exod. 28. v. 11.*

Annot. II. Interdum media geminata, in Participio Kal, & Futuro Niphal, mutatur in א, manente sic quoque tunc regulari formâ; ut שֹׁאסַיִךְ *diripientes te, Jer.30.v. 16. pro* שֹׁסְסַיִךְ*;* וַיִּמָּאֵס *& liquefacta est, Job.7.v.5. pro* וַיִּמָּסֵס*;* יִמָּאֲסוּ *liquefiant, Psal.58.v.8. pro* יִמָּסְסוּ*. Huc pertinet* בָּזְאוּ *diripuerunt, Jos.18.v.12. pro* בָּזְזוּ *ex* בָּזַז.

Annot. III. Media radicalis geminata sæpè confundit formam

(α) cum anomalia tertiæ radicalis ה; ut חַנּוֹת *pro* חֹנֹּת *à* חָנַן *Infinit. Kal, gratiam facere, Psal. 77. v. 10. sic* שַׁמּוֹת *desolare, Ezech.36.v.3. Sic in Præterito Hiphil,* וַהֲפִתֹּתָ *& (ne) confringas, præscindas, Proverb.24.v.28. pro* וַהֲפִתּוֹתָ*, quasi à* פָּתַת *&* פָּתָה*; conf. Reg.43. lit. (a). Sic* חַלּוֹתִי *pro* חַלִּי *à* חלל*, vulnerari meum, Psal. 77. v. 11. conf. Reg. 48. Memb. IV. Quô pactô hæc tria* כָּהַח*,* לָהָה*,* נָהָה*, sequantur formam quiescentium tert. Radic.* ה*, & ubi* ה *ultimum per apocopen est abjectum, secunda Radicali* ה *Mappik imprimant, ut* וַתֵּכַהּ*,* וַתֵּלַהּ*, vid. superiùs Reg.33. Annot.1. & Reg.34. Ann.1. β. (a).*

(β) cum

(β) cum secunda radicali ו; ut עוּזָּה *corrobora, Psal. 68. v. 29. Imperat. cum* ה *paragogico, pro* עֻזָּה, יָשׁוּד *vastabit, Psal. 91. v. 6. pro* יָשֹׁד. *Sic* בְּחוּקוֹ, לָחוּל, לָבוּר, יָרוּץ, יָרֹץ, *vel* בְּחֻקּוֹ, לָעוּת, ו *ubique pro cholem existente; & cum* . *pro* ו, יָגֹד *populabitur, Gen. 49, 19.* יָרֻם *& vermificavit, Exod. 16. v. 20.* וְתָרֹץ *& conteratur, Eccl. 12. v. 6. Sic in Hiphil, cum* ן *Paragogico,* יְמִישׁוּן *palpant, Psal. 115. v. 7. quasi à* מָשַׁשׁ *&* מוּשׁ *pro* יְמִשׁוּן.

REG. XLII. De Anomalia mediæ radicalis geminatæ, defectivæ in Conjug. 2. & 4.

Media radicalis geminata in Conjugat. secunda & quartâ, communiter planè analoga est, ut יְזַקֵּק *defæcat,* מְלַקְּקִים *lambentes;* חֻצָּצוּ *dimidiati facti sunt,* הוּלָּלוּ *laudatæ sunt, Psal. 78. v. 63.* Anomalia autem his Conjugationibus aliquando obtingens in eo consistit, quod pro Dagesch Characteristico, vel (1). prima radicalis iteratò post mediam geminatam interseratur; ut גִּלְגֵּל *pro* גִּלֵּל, קִלְקֵל *pro* קִלֵּל, חַרְחַר *à* חָרַר, *& sic cum affixo* סַלְסְלֶהָ *à* סָלַל *extolle eam, Prov. 4. v. 8. Sic in Hithpael,* הִתְמַהְמַהְתִּי *cunctatus sum, Psal. 119. v. 60.* הִתְגַּלְגָּלוּ *devolvunt se, Job. 30. v. 14. Sic* יִשְׁתַּקְשְׁקוּן *à* שָׁקַק. vel (2). prima radicalis ad compensationem exclusi Dagesch assumat ו, *ut in Piel,* עוֹלֵל *pro* עִלֵּל. *Sic* עוֹלַלְתָּ, רוֹמַמְתִּי, מְקוֹשֵׁשׁ, מְעוֹנֵן, מְחוֹנֵן; מְחוֹקֵק, *& in fœmin.* מְקוֹשֶׁשֶׁת, *Futur.* יְעוֹלֵלוּ, וַיְרֹצְצוּ; *Sic in Pyal,* שׁוֹלַל, *& . pro - ob Accentum,* רוֹמַם *Psal. 66. v. 17. Partic. Pyal,* מְחֻלָּל, מְגֹרָרוֹת, מְגוֹלָלָה. *Partic. Hithpael, ab* הִסְתּוֹבֵב, מִסְתּוֹבֵב; *sic* מִתְרוֹנֵן.

Singularia insuper sunt *in Pih.* בְּעַנְנִי *in obnubilare me, Gen. 9. v. 14. pro* בְּעַנְנִי; *in Hithpael seqq. Præt.* אֶשְׁתּוֹלְלוּ *in prædam dederunt se, Psal. 76. v. 6. - assumpto pro : simplici, &* א *à ὠμάλως stante pro* ה. *Sic* אֶשְׁתּוֹמֵם *obstupuit, Dan. 4. v. 16. pro* הִשְׁתּוֹמֵם. *conf. Reg. 31. de lit.* אהוי *permutatione. At* יִשְׁתּוֹנָן *acuar, Psal. 73. v. 21. - habet pro - ex . ob Accentum. In duobus his fit syncope lit.* ת, תִּשּׁוֹמֵם *desolationem accerses*

 tibi,

tibi, Eccl. 7. v. 17. pro תִּתְשׁוֹמֵם *vel* תִּשְׁתּוֹמֵם ; אֲרוֹמֵם *exaltabor, Jes. 33. v. 10. pro* אֶתְרוֹמֵם. *Quidam huc etiam referunt* תִּדֹּמִּי *exscindaris, Jer. 48. v. 2. quasi pro* תִּתְדַּמִּי ; *verùm rectiùs deducitur à Niphal, pro* תִּדָּמְמִי, *conf. Reg. 41. Memb. I. Ann. I.*

REG. XLIII. De anomalia verborum confundentium seu componentium formas.

(α) Contunduntur sæpè (seu componuntur) formæ in verbis diversarum radicum, quod fit singularis emphaseos gratia, ad multiplicandum vel exaggerandum sensum; ut יֹבִישׁוּ *ita pudefient, ut penitus exarescant, ubi* ו *est à radic.* בוש *puduit, - autem sub* י *à radic.* יָבֵשׁ *exaruit.* מְקַלְלַוְנִי *maledicens mihi ignominiosè, Jerem. 15. v. 10. Partic. Piel, ex* קָלַל, & קָלָה *vilipendit, tert. radic.* ה *in* ו *mutatâ, ut aliàs sæpè; (nam utrumque significatum contrahit Propheta,* לְקַצֵּר הַלָּשׁוֹן וּלְצַחוּתוֹ *ad brevitatem sermonis & elegantiam ejus, ut loquuntur Hebræi). Sic* וַיֹּאֶל *& adjuratione obstrinxit, 1. Samuel. 14. v. 24. Futur. Hiphil, à radic* יָאַל *voluit, è qua obtinet illud cholem, & à Radic.* אָלָה *juravit, è qua est apocope* ה, *& retractum pro regulari* וַיַּאֲלֶה. *Sic in Hiphil,* וְהוֹשְׁבוֹתִים *& tranquille collocabo eos, Zach. 10. v. 6. ubi* הו *est è formâ* יָשַׁב, ות *verò è formâ* שׁוּב, *additô affixô* ם. *Sic* וְהֵטִיבֹתִי *& benefaciam, Ezech. 36. v. 11. pro* הֲטִיבוֹתִי *à* יָטַב, *&* הֵטִיבֹתִי *à* טוֹב. וַהֲפִתּוֹתָ *& (ne) confringas, atteras, Prov. 24. v. 28. pro* פִּתִּיתָ *à* פָּתָה, *&* הֲפִתּוֹתָ *à* פָּתַת. Fit autem hoc non rarò ob cognatam sæpè radicum congenerum significationem, quæ sic è duplici forma sensum geminant & ἐμφατικώτερον reddunt; ut טוב & יטב *bonum esse*, צור & צרר *opprimere*, חמם & יחם *incaluit*; רבב & רבה *multiplicatus est*; מול & נמל *circumcidere*, הדר & אדר *bonoravit*, חבא & חבה *abdidit*, דכא & דכה *contudit*, שגא & שגה *crevit*, פזר & בזר *sparsit*, יעף & עוף *fessus fuit*, & כלא & כלה *conclusit, consumsit*, משש & מוש *palpavit*, שמם & ישם & אשם *desolatus fuit*, רעע, ירע, רוע *malum esse*.

(β) Di-

(β) Diverſarum Conjugationum aut Temporum; ut נִגֹּאֲלוּ *contaminati ſunt*, *Eſa.59.v.3. & Thren.4.v.14. habet formam ex Niphal* נִגְאֲלוּ, *& Pyal* גֹּאֲלוּ. נוּלְדוּ *editi ſunt*, *1. Par.3.v.5. ex Pyal* יֻלְּדוּ, *& Niph.* נוֹלְדוּ, *à rad.* יָלַד. *Sic* וְהֻנִּיחָה *Zach.5. v.11. & collocetur*, *compoſitum eſt ex Hophal & Hiph.* וְנִכַּפֵּר *& expiabitur*, *Deut.21.v.8. ex Niph.* נִכְפַּר, *& Hithpael* יִתְכַּפֵּר, *pro characteriſtica* ית *in Fut. poſito* נ. *Sic fœm.* נִשְׁתָּוָה *æqualis facta*, *Prov.27.v.15. pro* מִשְׁתַּוָּה, *compoſitâ formâ à Part. Niphal* נִשְׁוָה, (*pro* נִשְׁוָה) *& Hithp. fœm.* מִשְׁתַּוָּה *à Rad.* שָׁוָה. נְמִבְזָה *contemptibile*, *1. Sam. 15. v.9. Part. fœmin. compoſitum è Niph.* נִבְזָה, *& Pyal* מְבֻזָּה, *3t.* מ *abj.* יוֹדַעְתִּי *notum feci*, *1.Sam.21.v.2. pro* הוֹדַעְתִּי, *confuſô Præteritô cum Futuro*, *conf. Reg.36. Memb. IV. fine.* וַתָּבֹאתִי *& veniſti*, *1.Sam.25.v.34. ex Fut.* תָּבוֹא, *& Præt.* בָּאתִי, *redundante tamen* י, *ſec. Maſorethas.* הָתְפָּקְדוּ *recenſendi fuerunt*, *Num.1.v.47. - pro - ex Hithpael & Hophal.* *Sic* הֻדַּשְּׁנָה *impinguatus eſt*, *Jeſ.34. v.6. occultatô* ת *in* ד *dageſſato.* הֻכַּבֵּס *lavari*, *Lev.13. v.56. ex Hophal* תְּכֻבַּס *& Hithp.* הִתְכַּבֵּס. *Sic* הֻטַּמָּאָה *polluta eſt*, *Deut.24. v.4. pro* הִתְטַמְּאָה. מִנֹּאָץ *irritatus*, *Jeſ.52.v.5. è Pyal* מְנֹאָץ *& Hithp.* מִתְנָאֵץ, *occultatô* ת *ſchvato in* נ *dageſſatô.* וְהִתְגֹּעֲשׁוּ *& commovebuntur*, *Jer.25. v.16. ex Pyal aſſumptô cholem*, *pro* וְהִתְגָּעֲשׁוּ. *Sic* יִתְגֹּעֲשׁוּ *commovebuntur*, *Jer.46.v.8. pro* יִתְגָּעֲשׁוּ. כְּהִנְדֹּף *ſecundum propelli*, *Pſal. 68.v.3.* ה *ex Niph. aſſumptô pro* כְּהִנָּדֵף *&* כִּנְדֹף. יִרַדֹּף *perſequatur*, *& ut alii me perſequantur faciat. Pſal.7.v.6. è Kal* יִרְדֹּף *& Piel* יְרַדֵּף; *v. B. Geier. ad h. l.* מִשְׁתַּחֲוִיתֶם *procumbentes*, *Ezech.8. v.16. compoſitâ formâ ex Præt. & Particip. Hithpael.* *De* נִוַּסְּרוּ *pro* הִתְוַסֵּר *ex Niphal & Hithpael V. Reg.37. Annot.3.* Quandoque & literæ formativæ generum aut temporum confunduntur; ut אֶגְאָלְתִּי *contaminavi*, *Jeſ.63. v.3. pro* הִגְאַלְתִּי, (*aſſumtô charactere* א *in forma Præteriti pro* ה). *Sic* תִּרְגַּלְתִּי *aſſveſeci*, *Hoſ.11. v.3. pro* הִרְגַּלְתִּי; יַעֲמֹדְנָה *ſtabunt*, *Dan. 8. v. 22. pro* תַּעֲמֹדְנָה; וַתֵּחַמְנָה *& incaleſcebant*, *Gen.30.v.38. pro* וַיֵּחַמְנָה; *ſic 1.Sam.6,12. & ſic* ת *pro* י, *Jeſ.16.v.5. De* וְנִכְבַּחַת *& cautè egit*, *pro* וְנִכְבְּחָה, *à Rad.* יכח, *conf. Reg.37. M. IV. ſc.*

IV. sc. confusâ formâ Præteriti & Participii; sic וְנִשְׁכַּחַת *& oblivioni tradetur, Jes. 23. v. 15. pro* וְנִשְׁכָּחָה*, &c. Voces* יֵאבַדוּ *pereant, Jer. 10. v. 11. &* תֵּאמְרוּן *dicetis, (Ibidem), Chaldaicæ sunt, uti totus ille Versus. Quod alioquin sæpè confundantur diversæ anomaliæ, (v. gr.) media radicalis geminata, cum quiescente* י*, aut sec. rad.* ו*, & vice versa; item tert. Rad.* א *cum tert.* ה*, &c. jam antè in cujuslibet anomaliæ doctrinâ est memoratum.*

Denique in quibus verbis duæ Radicis literæ anomaliarum Regulis subjacent, illæ etiam utramque exprimunt; ut אִירָא *pro* אִירָא *è prima* י *& ult.* א*;* נִכֵּית *pro* נִכְּתָה*, à prima* נ *& ult.* ה*; conf. Reg. 36. Annot. 4. & Reg. 32. Annot. 7. Verùm prima Radic.* נ *& tertia* ה*, mediam geminatam habentes, ut* נָדַד*;* נָסַס*,* לָהָה*,* כָּהָה*, suam tantùm servant anomaliam, non mediæ geminatæ, de quibus suo loco.*

INTERSERTA
DE PRÆCIPUIS PARTICULIS
SEPARABILIBUS;

Adverbiis, Præpositionibus, Conjunctionibus, Interjectionibus.

I. Adverbia (α) *Loci;* ut אֵי, אַיֵּה & אֱהִי *ubi?* אֵיפוֹת *ubinam?* אָן, אָנָה *quo?* פֹּה *huc;* מִפֹּה, מִפּוֹ *hinc;* הֵנָּה *huc,* הֵנָּה וָהֵנָּה *huc & illuc.* עַד־הֵנָּה *usque huc,* & contractè עַדֶן & עֲדֶנָה *idem.* הֲלוֹם *huc,* שָׁם *ibi,* מִשָּׁם *inde,* מִבַּיִת *intus,* פְּנִימָה *intrinsecus,* חוּץ *foris,* מַעְלָה *suprà,* מִמַּעַל *desuper,* מַטָּה *infrà,* אָחוֹר *retrorsum,* פָּנִים *antè,* הָלְאָה *ultra, trans.*

(β) *Temporis;* ut, מָתַי, לְמָתַי *quando?* עַתָּה *jam, nunc.* אָז, אֲזַי *tunc,* הַיּוֹם *hodiè,* יוֹמָם *interdiu,* תְּמוֹל *heri,* שִׁלְשׁוֹם *nudius tertius,* בֹּקֶר *manè,* מָחָר *cras,* מִלְּפָנִים *antè,* קֶדֶם *pridem,* תָּמִיד *jugiter;* עַד־אִם, עַד־כִּי *donec;* כַּאֲשֶׁר *cùm,* טֶרֶם *antequam,* מְהֵרָה *citò,* אַחֲרֵי *post,* כְּבָר *jam pridem,* עַד־כֵּן *hactenus.*

(γ) *Nu-*

(γ) *Numeri;* Numerus cardinalis fœmininorum cum voce פַּעַם *vice*, adverbiascit; ut אַחַת־פַּעַם *una vice*, פַּעֲמַיִם *bis*, שָׁלֹשׁ פְּעָמִים *tribus vicibus*, כַּמֶּה *quot?* אַחַת *primò.* שֵׁנִית *secundo.* שְׁלִישִׁית *tertiò.* רְבִיעִית *quartò.* חֲמִישִׁית *quintò.* שִׁשִּׁית *sextò.* שְׁבִיעִית *septimò.* שְׁמִינִית *octavò.* תְּשִׁיעִית *nonò.* עֲשִׂירִית *decimò.*

(δ) *Qualitatis;* ubi nomina adjectiva aliquando usurpantur adverbialiter; ut חִנָּם *gratis*, רֵיקָם *frustrà*, שָׁוְא *vanè.*

(ε) *Interrogativa;* אֵיכָה & אֵיךְ *quomodo?* לָמָּה, מַדּוּעַ *quare?* הֲגַם *num etiam?* הַאִם *numquid?* הֵן *an? num?*

(ζ) *Intensionis;* יוֹתֵר *nimiùm*, מְאֹד *valdè*, אַף־כִּי *quantò magis*, in oratione affirmativa; vel *quanto minus*, in oratione negativà.

(η) *Affirmandi;* כֹּה, כֵּן, כָּךְ, כָּכָה *sic;* אָמְנָם *omninò*, אוּלָם *verè*, אָכֵן *certè.*

(θ) *Negandi* אַיִן, לֹא *non;* אַל *ne*, בִּלְתִּי *non*, פֶּן *ne fortè*, בַּל *non*, בְּלִי *non.*

(ι) *Similitudinis;* כֵּן, כֹּה *sic;* כְּמוֹ *sicut*, כָּל־עֻמַּת *quemadmodum.*

(κ) *Dubitandi;* אוּלַי *fortassis.*

(λ) *Congregandi;* כְּאֶחָד, יַחְדָּו, יַחַד *unà, simul.*

(μ) *Diminuendi;* אַט, לְאַט *sensim*, מְעַט *parum*, כִּמְעַט *ferè.*

(ν) *Excludendi;* לְבַד *seorsim;* אַךְ, רַק *duntaxat;* בִּלְעֲדֵי *præterquàm*, זוּלַת *præter*, לוּלֵי & לוּלֵא *nisi.*

II. Præpositiones; אֶל, אֱלֵי *ad, apud, in, juxta.* אֵצֶל *apud, penes, juxta.* בְּקֶרֶב *in.* מִן, מִנִּי, מִפְּנֵי *à, ab, ex, de.* אֵת, עִם *cum*, עִמָּדִי *mecum*, בֵּין, בֵּינוֹת *inter*, לְפִי *juxta, secundum*, נֶגֶד, נֹכַח *coram, è regione*, סוּר *idem*, קֶבֶל, עֻמַּת & לְעֻמַּת *coram, ex adversò, è regione*, לִפְנֵי *coram*, לִפְנֵי *anterius*, אַחַר, אַחֲרֵי *post*, & אָחוֹר, אֲחֹרַנִּית *retrò, retrorsum.* עַל *super, in, ad*, מֵעַל & מִמַּעַל *desuper*, לְמַעְלָה *sursum*, תַּחַת *sub, subter, pro*, לְמַטָּה *infra, infernè*, חוּץ *extra*, סָבִיב *circum*, עֵבֶר *cis*, חֵלֶף *pro, vice*, בְּעַד *super, pro*, בִּגְלַל *propter, causâ*, עַל אוֹדוֹת *idem*, בַּעֲבוּר *propterea quod*, עֵקֶב *idem*, יַעַן, לְמַעַן *propterea*, בַּאֲשֶׁר *eò quod.*

III. Conjunctiones,

(α) *Conditionales*; לו, אִם, *si*, כִּי אִם *quod si*, אִם לֹא *nisi*, לוּלֵא, אִלּוּ *nisi*.

(β) *Disjunctivæ*; אוֹ *aut*, לֹא־כֵן *secus*.

(γ) *Adversativæ*; אַךְ *verùm*, אֲבָל *veruntamen*, כִּי אִם *etiamsi*, *sed*.

(δ) *Causales*; כִּי *quòd*, יַעַן *quia*, עֵקֶב *eò quòd*.

IV. Interjectiones (α) *Comminantis*. אִי, אוֹי *væ!* (β) *Dolentis*, הוֹ־הוֹ, הָהּ, אֲהָהּ, אַבּוֹי, אוֹיָה, הוֹי, אוֹי, אָח, אַלְלַי. (γ) *Optantis*. אָבִי *ab!* לוּ, אַחֲלַי, מִי־יִתֵּן *utinam!* (δ) *Gaudentis*. הֶאָח, הֵד, הֵידָד. (ε) *Detestantis*. חָלִילָה. (ζ) *Hortantis*. נָא, אָנָּא, *quæsò*. הָבָה *age*. הָבוּ *agite*. (η) *Demonstrantis*. הֵן, הִנֵּה *ecce*. (θ) *Asseverantis*. אָמֵן *verè*.

CAPUT VII.

SECTIO I.

De MUTATIONE VOCALIUM in genere.

REG. XLIV. De euphonica vocalium alternatione.

Euphoniæ gratia, ob soni affinitatem vel cognationem vocalium, sæpè alternant,

(a) ּ pro ּ & vicissim, ut אֶרֶץ & הָאָרֶץ; (*quomodo cum prefixis servilibus* וְבַבְּלָה, *imprimis cum* ה *emphatico semper legitur*, *nunquam* הָאֶרֶץ); אֶקְרָאֶה *clamabo*, *1. Sam. 28. v. 15. (cùm alias* ה *paragogico præmittatur* ּ); *sic* יְדַשְּׁנֶה *in cinerem rediget*, *Psal. 20. v. 4.* וְלָנָה *& commorabitur*, *Zach. 5. v. 4. pro* וְלָנָה *(tert. fœmin. Pret. Kal, à* לוּן, *ubi Accentus non descendit, per Reg. 36. Ann.* 2). Sic ּ pro ּ (extra pausam), ut שָׁנָה שָׁנֵנ *Levit. 5. pro* שָׁנֵנ; *sic* שָׁבֶט *1. Sam. 7.* וַיִּתַּן *1. Sam. 21. pro* וַיִּתֵּן, *conf. Reg. 33. Ann. 1. α.* וַיִּתְאָו *Psal. 45. Ibid.* תִּתְאָו *Prov. 23.* וּמִקְצָת *Dan. 1. ter. & Nehem. 7.* מְנָת *Psal. 11. v. 16. & 63. & 2. Chron. 31.* שְׁאָר, *Zeph. 1. Esr. 3. Nehem. 11. 1. Chron. 16.* &

& 2. Chron. 24. בִּכְתָב *Dan. 10.* מַתָּן, *Prov. 18. Pariter* ֵ *pro* ֶ, *ut* יִלְבָּשָׁם *Exod. 29. pro* יַלְבָּשֵׁם; *sic* אֵמִילָם, יְשִׂימָם *Psal. 118. ter.* וַנִּירָם *Num. 21.* נִינָם *Psal. 74. v. 8.* רְאִנִי *Jes. 47. pro* רְאֵנִי. *Sic* יִכִּירֻנוּ *Jes. 63.* וְרָאִתָם *pro* וּרְאִיתֶם *Jos. 4.* הַרְבָּה *pro* הַרְבֵּה *Gen. 3 16. & 22.*

(β) ֵ pro ֶ, (& vice versâ), imprimis sub & ante Gutturalem vel ר, nec non sub secundâ radicali quiescentium vel defectivorum prima rad. י, vel נ (ob accentum maj. distinct.), ut הֶעֱבַרְתָּ, יִגְּמַל, תִּשְׁבַּר; לָבֵשׁ & לְבַשׁ, רֵד, תֵּן, שֵׁב; גֵּשׁ & גַּשׁ; *sic* *transire fecisti, Jos. 7. pro* הֶעֱבַרְתָּ, *&c. Sic* וַיֵּלֶךְ *& ire fecit, pro* וַיֹּלֶךְ *Thren. 3 v. 2.* תָּלִן *pernoctabis, Jud. 19. v. 21. & Job. 17, 2. pro* תָּלֵן. *Item* ֵ *pro* ֶ, *ut* נְחֻמַת, *Zach. 2. pro* נַעַר; נְחֻמַת *pro* נַחֲמַת *vel* נְחָמַת, *conf. Reg. 41. Ann. I. β. 1* רוֹדֵם *Psal. 68. pro* רוֹדָם; *sic* הַמַּעֲלֵם *Jes. 63. Sic* ֵ *pro* ָ; *ut* בֶּן־ *1. Sam. 22. Gen. 30. Ezech. 18. 2. Sam. 9. pro* בֵּן־. *Ita* הֶעֱלָה, *Hab. 1. pro* הֶעֱלָה. *Sic complura tertiæ Rad.* ה, *in Fut. & Part. conf. Reg. 33. in Fut. & Part.*

(γ) ִ. pro ֵ, & vicissim, ut תָּמִיךְ & תּוֹמִיךְ *sustentans;* יַפְקִיד *& יַפְקֵד; sic* לִרְא *1. Sam. 18. pro* לִירֹא; מוֹצִא *Psal. 135.* וַיַּרְעִ *1. Sam. 10.* וְהַרַע *1. Sam. 17. conf. Reg. 36. M. III. 2.* הַקִּרָה *Jerem. 6. pro* הַקְּרָה; הוֹרִדְתְּנוּ *Jos. 2.* בִּירִחוֹ *2. Sam. 10. pro* בִּירִיחוֹ *in Jericho.*

(δ). ֹ pro ֻ, & vicissim; ut וְאָנֻשָׁה & *ægritudine afficior, Psal. 69, 21. pro* וָאֲנֻשָׁה, (*per crasin Schvajim compositorum, conf. Reg. V.*); יִשְׁפּוּטוּ *judicabunt, Exod. 18. v. 26. pro* יִשְׁפֹּטוּ, *è* יִשְׁפְּטוּ *per retractionem Accentus. Sic* תַּעֲבוּרִי *transibis, Ruth. 2. pro* תַּעֲבֹרִי *Cholem pro* ְ; *sic* תִּשְׁמוּרֵם *custodiet eos, Prov. 14. pro* תִּשְׁמְרֵם *vel* תִּשְׁמֹרֵם *Conf. plura, Reg. 36. Memb. II.* Rariùs etiam alternat Cholem pro Chateph kametz, ut אֹהָלִים *pro* אֳהָלִים; (*conf. Reg. 46. Memb. V.*); interdum pro ֲ chatuph, ut זֹעֲמָה *detestare, Num. 23. v. 11. pro* זָעֳמָה, *vel* זְעָמָה *è* זְעֹם; *conf. Reg. 48. Memb IV. Annot.* הֶעֳלָה *facta est ascendere, Judic. 6. & 2. Chron. 20.* הֶעֱלָה; *hinc* הֹעֲלָתָה *facta est ascendere, Nahum. 2. v. 8. pro* הֹעֲלָתָה, *Pret. Hoph. cum* ֳ *pro* ֹ *ob Accent. Sic* צֹעֲרָה *versus Zoar, pro* צֹעֲרָה.

(ε) ו pro ֻ, (& vicissim), sequente plerumque Dagesch euphonicô; ut עֻזָּה *Psal. 68. pro* עֻזָּה; *sic Psal. 81. & 52. & 37. Jes. 17. Dan. 11. Sic* לְאוּמִּים *Jes. 55. & 51.* יְסוֹבֵב *circumdabit me, Ps. 49.* הוּלָּלוּ *laudata sunt, Psal. 78.* נוּלְּדוּ *nati sunt, 1. Chron. 3.* הֲמוּלָּה *strepitus, Jer. 11.* הוּכָּה *percussus est, Psal. 102. Sic* הוּלֶּדֶת *nasci, Ezech. 16. conf. Reg. 37. Annot. 2.* זוּנָּה *fornicatio facta est, Ezech. 16.* סֻכּוֹ *tugurium ejus, Psal. 76.* הַגְּדוּלָּה *2. Sam. 7. 1. Chron. 17. Esth. 1.* גּוּמָּץ *Eccl. 10.* מְשׁוּכָּתוֹ *Jes. 5.* בְּחוּקֵּי *Ezech. 20.* אַלְגּוּמִּים *2. Chron. 9.* שְׂרוּקֶּיהָ *Jes. 16.* עֵרוּמִּים *Gen. 2. Job. 22.* כְּבוּדָּה *gloria, Psal. 45. Jud. 18.* סוּכֹּם *universi isti, Jer. 31. pro* כֻּלָּם. יוּסַּב יֻסַּב *Jes. 28. pro* יוּלַּד *natus est, Job. 5. Jud. 18. & 13. Sæpè utrumvis obtinet, ut* יָרוּם *&* יָרֻם *&* יְרוּם, *&c.* Contrà sæpè est ֻ pro וּ; ut בְּעֻלַת *pro* בְּעוּלַת (*Particip. Pahul in statu constr.*); *sic* חֲגֻרַת *pro* חֲגוּרַת. הַקְרֻהוּ *confringent eum, pro* הַקְרוּהוּ. שְׁפֻכָה *pro* שְׁפוּכָה. *alternante insuper* ה *pro* ו; *sic* יִקְרֻתְהוּ *pro* יְקָרְתוּ; עָלוּ *pro* עָלָה; הָיוּ *pro* הָיָה; *quod sic seqq. locis reperitur: Deut. 12. 2. Reg. 24. Jer. 26. & 50. Num. 34. Jos. 15. & 18. ter. Ezech. 36. & 23. & 35. Lev. 21. 1. Reg. 22. Jerem. 2. & 21. Job. 6. Psal. 73. Thren. 4. Huc referri possit* מְתֻנִּים *benè pasti, Jer. 5. v. 8. pro* מְתֻנִּים. Pariter in fine quandoque est ֻ, (elisô ו), ut אָמְרֻ *dixerunt, 1. Sam. 13. pro* אָמְרוּ *&* אָמַר *scil. quisque; sic* וַיֹּאמְרֻ *& dixerunt, vel dixit quisque, 1. Sam. 12. pro* וַיֹּאמְרוּ *&* וַיֹּאמַר. וְאִכְלֻ *& edite, vel comedat quisque, Jes. 37. pro* אִכְלוּ *vel* אֱכֹל. *Sic* וַיְדַבְּרֻ *1. Reg. 12.* יִקְחֻ *accipient, 1. Reg. 20.* וְקִבְּלֻ *& sumpserunt, Esther. 9.* וַיִּצְעֲקֻ *Jud. 21.* וַיִּצְעַל *Esr. 3.* וְיִשְׁתַּחֲוֻ *& adorabunt, Gen. 27. (conf. Reg. 34. Exc. 2.* וַיִּשְׁתַּחֲוֻ *& adoraverunt, Gen. 43. & 1. Reg. 9.* וַיַּעֲלֻהוּ *& obtulit illum, 1. Sam. 7 pro* וַיַּעֲלֻהוּ. וְיִתְּנֻהוּ *& dabunt illud, 2. Reg. 22. pro* וְיִתְּנֻהוּ. וְחִלְּלוּהָ *& prophanabunt eum, Ezech. 7. Conf. etiam Reg. 48. Memb. IV. β.*

(ζ) Semper ֶ pro ֵ, & pro ֳ chatuph, sub & ante gutturales ע ח ה ultimæ syllabæ, (& sub א penultimâ lit.), quod frequenter imitatur ultima ר; ut וַיִּשַׁע *& blandè respexit, à* יִשְׁעֶה, (*conf. Reg. 33. Annot. 1.*); וַיָּנַח *& quievit, Exod. 10, 14. à* יָנוּחַ (*retractò Acc.*) *Et sic plur. alia à med. rad.* ו, *in Kal & Hiphil, conf. Reg.*

Reg. 36. Memb. I. Annot. 2. & Memb. III. 2. Sic בֹּרַחַת *fugiens f. pro* בֹּרַחַת *Gen. 16. v. 9.* At è media geminatâ manet ֶ sub ult. syllaba gutturali, ad discrimen à med. ו; ut וַיָּחֶל *& incepit, Gen. 9, 20.* à חוּל, *(licet tamen idem bis occurrat, à Rad.* חיל, *significans & doluit, 1. Sam. 31. v. 3. 1. Chron. 10. v. 3). Sic* וַיִּיָּחֶל *& continuit se expectans, Gen. 8, 12. pro* וַיִּנָּחֵל *Futur. Niphal; sic* וַיְיַחֵל *& expectavit, Gen. 8. v. 10.* à יָחַל, *Fut. Piel, pro* וַיְיַחֵל. *Conf. etiam de manente* ֶ *penult. certâ conditione, Reg. 33. annot. 1. 2. Sic in Nominibus* נַחַשׁ *pro* נְחֹשֶׁת, *pro* בַּעַר, *pro* פַּעַל, תֹּאַר, בַּעַר, רַהַב, זֶבַח, זֶרַע, *(quæ omnia sunt formæ* מֶלֶךְ*)*; גַּבַהּ, &c. *quæ sunt formæ* קֹדֶשׁ. *Exc.* אֹהֶל *tabernaculum,* גֹּאַל *pollutio,* רַחַם & רֶחֶם *gemellus,* תְּאֹם *fœtor,* בְּאֹשׁ *pollex,* בֹּהֶן *panis.* לֶחֶם *uterus; sic* מַרְחֶשֶׁת *& similia. Sic alternat* ֶ *pro* ֵ, *in* אֶעֱלֶה *ascendam, Jer. 46. pro* אֶעֱלֶה; וְאֶחְדְּלָה *& desinam, Job. 16. v. 5. pro* וְאֶחְדָּלָה; *& sic* וְאַהַרְגָה *occidam, Gen. 27. v 41. ab* אֶהֱרֹג; & aliquando idem pro Chirek, ut וַיַּרְא & *vidit, in Kal, pro* וַיִּרְא, *quod sic semper reperitur);* וְהַרְאֵיתִי & *ostendam, Nahum. 3. v. 5. pro* הִרְ, *Præt. Hiph.* Interdum ֶ pro ָ, ut תִּתְחַר *commovearis, Psal. 37. ter, è* תִּתְחָרֶה; *sic* רֶמֶשׂ *Deut. 10. Num. 10.* מִבְטְחוֹ *Jer. 17. Job. 18.* מִבְטַחִי *Psal. 71.* Item ֶ pro ֵ interdum in affixo ני.. Futurorum; ut תְּדַבְּקֵנִי *Gen. 29. conf. reliqua, Reg. 47. Ann. III.*

(n). ָ pro ַ ante Gutturales אהחע Kametzatas & Chatephkametzatas; ut גֶּחָל *pro* גַּחַל *pruna;* נֶחָמָה *consolatio, pro* נַחֲמָה; *Sic ante* ר, הָהָרָה *versus montem, pro* הַהָרָה; בֶּהָרוֹת *macula,* à בַּהֶרֶת; לֶהָבוֹת à לַהֶבֶת *flamma.* Sed & aliàs alternat quandoque ֶ pro ַ,& quidem semper in עֶדְיוֹ, עֶדְיִי *ornatus ejus,* אֶנְקַת *constr.* אֶנָקָה *gemitus, pro* אַנְקַת, יֶדְכֶם *(semper pro* יַדְכֶם*) manus vestra, sic* וּלְבֶן & *albus, Gen. 49. v. 12. conf. Reg. 46. Memb. I. 2. δ. fine).* אֲכֶלְךָ *consumam te, Exod. 33. v. 3. pro* אֲכַלְּךָ à כלה, *(excidente insuper Dagesch è* ל): imprimis in secunda Plur. Præt. ut שְׁאֶלְתֶּם *rogastis, pro* שְׁאַלְתֶּם. *Sic* הֶחֱזִקַנִי *apprehendere me, Jerem. 31. v. 32. pro* הֶחֱזִיקַנִי *(accentu descendente ad suffixum);* הֶחֱשׁוּ *silentium facite, 2. Reg. 2. pro* הַחֲשׁוּ *ab* הֶחֱשִׁיתוּ. Interdum etiam alternat ֶ pro Chirek vel ֵ; ut אֶחֱרוּ *distulerunt, Jud. 5. v. 28. pro* אֶחֱרוּ *vel* אִחֲרוּ; יִחְמַתְנִי

 cale-

calefecit me, *Psal.* 51. *v.* 7. *pro* יֶחֱמַתְנִי ; וְחַמָּה & הָעֲשׂוֹתוֹ *fieri illud*, *Ezech.* 43. *v.* 18. *Inf. Niph. cum aff. pro* הֵעָשׂוֹתוֹ ; *sic* אָמְרָתוֹ *Thren.* 2. בִּקְצָפְךָ *Psal.* 38. נֻגְּדָע *Jer.* 50 *pro* נִגְדַּע. חוֹטֵא *peccans*, *Eccl.* 2. *v.* 8. 10. *Jes.* 65. וּמֹצֵא & *inveniens*, *Eccl.* 7. *conf. Reg.* 10. *Memb. IV. Exc.* 2. *Sic* הָרְאָה *videre fecit*, *pro* הֶרְאָה, *Gen.* 41. *v.* 28. הָגְלָה *deportavit*. *Esth.* 2. *v.* 6. הֶלְאֵתִי *fatigavi*, *Micha* 6. *v.* 3. (*pro* הֶלְאֵיתִי *abjecto* י *ex* ה *orto per Reg.* 34. *Memb.* II. 2.); הָפְדָּהּ *redimi curavit eam*, *Exod.* 21. *v.* 8. *à* פָּדָה *cum aff.* ה. הִכְלַמְנוּם *injuria affecimus eos*, 1. *Sam.* 20. *v.* 15. *cum aff.* ם. *De* ֵ *pro* ֱ *chatuph*, *ut* אֶכְפָּה *pro* אֶכְפָּה &c. *conf. Reg.* 48. *Memb. IV. Ann.* 1.

(*θ*). Chirek parvum pro ַ, præcipuè in secundis Personis cujusque Præteriti; ut יְלִדְתִּי *pro* יָלַדְתִּי ; וִירִשְׁתֶּם *Deut.* 4. *v.* 2. 11. & *Jos.* 1. & 23. *pro* וִירַשְׁתֶּם ; וּפִשְׁתֶּם & *crescetis*, *Malach.* 4. *v.* 8. *pro* וּפַשְׁתֶּם *ex* וּפוּשְׁתֶּם *à Radic.* פוּשׁ. Sic plerumque ante affixa, & præfixô ו converſivô; ut יְלִדְתִּיהוּ *peperi eum*, *Numer.* 11. יְלִדְתִּיךָ *genui te*, *Psal.* 2. יְלִדְתַּנִי *Jerem.* 2. & יְלִדְתִּנִי *Jerem.* 15. שְׁאִלְתִּיו *rogavi eum*, 1. *Sam.* 1. *Sic* הִשְׁאִלְתִּיהוּ שְׁאִלְתִּיהוּ *Jud.* 13. *feci petitionem ejus*, 1. *Sam.* 1. *V. plura hujusm. Reg.* 23. *Memb.* III. וִירִשְׁתָּם & *possidebitis eos*, *pro* וִירַשְׁתֶּם *Deut.* 19. *v.* 31. *Sic* וִירִשְׁתָּהּ & *possidebis eam*, *Deut.* 17. *v.* 26. 30. Imitantur quandoque & alia, ut נִחֲרוּ *irâ accensi sunt*, *Cant.* 1. *v.* 6. *pro* נִחֲרוּ *ex integrô* נִחֲרְהוּ *abjectô* ה; *conf. Reg.* 34. *Memb.* I. *a.* 2. *Sic* תִּהְלַךְ *ambulabit*, *Psal.* 73. *v.* 9. *pro* תְּהַלֵּךְ ; & וַתִּהֲלַךְ *Exod.* 9. *v.* 23. הִדְרִיכָהּ *calcare eam*, *Jer.* 51. *v.* 33. *pro* הַדְרִיכָהּ ; (*conf. plura Reg.* 27. *Memb.* III. 1. *γ*). *Sic* נִאֵץ 2. *Sam.* 12. *Infin. pro* נַאֵץ ; חִבֵּק *Lev.* 14. *pro* חַבֵּק ; וַהֲמִתִּיהָ & *occidam eam*, *Hos.* 2. *pro* וַהֲמִתִּיהָ ; וַהֲמִתֶּן & *occidetis*, *Exod.* 1. *pro* וַהֲמִתֶּן ; *conf. Reg.* 36. *Memb.* III. 3. *fine*. Pariter in nominibus quibusdam, ut מִסִּים *tributa*, *à* מַס ; חִתְּכֶם *terror vester*, *à* חַת ; *conf. Reg.* 48. *Memb.* II. *Nota*.

(*ι*). Chirek parvum pro ֵ, imprimis sequente י; ut וַיְהִי *pro* וַיְהִי *ex* יִהְיֶה, (*retractô nempe* ֵ, *sec. Reg.* 33. *Annot.* 1. *lit. β*). Pariter א servile in Futuro Niphal interdum Chirek parvum habet pro ֵ; ut אִדָּרֵשׁ *pro* אֵדָּרֵשׁ ; אִשָּׁבַע & אֵשָּׁבַע ; quod sub hôc א perpetuò fit ante primam Radicalem י *in Niphal*

phal in ו *dageſſatum mutandam*, *ſic. Reg. 37. Annot. 3)*; ut אִוַּלֵּד, *V. Ibid.* Sic in nominibus quibusdam eadem obtinet alternatio, ut הִגָּיוֹן *meditatio*, *conſtr.* הֶגְיוֹן; חִזָּיוֹן *viſio*, *conſtr.* חֶזְיוֹן; *ſic pro* מִנִּי אִשְׁתְּךָ *ſemel legitur* אֶשְׁתְּךָ *uxor tua*; *à* יֵשׁ, יֶשְׁכֶם *&* יֶשְׁכֶם; *ſic* מִנִּי *&* מִנִּי, *&c.* בִּן *pro* בֶּן *ſapè*. וַתָּרָץ *Jud. 9. v. 53. pro* וַתָּרִץ *à* רָצַץ. *De* אִסְפָּךְ, אִיבָה, *& ſimilibus*, *V. Reg. 48. Memb. VI.* *De* פָּרְשֶׁכֶם, אֲאַמִּצְכֶם *&c. Ib. Memb. II.*

(κ). ֳ chatuph pro Chirek parvo, ut מְשָׁכְנִי *&* מִשְׁכֵנִי *trahite*; גָּדְלוֹ *&* גָּדְלוֹ *& rarius* הִתְפָּקְדוּ; הָתְפָּקְדוּ; *& pro* ֻ, *ut* קָמְצוֹ *&* קֻמְצוֹ *Pſal. 140.* קָמְצוֹ *&* קֻמְצוֹ *Levit. 2. & 6. conf. plurima Reg. 46. Memb. V. & Reg. 48. Memb. IV. Annot. B. it.* ֻ *pro* ֳ *chatuph*; *ut* מֻגְלִים *deportati*, *Jer. 40. v. 1. pro* מָגְלִים. Interdum etiam reperitur ֳ chatuph pro cholem, *ut* רָנִּי *pro* רְנִּי, רָפִּי *pro* רֹפִי; *conf. Reg. 41. Memb. II.* *Sic* גָּאֳלֵי *Neh. 13. pro* גָּאֲלֵי; תְּאָמֵי *Cant. 7. pro* תְּאֹמֵי *conf. Reg. 46. V. fine.*

(λ). : pro ְ ultimô ante ultimas literas בְּגַדְכְּפַת, (*unde tunc ultimam illam literam pro : ſubintellectô accipere : expreſſum*, *conſtat è Reg. 2. Memb. I. γ.)*; & ſi præcedat (1) ְ, illud mutur in ֶ, ut à יֹלַדְתְּ, יוֹלֶדֶת. *Quò pertinet Pronomen Fœm.* אַתְּ *tu*, *pro* אַנְתְּ (*quaſi ab* אַנְתְּ), *à Maſc.* אַתָּה *pro* אַנְתָּה; *ſic cum* י *parag.* יֹשַׁבְתִּי *deſidens*, *Jer. 22. v. 23. pro* יֹשֶׁבֶת; *ſic* שֹׁכַנְתִּי *habitans*, *Jer. 51. v. 13.* מְקֻנַּנְתִּי *nidificans vel nidulata*, *Jer. 22. v. 12. Part. Pyal, gen. fœm. à* מְקֻנֶּנֶת; *ſic cum Chirek tunc ante* י *paragog.* אֹהַבְתִּי *diligens*, *Hoſ. 10. v. 11. pro* אֹהֶבֶת. At cum א, pro eâdem formâ ֶת ֶ, reperitur ֵאת vel ֵאת; ut pro מוֹצֵאת (*præcedentis formæ*), *fit* מוֹצֵאת *vel* מוֹצֵאת, *à* מוֹצֶאֶת; *conf. Reg. 32. Memb. IV. & implicitè quieſcente* א, חִיצַת *Deut. 28. v. 57. cum* ה *Articulari*; *ſic à* צֵאת, (*à Rad.* יָצָא), *fit* צֵאת *vel* צֵאת; *à* שְׂאֵת (*à Rad.* נָשָׂא) שְׂאֵת *vel* שְׂאֵת: *quod imitatur* (*à* תְּנֶת) תֵּת *pro* תֵּנֶת, *conf. Reg. 38. Annot. 2. & Regul. 39. fine.* In hâc craſi Segolim, ד ſchvatum aut ת in quibusdam vocibus excidit, ut לֶדֶת *ad pariendum*, *1. Samuel. 4. v. 19. pro* לְלֶדֶת *è* לָלֶדֶת *à Radic.* יָלַד; *ſic ſemper* אַחַת *una*, *pro* אַחֶדֶת *ab* אַחַד *vel* אֶחָד *unus.* *Quam contractionem imitatur* מִכְעַת, *pro* מִבְעֶתֶת *è* מִבְעֶתֶת *fœmin.*

min. Partic. Piel), מְבַעֶתְךָ *perturbans te*, *1. Sam. 16. v. 15. mutatô -in Chirek*, *pro* מְבַעַתְּךָ. *Quò etiam referri possit illa crasis* אֵשׁ לַבַּת *flamma ignis*, *Exod. 3. v. 2. pro* לֶהָבַת. Si (2). alia vocalis præcedat, illa tunc manet, ut à קֹשְׁטְ, קֹשֶׁט; à נֵרְדְּ, נֵרְדְּ; à וַיֵּשְׁם, וַיֵּשְׁק. Imitatur id ultima litera א, in seqq. שָׁוְא *pro* שַׁוְא, חֵטְא *pro* חֵטְא; *sic* גַּיְא *vel* גּיא *vel* גֵּיא *pro* גַּיְא. *Idem ex parte imitantur* שְׁכֶם *pro* שֶׁכֶם, דְּבַשׁ *pro* דְּבַשׁ, גֶּבֶר *pro* גְּבַר, רֶתֶת & רֶטֶט.

(μ). ֲ vel ֳ pro : simplici sub non Gutturalibus, (1). sub secunda radicali geminatâ in nominibus, ut רֲבָבוֹת *pro* רְבָבוֹת. (2). post Metheg secundarium pertinens ad ו copulam, (*de quo conf. Reg. XI*). ut וּזֲהַב *& aurum*, וּתֲבַקְשִׁי *& querêris*, *Ezech. 26. v. 21.* (וּצֲעַקִי *& clama*, *Jerem. 22, 20. conf. Reg. 48. Memb. IV. β*). וּשֲׁקָה *& osculare*, *Gen. 27. v. 26. sic* וּשֲׁבֵה *& captivam duc*, *Judic. 5. v. 12.* (3). In aliis rariùs, & planè irregulariter, ut צָלֲלוּ *profundum petierunt*, *Exod. 15. v. 10.* יִצְחַק *ridebit*, *Gen. 21. v. 6.* מִשְׁכוּ *trahite*, *Exod. 12. v. 21.* שִׁבֲּלֵי *Zach. 4. v. 12.* שִׁקֲתוֹת *aqualiculi*, *Gen. 30. v. 38.* אֲרָהּ *maledixit ei*, *Gen. 5. v. 29.* וַיְמָרֲרוּ *& amarificarunt*, *Exod. 1. v. 14.* בֵּרֲכוֹ *benedixit ei*, *Gen. 27. v. 27. à* בֵּרֵךְ, (*in quo prius .. impurum est*, *sec. Reg. 45. & posterius - in : mutatur*). Sic interdum & ֲ est pro : sub non Gutturali; ut לֻקֳחָה *desumpta est*, *Gen. 2, 23. sic* הַקֳּדָשִׁים *Exod. 26. v. 33.* אֶשְׁקֳוטָה (*pro* אֶשְׁקְטָה *cum* ו *redundante*), *quiescam*, *Jes. 18. v. 4.* אֶשְׁקֳולָה *appendi*, *Esr. 8. v. 25. & sine* ו *redundante*, אֶשְׁקֳלָה, *Ib. v. 26. & cum* ֲ, אֶשְׁקֲלָה *Jerem. 32. v. 9.* אֶפְשֲׂעָה *incedam*, *Jes. 27. v. 4.* יֶהְדֳּפֶנּוּ *depulerit eum*, *Num. 35. v. 20.* *Sic* יֶהְדֳּפֵם *Jos. 23. v. 5.* יְחַרְפֻהוּ *Job. 18. v. 18.* אֶסֳּרֵם *corripiam eos*, *Hos. 10. v. 10 pro* אֶסְּרֵם *à* יסר. *Conf. Reg. 48. Memb. III. Annot. fine.* *Sic in quibusdam Nom.* בְּמֵי, יְפִי, *forma* פְּרִי; צְרִי & צֳרִי *opobalsamum*; *sic* רְאִי & רֳאִי, *pro quô tunc in pausâ*, (*seu retractô Accentu*), *est Cholem*, *ut* רֹאִי, יֹפִי, *conf. Reg. 10. Memb. II. 3. β.*

(ν). ֶ pro ֲ, & vicissim ֲ pro ֱ, ut אֱזָרֶה *dispergam*, *Lev. 26. v. 33. Ezech. 5. & 12. pro* אֲזָרֶה *Fut. Piel*; עֱרוּךְ *ordinatus*, *Joel. 2. v. 5. pro* עָרוּךְ *Part. Pahul. Sic in Hiphil mediæ quiescentis interdum*, *ut* הֱבִיאֲךָ *adducere te*, *2. Samuel. 3. v. 13.* הֱקִיצֹתִי *Psal. 3. v. 6.* הֱשִׁיבֹתָ *Psal. 85. v. 3.*

85. v. 3. אֲמִתּוֹ *veritas ejus*, *ex* אֱמֶת; אֲנָשִׁים *ex* אֱנוֹשׁ. Interdum etiam id fit, discernendæ significationis gratiâ, ut עֱנוּ *respondete*, *1. Sam. 12. v. 3. at* עֱנוּ *cecinerunt*, *acclamarunt*, *Numer. 21. v. 17. Psal. 147.*

SECTIO II.

DE

Necessaria Vocalium mutatione in genere.

Necessaria Vocalium mutatio in genere, fit ex variis rationibus, at istæ non omnes sub hôc titulô proponendæ aut docendæ veniunt; cùm quædam earum jam antè debito loco fuerint exponendæ. Plenioris tamen ac planioris doctrinæ gratiâ, saltem singulos mutationum fontes hic simul indicabimus, ad proprias unamquamque sedes remittendo. Fit igitur omnis necessaria Vocalium mutatio in genere, vel

(1). Ob Literas Gutturales. *Sed cùm ista mutatio tantùm puncta Schvajim attineat sub Gutturalibus, rectiùs de eâ agendum jam fuit in Anomalia Literarum Gutturalium, (Reg. 29. & 30). nec non in doctrinâ Dagesch fortis exclusi, (Reg. 7).*

(2). Ob Literas Quiescentes. *Sed & hæc mutatio Punctorum rectius conjungitur cum doctrinâ de mutatione Literarum Quiescentium, Cap. VI. à Reg. 31. usque 37. quandoquidem nibilominùs ibidem, unà cum Literis illis Anomalis, de punctis quoque earum semper simul monendum fuit.*

(3). Ob concursum Schvajim sub lit. non Gutturâlibus. *Sed cum paucissimis hæc mutatio absolvatur, rectiùs simul & semel in doctrinâ de Schvâ, (Reg. 3). comprehensa est.*

(4). Ob Dagesch forte. *Sed hæc ipsa quoque mutatio paucis absolvitur, adeoque rectiùs in peculiari doctrinâ (Reg. 7). de ea jam actum est.*

(5). Ob Accentus (α) positum seu sedem nativam; (β) ob ejusdem translocationem, scil. vel retractionem ex

ultima ad penultimam, (*quò pertinet etiam mutatio Vocalium ob* ו *conversivum Futuri, vel partic.* אִי, *utpote per quæ etiam fit retractio Acc.*); vel trajectionem ejus è penultima ad ultimam, ob ו conversivum Præteriti; vel ablationem ejusdem per Makkaph. *Verùm & hæ qualibet mutationes Vocalium, ob varianti a istô pactô Accentuum loca, rectiùs unà cum conditionibus cujusvis Accentuum sedis aut translocationis, simul & semel traduntur in doctrinâ Accentuum*, (*Reg. 10.*)

Restat igitur denique (б). speciali adhuc titulô ac peculiari doctrinâ, proponenda Mutatio Vocalium;

tùm (α). In Nomine, ob regimen, aut incrementum finale, ad quod communiter Accentus descendit. *Ad hanc enim Etymologicam Grammaticæ partem potiùs quàm Syntaxin, adhuc spectant, illæ ob statum Regiminis aut affixionis, (tàm in nomine quàm verbis), variantes punctationum formæ, (ceu elementaria), quæ hactenus à vulgatis Grammaticis ad Syntaxin, inter Idiotismos constructionem rejecta, inexplicabili confusione & difficultate, discentium morantur captum.* Hanc mutationem Vocalium, paulò post SECTIO III. speciatim docebit, unicâ Regulâ, VIII. Membris (secundum ordinem Vocalium mutandarum), comprehensâ. *Sed de mutatione Vocalium ob motionem Nominis in Genus, ceu brevissimâ doctrinâ, & cum præsente non conjungendâ, jam antè commodiùs actum est, in doctrina Nominis, Reg. 19. Memb. IV. De ipso autem statu Regiminis & affixionis, conf. eand. Reg. 19. Memb. VIII.*

Tum (β) In Verbo, ob incrementum per suffixa, sive Pronominum, sive literarum paragogicarum. Atque hanc etiam mutat. Vocal. speciatim docebit SECTIO IV. (secundum ordinem vocalium mutandarum). *Nam quod attinet incrementum Verbi finale in conjugando, per literas afformativas Generis aut Numeri; illa mutatio Vocalium, uti peculiaris ac propria est formis tantùm Conjugationum; ita rectissimè unà cum reliquis accidentibus Literarum tàm servilium quàm Radicalium,*

tantùm

tantùm petenda linquitur ex ipsô Paradigmate Conjugationum, quod nihilominùs exactè tenendum, adeoque commodissimè simul pro Regula haberi potest.

Tùm (γ) In Particulis, *vid. Reg. L.*

Sed antequam necessariam hanc Vocalium mutationem, ob incrementum Nominis vel Verbi, specialiùs proponamus; necesse est, hic prænotetur Regula Generalis, *de impuritate, i.e. immutabilitate, Vocalium, tanquam* Exceptio Generalissima, *tam in Nominibus quàm Verbis locum habens; quâ simul & semel feliciter absolvuntur infinitæ Exceptiones, quæ ab aliis semper de novo inculcantur.*

REG. XLV. *De Vocalibus immutabilibus, tam in Nominibus quam Verbis.*

Vocales impuræ, (*tam longæ quam vicariæ breves, sive in Nominibus sive in Verbis*), sunt immutabiles, *scil. mutari nequeunt in Schva* Sunt autem impuræ Vocales,

(α). Quæ includunt Literam quiescentem, sive hæc (1). explicitè quiescat, ut רֵאשִׁית *Aff.* רֵאשִׁיתוֹ, הֵיכָל *constructè, ab* הֵיכַל; אֵילָמֵי *ab* אֵילָם. Sive (2). implicitè quiescat, ut קָמַת *constructè, pro* קָמַת *à Radic.* קָם *è* קוּם; צָרָתָהּ *pro* צָרָתָהּ *à Radic.* צוּר. *Sic* נָפָה, עָקָה, רָמָה, רָעָה, *&c.* *Sic* יְפֵרְנוּ *pro* יְפֵרְנוּ *à* יָפֵר *è Radic.* פּוּר; תְּשִׁבִי *pro* תְּשִׁבִי. (*In his duobus tamen* שָׁשׂוֹן, זָדוֹן, ֶ *impurum, in constructo statu & affixò mutatur in* :, *quamvis sint à* שׂוּשׂ, זוּד, *V. seq. Reg. Memb. I. Hæ voces autem,* דְּגַת, דְּגֵי, דְּגָתָם, *non sunt à* דָּג *è Radic.* דּוּג, *sed à Radic.* דָּגָה *per mutationem* ֶ *in* :).

(β). Quæ includunt compensationem formæ dagessandæ in sequente gutturali, vel harum æmulâ ר, rariùsve alia; ut à חָרָשׁ (*forma* גַּנָּב), *constructè* חָרַשׁ *pro* חֲרַשׁ; à חָרָשׁ, חָרָשִׁים *pro* חֲרָשִׁים, à סֵעֵף, סֵעֲפִים. *Sic* חָרוּץ, סָרָב, פָּרִיץ, רָהִיט; עֵירוֹג. (*Hinc* גְּרוֹנִי *guttur meum, Psal. 69. v. 4. potiùs est* à גָּרוֹן *Rad.* גָּרָה, *quam formæ* חִלּוֹן à *Rad.* גרר.

Ubi simul notandum, quod quædam formæ ex his, modò includant compensationem Dagesch, & tunc immutabilem Vocalem habeant, *ut modò dictum;* modò non includant compensationem Dagesch, & tunc mutabilis sit ipsarum vocalis, ut à חָרָשׁ (*formæ* דָּבָר), חָרָשִׁים; *sic à* נָחָל (*ejusdem formæ*), נְחָלִים & נַחֲלֵי *constr.* *Sic à* זֵרוּעַ (*formæ* לִמּוּד), זְרוּעָה.

(γ) Quæ includunt sub primâ radicali defectum mediæ geminatæ, ut תָּם à תָּמַם. In aliam tamen vocalem, sive in Regimine, sive quòvis modô descendente Accentu, mutari possunt è præscriptô Regularum, ut תָּם, תַּמִּים, (*conf. seq. Memb. I. num. 2. lit. γ.*), à סָב, יְכַבְּנִי. Singulare est à יָמוּת & יָמִית, יָמִי, יָמִים.

(δ). Quæ post se habent Dagesch forte; ut פָּקִד, &c.

SECTIO III.

De

Necessaria Vocalium mutatione in Specie.

REG. XLVI. De Mutatione Vocalium in Nomine tantùm.

In Nomine mutantur Vocales puræ, (*Singularis absolutæ formæ*), ob incrementum finale aut regimen, (*sc. ob flexionem Nominis in Numerum utrumque Plur. & Dual. nec non statum utrumque, constructum & affixum, cujusvis Numeri, Accentu sic communiter descendente; unde mutandæ veniunt vocales, aut longæ in breves, (& contrà interdum), vel utraque in Schva, (vel Schva certâ lege in vocalem)*, sequenti ratione:

Memb. I. De ָ *purô.*

(1) ָ penultimum (à tono), ubique (i. e. *ob quamvis flexionem Nominis, sive in Numerum utrumvis, sive in Statum utrumlibet*), mutatur in :, ut à דָּבָר, דְּבָרוֹ, דְּבָרִים, דְּבָרָיו, דְּבָרַי.

דִּבְרֵי, (*priori Schva in Chirek transeunte per Reg. 3*). Speciatim id imitantur hæc impura, à זָדוֹן, *constr.* זְדוֹן *Jer. 49. v. 16. cum Affixo,* זְדוֹנְךָ, *1. Sam. 17. v. 28.* à שָׂשׂוֹן *constr.* שְׂשׂוֹן *Psal. 51. v. 14.* (*At* דְּגַת, דְּגֵי, דְּגָתָם, *non sunt à* דָּג *Radicis* דוג, *sed à Rad.* דָּגָה *ob mutatum* ־ *in* :). (*De* ־ *in formâ* עֶגְלָה *v. Memb. IV. n. 2.*)

Exc. Manet ־ penultimum, (*præter rationes impuritatis, de quibus præc. Reg.*)

(α) ante וֹת (ex ה ָ) pluralis absoluti; ut צְדָקוֹת à צְדָקָה, מְצָדוֹת à מְצָדָה, אֲדָמוֹת ab אֲדָמָה; *sic* à שָׁבוּעַ *septimana,* שָׁבֻעוֹת & שְׁבֻעִים; *at* שְׁבֻעוֹת *juramenta.* Exceptis tamen paucissimis, quæ tertiam Radicalem ה mutarunt in ו, ut קְשׂוֹת *scutella*, à קָשָׂה, & *constr.* קְשׂוֹת; קְצוֹת *extremitates*, à קָצֶה, *constructè* קְצוֹת.

(β). Manet sub secundâ radicali trisyllaborum dagessata vel dagessandâ, qualia sunt מַקָּרָה, בַּקָּרָה, בַּקָּשָׁה, נִרְשָׁה, פַּרְשָׁה, חַרָבָה, נְאָצָה *vel* נֶאָצָה (*Dagesch in Kametzatâ compensatò per* ־), sic בְּהָלָה, בְּהָרָה, נְחָמָה: nisi tamen talia trisyllaba desinant in וֹן, tunc enim ejectô mediæ literæ Dagesch, ־ ejus mutatur; sec. Regulam, in :; ut כִּלָּיוֹן *constr.* כִּלְיוֹן; שִׁגָּיוֹן *constr.* שִׁגְיוֹן, *plural.* שִׁגְיֹנוֹת; & tunc sub primâ Gutturali est ־ pro Chirek; ut ab הִגָּיוֹן est. הֶגְיוֹן; à חִזָּיוֹן, חֶזְיוֹן. *Duorum horum retinent Dagesch, à* קִמָּשׁוֹן, קִמְּשׁוֹן; *ab* אִצָּבוֹן, אִצְּבוֹן. *Hanc mutationem* ־ *in* :, *in constr. Plural. imitantur duo in* ה ָ *terminata*, בַּלָּהָה, בַּלָּהוֹת; אַיָּלָה, אַיְּלוֹת; *cæteroquin & hæc ipsa* ־ *retinent. Hæc duo autem* מַשָּׂאָה *onus*, & מַתָּנָה *donum*, (*Dagesch compensativum ex abjecta prima* נ *habentia*), ־ *penultimum ubique mutant sec. Reg. in* :; *hinc constructè*, מַשְׂאַת, מַשְׂאוֹת, מַתְּנוֹת, מַתַּת & מַתְּנַת. *At* מַשָּׁאת *mutuum, Deut. 24. v. 10. à Rad.* נשׁה, *est à* מַשָּׁאָה, *status constructus pro* מַשָּׁאַת, (א *vocalem suam rejiciente ad praced. schvatam, sec. Reg. 31. Memb. III. Sic &* מַשְׂאֵת *onus, pro* מַשְׂאַת à מַשָּׂאָה. *Denique* מִבְּרוֹתֶיךָ *Deut. 33. v. 3. est Nomen plurale tantum, & sic huc non spectat.*

 (γ). Ma-

(γ). Manet itidem ante וֹת vel יוֹת. è tertia Radic. ה abjecta; ut à גָּרוּת, גָּלוּתוֹ; sic קְנוּת, פְּרוּת, אֱוִלוּת; quod in constructo imitatur, à *Radic.* שָׁמַע, *nomen* שְׁמָעוּת. *Sic à* דָּלִית, *est plur. aff.* דָּלִיּוֹתָיו; *ab* חָרִית, הֲרִיּוֹתָיו.

(δ). Pariter etiam manet sub מ heemantico vocis è media radicali geminata, ut à מָגֵן, מָגִנִּי, מְגִנֵּי, מְגִנִּים, מָעֻזְּיָה, מָעֻזְּנִים & מְעוּזִּים, מָעוּזִּים & מָעֻזּוֹ, מָעוֹז; *sic* מְגִנּוֹת, מְגִנּוֹתָהּ; sic à מָסָךְ, מְסַכּוֹ, מְסִבִּים. *Exc.* à מָחוֹל redit Schva è ־, ut מְחֹלֵנוּ *Thren. 5. v. 15. Sic* מְנִגָּתָם à מַנְגִּינָה, *Thren. 3. v. 63.* At sub מ heemantico mediæ ו quiescentis, ־ ordinariam mutationem in ; subit, ut מְקוֹמוֹת, מָקוֹם.

(ε). Sic manet in paucis aliis, nempe אֵלָה, בָּמָה, *quod specialiter in construct. plur. reperitur,* בָּמֳתֵי *cum* ו *redundante, Deut. 32. v. 13. & Jes. 38. v. 14. pro* בָּמוֹתֵי, *Michæ 1. v. 3. idque pro* בָּמוֹת; *sic* בָּמוֹתָיו *excelsa ejus, 2. Reg. 18. v. 22. At Jes. 53. v. 8. est* בְּמֹתָיו *(fortè ad conjungendam illam & alteram* מוֹת *(mortis) significationem):* שָׁנָה *facit* שָׁנִים *constr.* שְׁנוֹת & שְׁנֵי *Aff.* שָׁנָיו & שְׁנוֹתֶיךָ; בָּבָה, *(quod in constructo per crasin habet* בַּת *Psal. 17. v. 8); sic* שָׁשַׁר, פָּרָה; קְעָרוֹתָיו *pro* קְעָרֹתָיו *est* קְעָרָה à אַזְכָּרָה, נְאָצָה, מְעָרָה, תְּעָלָה, *à* לֶהָבָה *constructum regulariter habet* לַהֲבוֹת, *at in absoluto Plur.* לְהָבוֹת; אָסוּר *in Regimine retinet* ־; *sic semper* שָׁלִישׁ *Tribunus, Dux, retinet* ־, *ad differentiam à* שְׁלִישִׁים *tertii, tertiani; at* סָרִיס *Eunuchus, constructè habet* סְרִיס; *in plur.* סָרִיסִים, סְרִיסֵי & סָרִיסַי, *in aff.* סָרִיסָיו. *At* פָּרָשִׁים *est à formâ* גַּנָּב, & עָרִיצִים & *formâ* אַבִּיר *(adeoque* ־ *habent impurum, per compensationem exclusi Dagesch). A* חָרִיץ *est* חֲרִיצִים & חָרִיצִים & חֲרִיצֵי. ־ *In sequentibus autem manet quidem etiam* ־, *non tamen in Regimine singulari; ut* הָרָה *gravida, in Affixo* הָרָתוֹ, הָרוֹתֵיהֶם, *at in Regim.* הָרַת; *sic* מָנָה, מָנָתוֹ, *at constr.* מְנָת & מְנַת; *à* קָטֹן, *(non* קָטָן*) est* קָטָנִּי, *1. Reg. 12. v. 10. at constructè* קְטוֹן; *à* קֹטֶב, קָטָבְךָ, *Hos. 13. 14.* à קָבָר *tamen non solùm est* קָבָלוֹ *Ezech. 26. v. 9. sed & constructum* קָבָל־עַם *coram populo, 2. Reg. 19. v. 10. A* שָׁבוּעַ, שָׁבֻעִים; *at constructè,* שְׁבֻעַ, שְׁבֻעֵי. שָׁלִישִׁים *tribuni, semper, ad differentiam à* שְׁלִישִׁים *tertii.*

(ζ) For-

(ζ). Forma nominum ־ֶ ubique contrahitur in וֹ, ut אָוֶן, אוֹנִי; מָוֶת, מוֹת, מוֹתִים; *præter* עָוֶל, *quod construĉtè habet* עֶוֶל, *Ezech.28.v.18.cum affixo sing.* עַוְלוֹ *Ezech.18.v.26.plur.* עוֹלוֹת.

(η) Forma nominum ־ֶה in constructo sing. fit ־ֵה, ut שָׂדֶה, שְׂדֵה; *& hinc cum affixis constructis gravibus*, שְׂדֵהֶם, שְׂדֵהֶן, (*conf. Reg.20. Annot. 1. lit. a. & Annot. 2. num. 2*). in reliqua flexione ה abjicitur, & ־ anteà penultimum, nunc habet rationem ultimi, adeoque manet, ut שָׂדִי, שָׂדְךָ, שָׂדֵהוּ *vel* שָׂדֵהוּ, (*de quo V. seq. Memb. 4. n. 2*).

(θ). Specialem insuper habent anomaliam, כָּנָף *ala*, *in constructo plurali habet* כַּנְפֵי, כַּנְפֵי, כְּנָפוֹת; כָּתֵף *humerus*, *in constructo singulari habet* כְּתֵף, *& in plurali*, כְּתֵפוֹת; יָרֵךְ *femur*, *constructè* יֶרֶךְ, *reliquæ flexiones rursus fiunt a priori* יָרֵךְ; יָרֵחַ *mensis*, *constructè habet* יֶרַח (־ *pro* ־ *ob Gutturalem*), *& ex hac formâ, Plur. absolutum*, יְרָחִים. *construct.* יַרְחֵי: גָּלָל *excrementum*, *in affixo singul. habet* גֶּלְלוֹ *Job.20. v.7. pro* גְּלָלוֹ; *in construct. Plur.* גֶּלְלֵי *Ezech.4. v.15. pro* גְּלָלֵי. (*De voce* אָחוֹת *soror*, *V. infr. Memb. VI. de* ו).

(2). ־ (*purum*) ultimum & monosyllaborum, (α) in constructò singulari mutatur in ־, ut דָּבָר *constructè* דְּבַר; (*manet autem hoc* ־ *in finitis* א, *ut à* צָבָא, צְבָא; *à* מוֹרָא *tamen est* מוֹרְאֲכֶם *Jes. 8. v. 13*). Sic manet in nonnullis primâ schvatâ, ultimâ non existente ר, in regimine, ut כְּתָב, שְׁאָר, יְקָר, שְׁאָט; *quod imitatur* מַתָּן, מַתְּנָם, פִּתְגָם, אוּלָם. *Sed* עָב *nubes*, *in constructo habet* עָב *&* עַב; יָם *mare*, *semper retinet* ־, *nisi quod cum* סוּף *constructum etiam* ־ *habet*, *ut* מִיַּם סוּף *è mari algoso*; *sic* יָם הַמֶּלַח *mare salis*, *Gen.14. v.3.*

(β) In constructo plurali in ־ֵי; ut דִּבְרֵי, הֵיכְלֵי; *ab* הֵיכָלִים; (*quod imitatur impurum* יְמֵי *à* יָמִים, *Radicis* יָמַם. Excipe, ante א tunc manet ־ ultimum; ut à חַטָּא, חַטָּאֵי *peccatores*; à יָצָא, צֶאֱצָאֵי; *sic* מִקְרָאֵי, הוּבְאֵי; (*præterquam in* דַּכָּאֵי *à* דַּכָּא, *&* צִבְאוֹת *à* צָבָא, *unde & affixum plurale*, צְבָאוֹתָיו, *ubi alias* ־ *aute* א *maneret*; *sic à* צַוָּארִים, *&* צַוְּארֵיכֶם, *constructè dicitur*

dicitur צַאֲרֵי, *quamvis impurum sit*). Sic in paucis aliis manet ultimum in conftr. Plur. ut אַבְרֵי, מַסְעֵי, בָּתֵּי, דָּתֵי, עֲבִי, וַיְרַשֵׁי, עָרֵי, מוֹרָשֵׁי, מְתוּשְׁבֵי, *1. Reg. 17. v. 1.* מַעֲבָדֵיהֶם *facta eorum*, *Job 34. v. 25.* (*nam requiruntur hic puncta status constructi*), וַעֲבָדֵיהֶם *& opera eorum*, *Eccl. 9. v. 1.* הַמָּנֵיכֶם *Lev. 26. v. 30.* קָרְבְּנֵיהֶם *Lev. 7. v. 38.* (הָרֵי, שָׂרֵי, *& ejusmodi alia, impura sunt, adeoque servant*).

(γ) In reliquo ftatu manet ultimum & monofyllaborum, (*nempe in Affixo utriusvis Numeri, & absoluto Plur.*) ut דְּבָרִים, דְּבָרוֹ, דְּבָרֵנוּ, מוֹצְאוֹתָיו &c. *Exc.* (1) Cum affixô Sing. & in abfoluto Plurali, ultimum rariùs etiam in : mutatur, ut נִדָּח *expulsus, Aff.* נִדָּחוֹ *2. Sam. 14. v. 13.* נִדָּחֲכֶם *Neh. 1. v. 9.* נִמְצָא, נִמְצָאִים & נִמְצָאִים; à נֶחְבָּא, נֶחְבָּאִים; נִטְמָא, נִטְמָאִים; *quod imitatur impurum, in* יָמוֹת *&* יָמִית *à* יָמ. *Sic duo cum affixo Plur. ultimum in : mutant, ut à* מוֹשָׁב, מוֹשְׁבֹתָם *1. Chron. 6. v. 54. à* תּוֹצָא, תּוֹצְאֹתָיו *Num. 34. v. 4.* *Exc.* (2). fub primâ radicali mediæ geminatæ, ultimum, ob quodvis incrementum finale, refolvitur ordinariè in fequente Dagefch, ut תָּם, תַּמִּים, יָם, יַמִּים; מִסְפָּר, מִסְפָּרוֹ; quam refolutionem ultimi in fequente Dagefch, imitantur fequentia: אוֹפָן *rota, Pl.* אוֹפַנִּים, אֶשְׁנָב, אֶשְׁנַבִּי *Prov. 7. v. 6.* אוּלָם, מַחְשָׁךְ, רֶשֶׁר, זְמָן, גָּמָל, גִּנָּה, גַּן, אֶתְנָן, אַשְׁמָן, אֵידָם, מִשְׁבָּת, מַשְׁאָב, כַּרְבָּר, מֶרְחָקִי, מֶרְחַקִּים (*à quo* מֶרְחָק) מַעֲמָק, עֲקָרָב, עַצָּב, כַּבְבָּב, כַּבְבַּיו & נִכְבָּרִים *facit* נִכְבָּר, מִשְׁפָּן & מִשְׁפָּן, מִשְׁגָּב, שָׁפָן, שַׁבָּת, שַׁאֲנָן, קָטָן. Sic fequentia in ftatu Affixo, ultimum in refolvunt, ut שַׁבָּת, שַׁבַּתּוֹ, שַׁבַּתָּהּ, *at in plurali absoluto,* שַׁבָּתוֹת; *in constructo* שַׁבְּתוֹת, *unde in affixo,* שַׁבְּתֹתֶיהָ; קַו : קַוִּ (*quod tamen etiam est* קָו) קָוָם; *sic* מִבְטָח (*vel* מִבְטֶח) *habet* מִבְטַחֲךָ, מִבְטַחוֹ, מִבְטָחִי, *pro quo etiam est* מִבְטָחָם, *Jer. 38. v. 14.* מִבְטֶחָה, *Prov. 21. v. 22. sine Mappik.*

(δ). Specialem infuper anomaliam habent monofyllaba hæc, אָב *Pater*, אָח *frater*, חָם *socer*; quæ in Singulari conftructo & affixo, affumunt terminationem י., manente quidem in affixô, fed in conftructô in tranfeunte, (*praecedaneum verò Affixorum punctum tunc dimittitur, conf. Reg. 20. Annot.*

Annot. 1. lit. a). *ut* אָב, *constructè* אֲבִי, *sic* אֲחִי, חֲמִי, *Gen. 17. v. 4. & 5. Cum affixis*, אָבִי *pater meus*; אָבִיךָ *Pater tuus*, *& in fœmin.* אָבִיךְ; אָבִיו *vel* אָבִיהוּ, *Pater ejus*, *fœmin.* אָבִיהָ *pater ejus*, אָבִינוּ *pater noster*, אֲבִיכֶם *Pater vester*, *fœmin.* אֲבִיכֶן, (*in forma status constructi ante Affixa gravia*, *sec. Reg. 20. Annot. 2*). *Sic* אֲבִיהֶם *Pater eorum*, *fœmin.* אֲבִיהֶן. Eandem rationem in singulari numero seqvuntur reliqua duo, אָח & חָם. In Plurali autem dispares has habent formas; אָבוֹת *patres*, *constructè* אֲבוֹת, *cum Affixis*, אֲבוֹתַי *&c. Verùm* אָח *frater*, *in plur. habet* אַחִים, *constr.* אֲחֵי, *cum affix.* אַחַי *&* אֶחָי (*in pausa*); אַחֶיךָ, אַחַיִךְ, אֲחֵיהֶן, אֲחֵיהֶם, אֲחֵיכֶן, אֲחֵיכֶם, אַחֵינוּ, אַחֶיהָ, אֶחָיו. (*De* אָחוֹת *soror*, *V. infr. Memb. VI*). Sic & חָם *socer*. Singularia insuper sunt sequentia, à יָד *manus*, semper est יֶדְכֶם *pro* יַדְכֶם; *à* דָּם *sanguis*, דְּמְכֶם *Gen. 9. v. 5. à* הַר, *c.* ה *parag.* הַרְרָה *&* הָרָה *Gen. 14. v. 10.* à לָבָן, מָרָגוֹ מוֹרַגִּים *2. Sam. 24. v. 22.* Hæc tria חָלָב *lac*, הֶבֶל *vanitas*, *&* לָבָן *albus*, in constructô Sing. habent ֶ, ut חֲלֵב, הֲבֵל, שִׁנַּיִם־וּלְבֶן *& albus dentibus*, *vel dentium*, *Gen. 49. v. 12.* (*mutatô* ֵ *in* ֶ *ob Makkaph*); מַעְיָן *fons*, *in constr. plurali facit* מַעַיְנֵי *&* מַעְיְנֵי *Jes. 12. v. 3.*

(3). ה ָ finale, (*non tamen paragogicum*, *quod hic ordinariè abjicitur*, *conf. Reg. 16. Memb. II. num. 4. & seq. Annot. hujus M. exceptô* בְּגִינָה, *quinquies*), mutatur in constructô singulari in ת ַ, ut צְדָקָה, צִדְקַת; cum Affixo singulari, & in Duali absoluto in ת ָ, ut צִדְקָתִי; שָׂפָה à שְׂפָתַיִם; in omni Plurali, (*i. e. sive forma absoluta*, *sive constructa*, *sive affixa*), in וֹת, ut צְדָקוֹת, *constr.* צִדְקוֹת, צִדְקוֹתַי, &c. *Exc.* fœminina quædam assumentia in plurali Masculinam terminationem ים ִ, (*sec. Reg. 19. Memb. VII. Nota 2*). quæ abjiciunt illud ה ָ in plurali ubique, ut ab אֱלָה, אֵלִים, אֵלֵיהֶם; à זְמוֹרָה, זְמוֹרֵיהֶם. שָׁנָה *annus Plur.* שָׁנִים *Constr.* שְׁנֵי *Aff.* שָׁנָיו.

Nota (*1*). Interdum voces quædam patiuntur syncopen terminat. ה ָ in ת ָ mutandæ, ut נִצָּהּ *flos ejus*, *pro* נִצָּתָהּ; *sic* פַּחְם *Dux eorum*, *Nehem. 5. v. 14. pro* פֶּחָתָם, *prout alibi legitur* פֶּחָתְךָ *Duci tuo*, *Malach. 1. v. 8.* וְגֻלָּהּ *& lecythus ejus*, *Zach. 4. v. 2. pro* וְגֻלָּתָהּ

in astutia eorum, Job 5. v. 13. pro בְּעָרְמָתָם ; פִּנָּהּ *angulum illius, Prov. 7. v. 8. pro* בְּפִנָּתָהּ ; פִּשְׁתִּי *linum meum, Hos. 2. v. 5 pro* פִּשְׁתָּתִי. צוּרָם *formam eorum, Psal. 49. v. 5. pro* צוּרָתָם ; שׂוֹכֹה (*quod est pro* שׂוֹכוֹ) *ramum suum, Jud. 9. v. 49. pro* שׂוֹכָתוֹ *à* שׂוֹכָה ; בִּתְבוּנָם *pro intellectu suo, Hos. 13. v. 2. pro* בִּתְבוּנָתָם.

(2). Tam Nomina, (*quæ scil. præformativam literam habent cum vocali*), quàm Participia, geminam habentia terminationem fœmininam ה ָ & ת ֶ ֶ, vel ת ַ ַ, in constructô singulari, pro ordinario ת ַ ex ה ָ, retinent alteram illam formam absolutam ת ֶ ֶ vel ת ַ ַ; & in Affixo singulari tunc quoque formam punctationis exinde sortiuntur; in omni Plurali, (*i. e. sive absoluta forma, sive constructa, sive affixa*), coincidunt formæ ex ה ָ & ת ֶ ֶ, ut מַמְלָכָה & מַמְלֶכֶת *regnum, in statu constructô,* מַמְלֶכֶת, *affixo* מַמְלַכְתִּי, (*conf. Reg. 3*). *in absoluto Plurali,* מַמְלָכוֹת, *in constr. Plural.* מַמְלְכוֹת ; *nisi quod à* מִשְׁפָּחָה *fit* מִשְׁפְּחוֹתָיו *per familias suas, Num. 11. v. 10. pro* מִשְׁפְּחֹתָיו. *à* מַחֲשָׁבָה *vel* מַחֲשֶׁבֶת *fit cum Aff.* מַחֲשַׁבְתּוֹ *Plur. abs.* מַחֲשָׁבוֹת *Constr.* מַחְשְׁבוֹת, *Affix.* מַחְשְׁבוֹתַי *&c.* Id imitantur hæc sequentia, (*quamvis non habeant præformativam Literam cum vocali*), in constructo & Affixo statu, גְּבֶרֶת (*&* גְּבִירָה), בְּהֶמֶת (*&* בְּהֵמָה), גֶּזֶרֶת, דְּבֶלֶת, גֹּזֶרֶת (*&* בְּגֹדֶת *constructè*), עֲטֶרֶת, עֲצֶרֶת, מְלֶאכֶת, (אֵילָה *&*) אַיֶּלֶת, קְטֹרֶת, (לֶהָבָה *&*) לַהֶבֶת, עֲקֶרֶת (*pro* מְלָאכָה *vel* מְלֶאכֶת), *in affixo habet* מְלַאכְתּוֹ *pro* מְלַאכְתּוֹ, (*conf. Regul. 31. Memb. III*). *In constructo* מַלְאֲכוֹת, *& sic in Affixo* מַלְאֲכוֹתֶיךָ. Huc pertinet similis forma Numeralium, tàm in constructô quàm in affixô, ut שִׁבְעָתָם *septem illi, à constructo* שִׁבְעַת ; לְאַרְבַּעְתָּן *quatuor illi, à formâ constructâ* אַרְבַּעַת *ex* אַרְבָּעָה ; שְׁלָשְׁתְּכֶם *quinque vos, &* שְׁלָשְׁתָּם *quinque illi, à constructo* שְׁלֹשֶׁת, (*ּ enim in : transeunte,* ו *mutatur in ָ chathuph; conf. seq. Memb. V*). *Atque sic reliqua,* שֵׁשֶׁת *à* שִׁשָּׁה *sex;* חֲמֵשֶׁת *à* חֲמִשָּׁה *quinque,* עֲשֶׂרֶת *decem, ab* עֲשָׂרָה. Interdum tamen etiam redit illa forma terminationis ה ָ in constructo singul. ut בְּהֶמַת (*pro* בְּהֶמַת) *è* בְּהֵמָה *vel* בְּהֵמָת. *Sic semper constructum faciunt*

ant in ת_ *(non* ת..*)*, מַחְפֶּכֶת à מַחְפֵּכָה, מַצֶּבֶת à מַצֵּבָה, מַגֵּפַת à מַגֵּפָה.

(3). Singularia hic sunt seqq.; אִשָּׁה *fœmina, constructè* אֵשֶׁת, *in Affixo sing.* אִשְׁתִּי, אֶשְׁתְּךָ *semel, Psal.28.v.3. Plur.* נָשִׁים, *cum Affixo Plur.* נָשַׁי. אָמָה *ancilla, in constructo & affixo singulari regulariter formatur; Plur.* אֲמָהוֹת, *constructè* אַמְהוֹת, *cum affixo Plur.* אַמְהוֹתַי; *De* בָּמוֹתֵי à בָּמָה *V. sup. n.1. ε.* מָנָה *pars, plural. absolutè & constructè* מָנוֹת *(& sic ante affixa), &* מְנָיוֹת *&* מְנָאוֹת; נָוֶה *habitaculum, Plur.* נָוֹת *navoth &* נְאוֹת; בִּירָה *facit* בִּירָנִיּוֹת; חוֹמָה *murus,* חֹמֹתַיִם *duo muri, Jes.22.v.11. (De* פַּחָה *& reliquis hujus formæ, V. inf. Memb. IV. ν. 1. inter singularia). Tria in statu constructò extra pausam etiam, habent* ת *pro* ת_, וּמִקְצָת *& partem, Dan.1. ubi ter reperitur, & Nehem.7.v.68.* מְנָת *&* מְנַת *Psal.11.v.6. & Psal.16. & 63.* וְחַטָּאת *& peccatum, Exod.15.v.16. (De sequentibus 6. Nominibus* ת *pro* ה *habentibus in statu absolutô,* נַחֲלָת *Psal.16.v.6.* שְׁנָת *Psal.132.v.4.* עֶזְרָת *Psal.60.v.13.* זִמְרָת *Psal.118.v.14.* יִתְרָת *Jer.4.v.8.* מָחֳרָת *(cum* - *longo sub* מ*) Num.11.v.32. V. Reg.35. lit. β.*

Annotatio ad - in genere.

Ante ה locale & paragogicum, manet omne - tàm ultimum quàm penultimum, *(nam & Accentus suò locô manet)*; ut יָם; מִדְבָּרָה, מִדְבָּר; מָיְתָה, מָוֶת; גְּדִילָה, גָּלִיל, יָמָּה. Sed - affixi ן- inter geminum ה paragogicum mutatur in :, ut בְּתוֹכְהֶנָה *in medio earum, pro* בְּתוֹכָהֶנָה; *conf. Reg. 16. Memb. II. 4. sic* לְכֻלְּהֶנָה *omnibus ipsis, pro* לְכֻלָּהֶנָה. Sic ante י paragogicum, *(quòd tantum in statu constructo interdum occurrit)*, ה- illud, priùs ob statum constr. mutatur in ת_ & inde - in :; ut a חַיָּה *bestia, constr.* חַיַּת, *fit* חַיְתוֹ־אֶרֶץ *Gen.1. (nempe ejectò Dagesch forti è* י *schvato, sec. Reg. 7. & hinc compensante id Metheg, nullum est Dagesch lene in* ת *sec. Reg. 1. & 6. Sic* à מַעְיָן, *fit* מַעְיְנוֹ־מָיִם *fons aquarum, Psal.114.v.8. Conf. Reg.18. Memb. III.*

Pariter ob י paragogicum ּ non mutatur, ſed ה tantum in ת tranſit, (accentu tunc in penultima manente) ut רַבָּתִי *plena, ſcil. populô*), שָׂרָתִי *princeps, fœm. Thren. 1. v. 1.* (*ſed* גְּנֻבְתִי *Gen. 31. v. 9. eſt pro* גְּנֻבַת *Partic. Pabul, cum* ֻ *pro* : *&* accentu *in ultimâ. Conf. Reg. 16. Memb. IV*).

Memb. II. de ַ.

(1) ַ ultimum (*vocum Milrà*) & monoſyllaborum, ubique (i. e. in quôvis Numero & ſtatu), manet, impreſsô ſequenti literæ dageſch forti, quoties vox à fine creſcit, ut à גַּן, גַּנּוֹ, גַּנִּים & גַּנּוֹת, *at conſtr.* גַּנַּת, *aff.* גַּנָּתוֹ &c. אַם, אִמִּים (*at conſtructè* אַמּוֹת & אַמֹּתֵיהֶם). *Sic* חָרָם, חֲרָמִים ; רַי, רַיִּם Dageſch autem excluſô, fit ordinaria compenſatio ejus per ָ, ut à שַׂר (*vel* שַׂר) שָׂרִי, פַּר, פָּרִים ; אֶצְבַּע, אֶצְבָּעוֹת ; (*at conſtructè* אֶצְבְּעוֹת, *& ſic in affixo Plur.* אֶצְבְּעוֹתֶיךָ). *Imitatur id ſpecialiter* שַׂר, *in Duali* שָׂרָיִם, *cum aff.* שָׂרַי, שָׂרֶיךָ. *Et hinc in conſtructo* שָׂרֵי, *Cant. 1. v. 8. quaſi à* שָׂר. *A* מַד *veſtis, ſingulari anomaliâ cum epentheſi literæ mobilis* ו, *legitur* מַדְוֵיהֶם *veſtis earum, 2. Sam. 10. v. 4. pro* מַדֵּיהֶם. (*De* מִבְטָח *vel* מִבְטַח, *conf. præced. Memb. I. n. 2. lit. γ. fine.*

Nota. In paucis mutatur ַ in Chirek parvum ſequente Dageſch, ut אַט, לְאִטִּי *Gen. 33. v. 14.* בַּז, בִּזָּה, חַת, חִתְּכֶם, צַד, צִדּוֹ ; צַר, צִרִים ; *ſic* בַּת, בִּתִּי, פַּת, פִּתִּים, סַף, סִפִּים, מַס *filia, quod in Affixo ſingul. habet* בִּתִּי, *in abſol. Plur.* בָּנוֹת, *conſtructè* בְּנוֹת, *& ſic in Aff. plur.* בְּנוֹתַי. *Sic a* פַּת, פִּתְּךָ *Prov. 23. v. 8. Conf. Reg. 44. θ. Sic a* מֵסַב *circuitus*, מְסִבּוֹת, מְסִבַּי, מְסִבּוֹ ; *a* גַּלְגַּל *fit* גַּלְגִּלָּיו *rota ejus, Jeſ. 5, 28.* At ַ furtivum ultimæ literæ gutturalis his non accenſetur, ſed abjicitur, ut à רַע fit רֵעִים, רֵעוֹת. Si autem in locum Vocalis longæ rejectum ſit hoc furtivum, illa longa pro eo redit, & ordinariam ſuam ſubit legem, ut à מֵרַע *malignus*, (*cùm ſit pro* מֵרֵעַ) *in Plur. fit* מְרֵעִים *& ſic alia illius formæ. At de* מֵרֵעַ *amicus, V. ſeq. Memb. III. n. 2. fine.* (*De* ַ *quatenus vicarium ſæpè eſt pro* ֶ, *& hinc in* : *mutatur, ut* דְּבַשׁ, &c. *γ. ſeq. Memb. IV. Nota*).

(2) ׃

(2) ֵ- contrahitur ubique in ֵי, ut בַּיִת *constr.* בֵּית, *aff.* בֵּיתִי *&c. Sic* עַיִן, עֵין; *imitatur &* דַּי, דֵּי *in constr. & sit* חַי, חֵי, *sed hoc Deo tributum non mutatur; ut* חַי יְהוָה וְחֵי נַפְשְׁךָ.
Speciali insuper anomalia laborant sequentia, בַּיִת *in Abs. Plur. habet* בָּתִּים, *in constr.* בָּתֵּי; עִיר *facit* עִירָה *pro* עִירוֹ, עָרִים *vel* עֲיָרִים & עֵינַיִם, *in Duali* עֵינַיִם, עַיִן; תְּיָשִׁים, תַּיִשׁ; חֲיָלִים, חַיִל; שִׁיתִי, שַׁיִת; עָרֵי *at in Plur.* עֲיָנוֹת *in constr. plur.* עֵינוֹת; גֵּיא *vel* גַּיְא *vel* גֵּא *constr.* גֵּיא, & גֵּי *Jos. 19. v. 14. habet* גֵּאָיוֹת, *in Aff.* גֵּיאוֹתֶיךָ *Ezech. 35. v. 8.* לַיִל *facit* לֵילוֹת. *At* מַיִם *in constructo facit* מֵי & מֵימֵי, & *hôc posteriore modò ante affixa semper, ut* מֵימֶיךָ, מֵימָיו. *Singularis est constructio τῶν* שְׁנַיִם & שְׁתַּיִם *cum* עָשָׂר & עֶשְׂרֵה (*decem*), *dum semper ferè in illo regimine retinent* ם, *præcedente* י *in - quiescente; ut* שְׁנֵים עָשָׂר, *in fœmin.* שְׁתֵּים עֶשְׂרֵה (*duodecim*). *Vix semel atque iterum regularia reperiuntur* שְׁנֵי & שְׁתֵּי. *Sic etiam cum aliis interdum Vocibus, ut* שְׁנַיִם אֲנָשִׁים *duo viri.* (*conf. Reg. 19. Memb. II.*)

(3). ַ- ante ה paragog. & locale, Chirek sub י in ֵ mutat; ut לַיִל, לֵילָה; à בַּיִת, בֵּיתָה. *Sic etiam a Duali,* שָׁמַיִם, שָׁמַיְמָה: à מִצְרַיִם, מִצְרַיְמָה. *Reperitur tamen etiam*, à צַיִד, צֵידָה: à בַּיִת *in statu constructo* בֵּיתָה, *quinquies pro* בַּיְתָה. *Imitatur hanc formam vocula* חַיְתוֹ *bestia, ab absoluto* חַיָּה; *conf. præc. Memb. I. Ann. fine. & Reg. 18. Memb. III.*

Memb. III. de - puro.

(1). In Constructo singulari - quodvis, (i e. *tam ultimum quam penultimum*), manet, ut תֵּבֵל אַרְצוֹ *orbem terræ ejus*; nisi quod

(α) Præcedente ָ, - in constructo sing. in - mutatur, ut כָּבֵד *constructè* כְּבַד. חָצֵר *Constr.* חֲצַר. Hic (1) Exc. retinent - ultimum in constructo sing. (*quamvis præcedat* ָ), tùm terminata in א: ut à מָלֵא, מְלֵא: à טָמֵא, טְמֵא, à יָרֵא, יְרֵא

 tum

tum si præcedens ֶ sit vel in voce è mediâ geminatâ, ut מָגֵן; vel si id compenset exclusum Dagesch, ut מְבָרֵךְ; tùm denique sequentia quatuor; אָבֵל, חָמֵשׁ, יָיִן, עָקֵב. (2) Imitantur illam mutationem ֵ in ַ, quamvis non præcedente ָ, seqq. 8. à מִסְפָּר, מִסְפַּר; à מַעֲשֵׂר, מַעְשַׂר; à מִזְבֵּחַ, מִזְבַּח; à מַשְׁחֵת, מִשְׁחַת; & (*alternante insuper in seqq. Chirek pro* ַ), à מַזְלֵג, מִזְלַג; à מַרְבֵּץ, מִרְבַּץ, *vel est à* מִרְבָּץ); à מַשְׁבֵּר, מִשְׁבַּר, à מַשְׁעֵן, מִשְׁעַן.

(β) Sequente ָ (in absolutô), ֵ in constructo Sing. in : mutatur, ut à שֵׁנָה, שְׁנַת; עֵדָה, עֲדַת; *Excipe, (præter rationem impuritatis)*; retinent ֵ in hoc constructo, (*quamvis sequatur* ָ), (1) sequentia duo, תֵּבָה, נֵכָר, *ut & seqq. à primâ* י, צֵאָה, יֵעָה. (2) Quæ ante ֵ habent : sive simplex sive compos. ut à גְּזֵרָה, גְּזֵרַת; *sic* גְּזֵלַת, שְׂרֵפַת, בְּרֵכַת, תְּאֵנַת, טְמֵאַת, אֲבֵלַת, אֲפֵלַת &c. (*Sic à* מַחֲפֵכָה, מַהְפֵּכַת; & *occultatâ primâ* נ à מַסֵּכָה, מַסֵּכַת; à מַגֵּפָה, מַגֵּפַת; *at* מַצֵּבָה *constr.* מַצֶּבֶת à יצב). Præter hæc sex, nihilominùs in : mutantia; נְבֵלָה, נִבְלַת; à בְּהֵמָה, בֶּהֱמַת; à שְׁאֵלָה, שְׁאֶלַת; à הַשֵּׁכָה, הֶשְׁכַּת; לְבֵנָה, לִבְנַת; à זְקֵנָה, זִקְנַת.

(2) In reliquô statu, (*nim. Plurali constructo, & Absoluto, nec non Affixorum cujusvis Numeri*), mutatur ֵ quodvis (*tam ult. quàm penult.*) in :, *observatô saltem ubique, quod Affixa gravia assumant formam Status constructi, de quo V. Reg. 20. Annot. 2, n. 2.*); ut לֵבָב, לְבָבִי, לְבָבוֹת, לְבָבוֹתַי, לְבַבְכֶן; *sic ab* עֵדָה, עֲדָתוֹ; *ab* עֵצָה, עֲצָתוֹ; *à* מֵשִׁיב, מְשִׁיבִים, מְשִׁיבֵי, *à* שׁוֹמֵר, שׁוֹמְרִים, שׁוֹמְרֵי, שׁוֹמֶרְךָ. Sequente autem aliô immediatè Schva, transit ֵ ultimum bisyllaborum & polysyllaborum in ֶ, ut a מַקֵּל, מַקֶּלְךָ; *à* כּוֹרֵם, כּוֹרֶמְךָ, כּוֹרֶמְכֶם, *præter* כִּסְאֲךָ *a* כִּסֵּא, *amissô Dagesch, quod etiam alias in hâc voce crescente abjicitur; ut* כִּסְאוֹ, כִּסְאוֹת. (*De formis* מְגִנִּים, *a* מָגֵן *& simil. V. seq. n. 3.*)

Excipe, (præter rationes impuritatis), manet ֵ quodvis

vis in (*modò dictò*) reliquò ſtatu, (α) Præcedente: mobili (*ſive ſimplici ſive compoſitò*), vel ָ vel ֶ, (*variante ſaltem interdum conſtructò Plurali, adeoque etiam cum affixis gravibus*), ut *ab* אֶבֶל, אֲשֶׁרָיו, אֲשֶׁרוֹת *&* אֲשֵׁרִים, אֲשֵׁרָה *ab* אֲפֵלָתְךָ, אֲפֵלָה *ab* אֲבֵל, חֶרֶשׁ *a* אֲחֵר *quaſi ab* אֲחֵרִים, אֲחֵר *ſic ab*; אֲבֵלֵי, אֲבֵלוֹת *&* אֲבֵלִים, חַרְשֵׁי, בְּאֵר *a*, בְּאֵרֹתְךָ *a*, גְּבֵרָה *a*, גְּבִרְתּוֹ *a*, גְּדֵרָה *a* גְּדֵרוֹת *plur abſol.* גְּדֵרוֹת *at conſtr.* גִּדְרוֹתָיו *aff.* גִּדְרוֹ, גָּדֵר *a* גְּדֵרָה, זְאֵב *a* זְאֵבִים, זְאֵבֵי, זָקֵן *a*, זְקֵנִים *Conſtr.* זִקְנֵי, זִקְנוֹ, זְקֵנָיו, *at conſtructè* זִקְנֵי, זְקֵנוֹת, זִקְנוֹתַי *a* חָצֵר, חֲצֵרִים, חַצְרֵי, חֲצֵרוֹת *&* חֲצֵרוֹת *at conſtructè* חַצְרֵי *&* חַצְרוֹת, *cum aff.* חֲצֵרוֹ, חֲצֵרוֹתָיו *&* חַצְרוֹתָיו, חֲצֵרָיִךְ, *a* יָתֵד, יְתֵדוֹת, יָרֵא *a* יְרֵאִים, יִרְאֵי, *at conſtructè* חֲשֵׁכָה *a*, חֲשֵׁכִים, *conſtructè* יִתְדוֹת, *cum affixo* יְתֵדֹתָיו *cum* י *redundante*, *a* יָשֵׁן, יְשֵׁנִים, *conſt.* מִיְּשֵׁנֵי (*Dan.* 12. *v.* 2. *ſervatò inſuper ſub* י *Schvâ cum Dageſch*), *a* לְבָבְכֶם *at* לְבָבִים, לְבַב, פְּאֵר *a* פְּאֵרְךָ, פְּאֵרְכֶם *Ezech.* 24. *v.* 23. (*cum defectu lit.* י), פְּאֵרִים, *at conſtr.* פַּאֲרֵי, *a* שְׁאָר, שְׁאָרוֹ, *a* שָׂבֵעַ, שְׂבֵעִים, *a* שְׁאֵרִית, שְׁאֵרִיתְךָ, *at conſtr.* שִׁדְמוֹת, שְׁדֵמוֹת, *a* שְׁדֵמָה, שְׂבֵעִים *a* שָׂמֵחַ, שְׂמֵחִים, שִׂמְחֵי, *conſtr.* שְׂמֵחַי, *Jeſ.* 24. *v.* 7. *&* שִׂמְחֵי *Pſal.* 35. *v.* 26. *a* תְּאֵנָה, תְּאֵנִים, תְּאֵנָתְךָ, תְּאֵנֵיכֶם. Utrôque modò habent, à שְׁאֵלָה *a* שְׁאֵלָתִי *&* שְׁאֶלְתִּי, נְבֵלָה *a* נִבְלָתוֹ *&* נְבֵלָתִי, בְּאֵר *a*, בְּאֵרוֹת *&* בְּאֵרוֹת, מִכְרוֹתֵיהֶם *a* מְכֵרָה, שְׁאֵלָתִי (*pro* שְׁאֶלְתִּי), מְכֵרֹתֵיהֶם.

(β) Manet (ֵ) ante וֹת abſoluti pluralis ex ה., ut à פֵּאָה, פֵּאוֹת, *a* מֵאָה, מֵאוֹת, *ſic* בְּהֵמוֹת, אֲפֵלוֹת, (*at conſtructè* בַּהֲמוֹת *Pſal.* 8. *v.* 8). חֵמוֹת, דֵּעוֹת, שֵׁנוֹת, עֵצוֹת, כֵּצְבוֹת, מַסֵּכוֹת, תּוֹכֵחוֹת, תּוֹעֵבוֹת, תֹּפֵפוֹת *&* מְתֹפְפוֹת, quod imitantur ſequentia ante ים plur. שְׂרֵפִים, רֵבְעִים, עֲטַלֵּפִים, זֵדוֹנִים, זֵרְעִים, שׁוֹמֵמִים, *at* שְׁמֵמוֹתֵנוּ, *Dan.* 9. *v.* 18.

(γ) Poſt ſyllabam compoſitam (*per Schva quieſcens*, *vel Dageſch compenſativum abjectæ literæ* נ *vel* י), modò manet ֵ, modò in ִ tranſit, ut מִזְבֵּחַ, מִזְבְּחוֹ, מִזְבְּחֹתֶיךָ, מִזְבְּחוֹת, *a* מַקְהֵל, מַקְהֵלִים *&* מַקְהֵלוֹת, *a* מַעֲשֵׂר, מַעַשְׂרוֹתֵיכֶם, מַעְשְׂרֵי, אֲבָנִים, אֶבְנֵי, אַבְנֵטִים, אַבְנֵט, כִּנּוֹר *a*, כִּנֹּרוֹת, כִּנּוֹרִים *a* פַּרְתְּמִים, צְפַרְדֵּעַ, צְפַרְדְּעִים; סְנֵסִן *mutat in* Chirek

Chirek sequente Dagesch, סִכְסֻכִּים *(conf. seq. num. 3). à* מַסֵּכָה מַסֵּכֹתָם *fusionum eorum, Numer. 33. v. 52. à* מַגֵּפָה, מַגֵּפֹתַי; *at* מַצְּבוֹת *est constr. à* מַצֶּבֶת, *vel* מַצֵּבָה; *(De resolvendo - bisyllaborum mediæ geminatæ, in Chirek seq. Dagesch, V. paulo inf. num. 3).*

(δ) *Singularia* insuper sunt sequentia; à מַזְלֵג *plur. fit* מִזְלָגוֹת *affix.* מִזְלְגוֹתָיו; *sic à* מַשְׁבֵּר, מִשְׁבָּרֶיךָ, מִשְׁבָּרָיו; à צַוָּאר, צַוָּארֶךָ; מֵעִים *est* מְעֵי, מֵעַי, מֵעָיו, מְעֵיכֶם, מֵעֶיךָ; מוֹסֵרָה *nunc retinet .., nunc in : mutat;* ut מוֹסֵרַי, מוֹסְרוֹת, מוֹסְרוֹתֶיךָ; *constr.* מוֹסְרֵי *Es. 52. v. 2.* מֵרַע *(pro* מֵרֵעַ*) malus, facit* מְרֵעִים; at מֵרֵעַ *amicus, retinet -,* ut מֵרֵעִים *amici, sodales, socii, Jud. 14. v. 11. præter* מֵרֵעֵהוּ *socii ejus, Prov. 19. v. 7. conf. Reg. 20. Annot. 1. β). sic* מֵרֵעֵהוּ *amicus ejus, Gen. 26. v. 26. Jud. 14. v. 20. pro* מֵרֵעוֹ, *V.* Reg. *cit.* רֵעֶה *(socius) semper retinet -, ut* רֵעִים *(abjici enim* ה, *patebit sequenti Memb. IV. num. 2.),* רֵעַי, רֵעֲךָ, רֵעֲכֶם; à חָמֵשׁ *fit* חֲמִשִּׁים, וַחֲמִשָּׁיו. *Ab impuro .. sunt,* אֵלִים *(ex* אַיִל*),* & אֵילִים *(retento -),* אֵלַי, אֵלֵיהֶם; *sic ab* אֵלוֹן, אֵלוֹנִים, אֵלוֹנֵי; *sic ab* הֵרוֹן *fit* הֵרוֹנֵךְ *conceptus tuus, Gen. 3. v. 14 (contrà à puris* אֲבוּסִים *ab* אֵבוּס, אֲמוּנִים *ab* אֵמוּן, אֲסוּרִים *ab* אֵסוּר, אֲטוּנִים *ab* אֵטוּן, *&c.)*

(3). - monosyllabicum, (*voce à fine crescente*), si sit è radice mediæ geminatæ, ubique (i e. *in quovis Numerô & statu*), mutatur in Chirek sequente Dagesch, ut חֵץ (*à Radic.* חָצַץ), חִצִּי, חִצְּךָ, חִצִּים, חִצֵּי, חִצָּיו; quod imitantur formæ bisyllabæ, מָגֵן, סַנְוֵרִן, (*itidem è mediâ geminatâ*), ut מָגִנִּים, מָגִנֵּי, מָגִנֶּךָ *&c.* סַנְסִנִּים, סַנְסִנָּיו; & præterea hæc duo, אֵשׁ, שֵׁשׁ, ut אִשִּׁים, אִשּׁוֹ, שִׁשָּׁה, שִׁשִּׁים, *à quo semel* אֶשְׁכֶם *ignis vester, Jes. 50. v. 1.* At è radice mediæ non geminatæ, manet -, ut à גֵּו, גֵּוִי, גֵּוְךָ, ab אֵל, אֵלֵי; à מֵת, מֵתֵי *mortui;* עֵץ *lignum;* עֵצִי, עֵצְךָ, עֵצִים, עֵצוֹת, *præter constructum tamen* עֲצֵי. Huc pertinent formæ רֵעַ, רֵעֶה, ceu monosyllabæ ut רֵעִים, רֵעַי, רֵעֲךָ, רֵעוֹת & רֵעִים *&c. Exc.* singularia quædam variant-

variantia; שֵׁם, שְׁמִי, שִׁמְךָ, שֵׁמוֹת; *at constr.* שְׁמוֹת, שְׁמוֹתַי; à בֵּן, *constr.* בֶּן. *Aff.* בְּנִי, בִּנְךָ, בָּנִים, בְּנֵי, בְּנֵיכֶן; (*sed ante Makkaph, in regimine* בֶּן *habet* ∵, *interdum Chirek;* ut בִּן־נוּן *Jos.1, 1.* בִּן־לַיְלָה *Jon.4.v.10. ante Makkaph verò extra regimen retinet* .., ut בֵּן־שֵׁנִי *filius secundus, Gen.30.v.7). ab* אֵת *ligo, est* אִתִּים *&* אֵתִים *ligones.* גֵּיא *in Plur. habet* גֵּאָיוֹת, *cum affixo* גֵּיאוֹתֶיךָ; כֵּן *constructè facit* כֶּן; כֵּן *basis, cum affixis facit* כַּנּוֹ, כַּנֶּךָ; *à* לֵב *semel legitur* לִבָּהּ *pro* לִבָּן, *quod bis legitur.* שֵׁת *facit* שְׁתִי, שְׁתוֹתֵיהֶם, שָׁתוֹת.

Annotatio ad ..

Ante ה paragogicum & locale, manet .. quodvis, tàm in Nominibus quàm Participiis, ut בֹּעֵרָה *ardens, Hos.7.v.5.* Sic חֹרֵבָה, קֵדְמָה: sed ante י paragogicum, .. ultimum mutatur in :, ut à בֵּן, בְּנִי; ab אֹסֵר, אֹסְרִי; שֹׁכֵן, שֹׁכְנִי; at manente Accentu, manet ..; ut הַחֵצִי *1. Sam.20.v.36. Conf. Reg.16. Memb. IV.*

Memb. IV. de ∵

(1) ∵ quodvis, (i.e *tam ultimum quam penultimum, & vicaria pro eo, -, .. & :, conf. inf. Nota α*), ob quodvis nominis incrementum à fine, mutatur in :, ut à מֶלֶךְ, מַלְכּוֹ; à קֶרֶן, קַרְנַיִם; à בֶּרֶךְ, בִּרְכַּיִם (*- vel Chirek vel .. veniente pro : ob hujus concursum, sec. Reg. 3. & 29. quas confer*); nisi quod in absoluto plurali, & cum Affixis pluralis numeri, ∵ ultimum, (*vel ejus vicarium - vel :*) mutetur in -, ut à מֶלֶךְ, מְלָכִים, מַלְכֵיו; *sic à* חֵטְא (*pro* חֶטְא), חֲטָאִים, *quod ab hac voce imitatur* חֲטָאֵי; (*at* פִּילֶגֶשׁ *facit* פִּילַגְשִׁים. *De* מְלַאכְתּוֹ *vid. Reg. 31. Memb. 3. & Reg. hujus Memb. I. num. 3. not. 2*); cumque terminatio ֶת vel ַת, in absoluto plurali, ת mutet in וֹת, (*sec. Reg. 19. Memb. VII*), hinc penultimum illud ∵ vel -, tunc pro ultimo habetur, adeoque & ipsum in absol. plural. in - mutatur; ut à כֹּתֶרֶת, כֹּתָרוֹת; ab עֲטֶרֶת, עֲטָרוֹת; מַחֲשֶׁבֶת,

Plur. מַחְשְׁבוֹת. (*In Constructo igitur & cum Affix. Plurali, ordinariò modò redit* : *è* ., *ut* תּוֹכָחוֹת *à* תּוֹכַחַת; מַצֵּבוֹת *à* מַצֶּבֶת; מַחְשְׁבוֹתַי, מַחְשְׁבוֹת). *In duobus* . *illud absoluti Pluralis è* .., *resolvitur in* - *sequente Dagesch*, *ut* אֲדַמְדַּמּוֹת *subrubidæ*, *ab* אֲדַמְדֶּמֶת; יְרַקְרַקּוֹת *subvirides*, *à* יְרַקְרֶקֶת. Speciale est מַחֲרָשׁוֹת *ex* מַחֲרֶשֶׁת. *Exc.* Formæ bisyllabæ composita per Schva, נְאֻמָן, מַעֲרָב, פַּעֲמוֹן, רַעֲנָן, אֶצְבַּע, אֶגְרוֹף, אֶשְׁכָּר, אַכְזָר & similes, non mutant . vel - suum penultimum, ut רַעֲנַנִּים, פַּעֲמוֹנִים. Sic פַּעֲמוֹתָיו *angulis ejus*, *1. Reg. 7. v. 30.* *At de formis talibus in* ה. *finitis*, *ut* חֶלְקָה, נַעֲרָה, *mutantibus nihilominus penult.* . *in* : *sub radicali litera in absoluto Plur. V. seq. Memb. VIII.*

Singularia insuper sunt sequentia, אֲשֶׁר *Plur. absol.* אֲשֵׁרוֹת *Construct.* אֲשֵׁרוֹת; פֶּחָה *Dux*, . *suum ante affixa servat*, *& alibi in* - *vertit*; *ut construct.* פַּחַת, (*quâ formâ & absolutum reperitur*, *ut* פַּחַת אֶחָד *Ducis unius*, *2. Reg. 18. v. 24*). *cum affixis* פֶּחָתִי, פֶּחָתְךָ, *& per syncopen* פֶּחָם *dux eorum*, *Nehem. 5. v. 14. pro* פֶּחָתָם; *Plur.* פַּחוֹת *&* פַּחֲווֹת, *unde affixum* פַּחוֹתֶיהָ *Duces ejus*, *Jerem. 51. v. 57.* Impurum . habet vox formâ dagessandâ נְאָצוֹת *contumelia*, *à* נֶאָצָה, *quod imitantur similia* בַּהֲרָה *papula*, נֶחָמָה *consolatio*, בֶּהָלָה *perturbatio*, *&c. sic à* דַּהֲבַת (*vel* לֶהָבָה) *fit* לְהָבוֹת, *cum* . *pro* -, *ob sequentem Gutturalem Kametzatam*; *conf. Reg. 44. lit. η.* *A* גֶּחָר *est* גְּחָלִים, *at constructè* גַּחֲלֵי, *cum aff.* גֶּחָלָיו; *sic à* כֶּחָשׁ, כְּחָשִׁים; *à* שֶׁבַע *constructè fit* שְׁבַע; *à* מְבַעַת (*quod contractum est è* מְבַעַּת *particip. Piel*) *est* מְבַעַתְּךָ, *conf. Reg. 44. lit. λ.* *A* בֶּרֶךְ *fit* בִּרְכַּיִן; *à* גִּרְגֵּן, גַּרְגְּנָן; *à* כַּרְמֶל, כַּרְמִלָּן; *à* צֶלַע, צַלְעוֹתָיו *pro* צַלְעֹתָיו; *in constr. sing.* צֶלַע. *Huc etiam referri possit* שִׁקְתוֹת *Gen. 30. v. 38. quasi à* שֶׁקֶת; *sed quibusdam placet à* שֶׁקֶת *deducere*; *à* דֶּלֶת *reperitur spec.* דְּלָתַיִךְ *janua tua*, *Jes. 26. v. 20. pro* דַּלְתְּךָ *quasi ex Singul. & Dual. constat.*

(2). ה. finale in constructo singulari mutatur in ה., in reliquo statu abjicitur, & penultima anteà

voca-

vocalis jam censetur ultima, ut קָנֶה, *construct.* קְנֵה, *plur.* קָנִים, קְנֵי, *aff.* קָנָיו; *ab* עָלֶה, עָלֶיהָ, עָלָיו. *Sic à* יָפֶה, יָפִים; *sic* פָּנִים *qs. à* פָּנֶה; *a* מַעֲשֶׂה, מַעֲשִׂים, *&c.* Rarissimè manet illud, in constructo singulari, ut רֵעֶה הַמֶּלֶךְ *amicus Regis*, *1. Reg. 4. v. 5.* מִשְׁנֵה שִׁבָּרוֹן *iteratio fractionis*, *Jerem. 17. v. 18.* Pariter semper manet ante affixum הּ, (*quod quandoque adhiberi pro* הּ, *V. Reg. 20. Ann. 1*). *ut a* מַרְאֶה, מַרְאֵהוּ, מַרְאָהּ *aspectus ejus*; *a* מִקְרֶה, מִקְרֵהוּ *accidens ejus*; *a* שָׂדֶה, שָׂדֵהוּ, (*conf. de hoc Memb. I. num. 1. lit. η*). *Pro quo etiam bis est* שָׂדֵהוּ, *2. Reg. 8, 3. & 5.* Singularis anomaliæ hîc sunt, פֶּה *os*, *constructè* פִּי, *cum aff.* פִּי *os meum*, פִּיךָ, פִּיו *vel* פִּיהוּ *os ejus*, *in fœmin.* פִּיהָ, (*conf. Reg. 20. Annot. 1. lit. α*). פִּינוּ, פִּיכֶם *&* פִּימוֹ; *Plur.* פִּים *&* פִּיוֹת *&* פִּיפִיּוֹת. שֶׂה, *in constructo singulari* שֵׂה; *aff.* שֵׂיוֹ *&* שֵׂיהוּ. *De* רֳאִי *visio*, *pro* רְאִי *vel* רֹאֶה, *Reg. 10. Memb. II. 3. β.* *De* רֹאִי, *videns me*, *V. Reg. 44. Memb. I. β. 1. fine.*

Nota. (α) Cùm ֶ, ַ & ָ, sæpè sint vicaria ֵ, proinde eandem habent rationem, quam habuisset ipsum ֵ; nimirum formæ סֵפֶר, חֵפֶץ, חֵטְא (*pro* חֵטְא), *unde* חֲטָאִים, חֶטְאֵי *&* חֲטָאָיו; *item forma* צֵלָע, נֶרֶךְ; (*excipitur autem forma eadem in* ה *finiens*, *ut* רֵעָה, *cùm non sit penacuta*, *secund. Reg. 9. Memb. III. α. unde* ֵ *pertinet ad sup. Memb. III*). Sic פֶּצַע, דַּעַת, פַּחַד, & denique formæ דְּבַשׁ; ut דִּבְשִׁי *Cant. 5. v. 1. a* שְׁכֶם, שִׁכְמוֹ; *ab* אֶמֶת *verò fit* אֲמִתּוֹ *Psal. 91. v. 4. sic è sequente Memb. V.* קֹשֶׁט *pro* קְשֹׁט.

(β) Ante ה paragogicum & locale, ֵ vel ֵ vicarium penultimum ordinariè manet, ut à נֶגֶב, נֶגְבָּה *meridiem versus*, *a* קֶדֶם, קֵדְמָה *orientem versus*; paucis exceptis, ut ab אֶרֶץ, אַרְצָה *in terram*, *Gen. 18. v. 2.* Ultimum verò ֵ perpetuò in ָ mutatur ante ה paragog. ut מִזְרָח, מִזְרָחָה. Sed ante ִי paragog. ֵ tàm ultimum quàm penultimum, transit in ָ, (assumpta, pro priori Schva, vocali perfecta), ut à יֹשֶׁבֶת, יֹשַׁבְתִּי, אֹהֶבֶת, אֹהַבְתִּי, אֹיֶבֶת, אֹיַבְתִּי.

Memb. V. de (ֹ ֶ), i.e. formâ Cholem Segol, vel Cholem Pathach.

Ubi ֶ vel ַ ultimum mutatur in ְ, (*per præced. Memb. IV.*) ibi Cholem mutatur in ָ chatuph, ut à קֹדֶשׁ, קָדְשִׁי, קָדְשֵׁי, קָדְשֵׁיכֶם. Sic à חֹדֶשׁ, חָדְשִׁי; à נֹכַח est נָכְחוֹ; pro quo ָ *chatuph* interdum, imprimis sub mediâ Gutturali, etiam alternat ֳ, ut סֻבְּכוֹ *Jer. 4. v. 7.* נְחֻשְׁתַּיִם, נְחֹשֶׁת, *2. Reg. 25. v. 13.* & נְחֻשְׁתָּי, *Thren. 3. v. 7. id imitantur*, מַשְׁבֹּרֶת, מִשְׁבְּרָתוֹ; מַחֲלֹקֶת *Aff.* מַחְלְקֹתוֹ; סְבַךְ, מִסֻּבְּכוֹ *Jer. 4. v. 7.* (*sine Dagesch leni in* כ); & *sic* גֹּשֶׁם, קֹמֶץ, מַתְכֹּנֶת, & *interdum* גֹּדֶל. (*At forma* קְנֵה *in* ה *terminata, spectat ad præced. Memb. IV. num. 2*). Ubi verò ַ ultimum mutatur in ִ, (*nempe in absoluto & affixô plur.*) ibi ֹ transit in ֳ; ut à קֹמֶץ, קְמָצִים; à סֹבֶךְ, סְבָכִים; manente autem ֶ; (*nempe in constr. sing.*) manet & ֹ. Pariter manet Cholem ante ה paragog. & locale, ob servatum tunc in penultimâ Accentum; ut ab אֹהֶל, אֹהֱלָה *ad tentorium*; à צֹעַר, צֹעֲרָה *versus Zoar*, (*mutatis ֶ & ַ in Schva compositum pro Schva simplici, sec. Reg. 29. Memb. I. num. 3*). Quod etiam imitantur quædam singularia, accentu licet à Cholem recedente, ut אֹהָלִים, *Gen. 25. v. 27. pro* אֳהָלִים, *sic* אֹהָלָיו, אֹהָלֶיךָ *Numer. 24. v. 5.* & אָהֳלֶךָ *Job. 22. v. 23. at construct. tantùm* אָהֳלֵי *obole*, à תֹּעַר *est* תַּעְרוֹ *Ef. 52. v. 14.* & תָּעֳרוֹ; à פֹּעַל, פָּעֳלוֹ *Ef. 1. v. 31.* & פָּעֳלוֹ; *sic* גָּאֳלֵי *inquinationes*, *Nehem. 13. v. 29. pro* גָּאֳלֵי; *à* תֹּאַם, תָּאֳמֵי *gemelli*, *Cant. 7. v. 3. pro* תְּאֹמֵי; *à* שֹׁעַר, *est* שָׁעֳלֵי *pugillares*, *pro* שָׁעֲרֵי *vel* שָׁעְלֵי.

Annotationes.

(1). *Pro utrôvis hic schvâ simplici, (tàm mobili è Cholem hòc pactò oriundò, quàm quiescente è ֶ profectò, post ָ chatuph, Literas Gutturales accipere Chatephkametz, constabit ex anomalia Gutturalium, Reg. 29. & 30. ut* אָהֳלוֹ *pro* אָהֳלוֹ, אֳהָלִים *pro* אֳהָלִים; *& sequente schvâ conciditur ָ per Reg. 4. ut à* חֳדָשִׁים (*ex* חֹדֶשׁ) *constr.* חָדְשֵׁי *&c.* Id rariùs etiam imitantur non Gutturales, ut קֳדָשִׁים,

קֳדָשִׁים, קָדָשֶׁיךָ, קֳדָשַׁי; שֳׁרָשִׁים (à שֹׁרֶשׁ); ubi & ָ longum pro illo ֳ reperitur, ut קָדָשֶׁיךָ, קָדָשַׁי, קָדָשִׁים *res sacras tuas, Deut.12.v.26.* קֳדָשָׁיו *2. Chron.15.v.18. sic* שָׁרָשָׁיו *radices ejus, Job.18.v.16.*

(2) Eandem rationem & (ְ), imitatur etiam ejus vicarium sub Gutturalibus, (ֲ), *conf. Reg. 44. lit. ζ;* qualia sunt, אֹרַח, בֹּהֶן, בֹּהֶן, גֹּבַהּ, נֹגַהּ, צֹהַר, רֹחַב, רֹמַח, שֹׁחַר, תֹּאַר; *&c. In duobus ante affixa alternat: simplex pro composito, ut* בָּאְשׁוֹ *Joel 2. v.20. pro* בָּאֳשׁוֹ, רָחְבּוֹ *Exod.25. v. 10. pro* רָחֳבּוֹ.

(3) Aliquando Cholem & ְ transponuntur, ut Cholem migret in locum ְ, & Segol mutatum in ְ in locum Cholem, ut à בֹּהֶן, בְּהֹנוֹת *Judic. 1. v. 6.* נֹגַהּ, נְגֹהוֹת, *Es.59. v.9.* נֹכַח, נְכֹחוֹת *Es. 26. v. 10.*

Specialis anomaliæ sunt, à שֹׁקֶת *aqualiculus*, שְׁקָתוֹת *Gen. 30. v.38.* (*vel possit esse a* שֶׁקֶת) כְּתֹנֶת *tunica*, כָּתְנוֹת *&* כֻּתֳּנוֹת, *Exod. 28. v.40. & Gen.3. v.21. In Affixo* כֻּתָּנְתִּי *Job.30. v.18.* כֻּתֳּנֹתָם *Lev.10. v.5.* *a* שִׁבֹּלֶת, *fit* שִׁבֳּלִים; *ab* אֹמֶר *sermo*, אֲמָרִים, אִמְרֵי, אֲמָרַי, אִמְרוֹ, אִמְרֵיכֶם. בִּקֹּרֶת, בִּקֹּרוֹת.

Memb. VI. De ו *ultimo & monosyllab. nec non de* ו.

(*α*). ו manet invariatum, ut טוֹב, טוֹבִים, טוֹבֵי, טוֹבָם, à כָּבוֹד, כְּבוֹדְךָ, כְּבוֹדְכֶם, &c. At ו ultimum & monosyllaborum radicis mediæ geminatæ, mutatur in ֻ vel ֳ chatuph, sequente Dagesch, vocè à fine crescente, ut תֹּם, תֻּמִּים, חֻמּוֹ; עֻזִּי *fortitudo mea. Exod.15. v.2.* quod imitantur sequentia non geminata, עָרוֹם, עֲרֻמִּים vel עֲרוּמִּים, *Gen. 2. v. 25.* עָמוֹק, עֲמֻקִּים, עָקוֹר, *sic* עֵירֹם, חַרְטֹם, חַרְטֻמִּים, אָרוֹם, נָקֹד, עָגוֹר, עֲמֻקּוֹת, עֲמֻקָּה, ...לוֹת. Sic ו ordinariè manet, ut עָצוּם, עֲצוּמִים, אַלּוּף, אַלּוּפֵיהֶם; sic כְּסוּתָם, זְנוּתֵיכֶם, interdum alternat pro eo ֻ sequente Dagesch, & quandoque sine hôc, ut חָרוּל, חֲרֻלִּים, בָּרוּר, בְּרֻרִים, *sic* צִירִים, שָׁקוּי, שִׁקֻּוִים *&* שִׁקּוּיִם *facit* עֲצֻמִים *&* עֲצוּמִים, עֲצֻמוֹת, אֲמֻצִּים.

(*β*) Speciali anomaliâ, quædam ו in ֻ mutant, vel

etiam mobile faciunt è quiescente, aut resolvuut ׀ in . *chatuph* sequente Dagesch, vel eô omissô; ut ראשׁ *caput*, רָאשִׁי, רָאשִׁים, רָאשֵׁי, רָאשֵׁינוּ & רָאשֵׁינוּ, רָאשָׁיו, רָאשֵׁיכֶם. יוֹם *dies*, יוֹמִים, יָמִים & יְמוֹת, יְמֵי, יָמַי. חוֹחַ *spina*, חוֹחִי, חוֹחִים & חֲוָחִים. *a* פת *fit* פִּתְהֵן *Jes. 3. v. 17.* שׁוֹר *Bos*, שׁוֹרִי, שְׁוָרִים. קָרוֹן, מְרוֹנִים & מְרָנִים. דּוּד *canistrum*, דּוּדִים; *a* לוּחַ *tabula*, לוּחוֹת & לוּחֹתַיִם *dualiter*. שׁוּק *Platea*, שְׁוָקִים. קֹבֶל *coram*, קָבְלוֹ. קֹטֶב *luces*, קָטָבְךָ. קָטֹן *parvus*, קְטַנִּי. קָדְקֹד *vertex*, קָדְקֳדְךָ. סֹבֶל *onus*, סֻבֳּלוֹ. *At* מְסֻבְּכָם *è perplexitate suâ*, *Jer. 4. v. 7. est pro* מִסֻּבְּכוֹ. צִפּוֹר *Avis*, צִפֳּרִים. אֱנוֹשׁ *homo*, אֲנָשִׁים, אֲנָשֶׁיךָ, אַנְשֵׁי. אָחוֹת *Soror*, *in constr. sing.* אֲחוֹת, *in Abs. Plur.* אֲחָיוֹת & אֲחוֹת *in construct. Plur.* אַחְיוֹת & אֲחוֹת, *in Aff. singul.* אֲחוֹתוֹ, *in aff. plur.* אַחְיוֹתַי, & אַחְוֹתַי. אַרְמוֹן *arx*, אַרְמְנוֹת; אֶשְׁכּוֹל *botrus*, אֶשְׁכֹּלוֹת & אַשְׁכְּלוֹתֶיהָ, אַשְׁכֹּלוֹת. *Singulare* רִבּוֹא *myrias*, *in plurali transponit Cholem*, *ut* רִבֹּאות, *Dan. 11. v. 12.* & רִבּוֹת *Nehem. 7. v. 71.* *A* צֹאן *reperitur transpositum* לְצֹנַאֲכֶם *gregibus vestris*, *Num. 32. v. 24. pro* לְצֹאנְכֶם.

Memb. VII. De (ִי) & (ֵי)

(1) ִי finale, voce crescente, ordinariè dagessatur, ut à צִי, צִיִּים, & צִים; *ab* עָנִי, עֲנִיִּים, עֲנִיֵּי, עֲנִיָּיו. Specialis anomaliæ sunt, אִישׁ, אִישִׁים & אֲנָשִׁים, *constr.* אַנְשֵׁי, *cum aff.* אֲנָשָׁיו. עִיר, עָרִים & עֲיָרִים, *constr.* עָרֵי.

(2) Forma ֵי (α) in constructo singulari non mutatur, ut פְּרִי *absolutè & constructè.* (β) cum affixo singulari, Chirek illud finale in ֻ mutatur, (*unde præcedens ֻ in Chirek*), & י jam fit mobile, ut פִּרְיוֹ; & si quod Schva compositum sit pro simplici ob Gutturalem, illud tunc ante Schva pro more conciditur; ut חֳלִי, חָלְיוֹ, *1. Reg. 17. v. 17.* Sic עֳנִי, עָנְיָם, עֳדִי, עֶדְיוֹ, (alternante tunc semper ֳ pro ֶ è ֱ); sic à חֲצִי, חֶצְיוֹ, (*in pausa* חֵצִי) : ita quoque ante Gutturalem tunc Schvatam, quæ hinc conformatur præcedenti ֳ, ut à לְחִי, לֶחֱיוֹ, *Job. 40. v. 21. pro* לֶחְיוֹ; לְחֶיָהּ *Thren. 1. v. 2. pro* לֶחְיָהּ; (*conf.*

(*conf. Reg. 30. Memb. I*). Etiam non Gutturales tunc ante Schva geminum, sumunt ֶ pro Chirek, ut à מְרִי, מֶרְיְךָ, à שְׁבִי, שֶׁבְיְךָ at שִׁבְיוֹ; פְּרִי, פֶּרְיְךָ, פֶּרְיְכֶם, כְּלִי, כֶּלְיְךָ, חֳלִי, חָלְיְךָ *Gen. 27. v. 3.* (*conf. Reg. 20. Ann I*). (γ) In omni Plurali, (*i e. tàm absoluto, quam constructò & Affixo*), Chirek illud in ָ vertitur; ut גְּדִי, גְּדָיִים, גְּדָיֵי, & *fœm.* גְּדִיּוֹת, שְׁבִי, שְׁבָיִים, אֲרִי, אֲרָיִים, אֲרָיוֹת, עֲדִי, עֲדָיִים à חֲלִי, חֲלָיִם & חֲלָיִים, חֲלָיֵנוּ : ubi pro י mobili aliquando est א; ut צְבִי, צְבָאִים & צְבָיִים, à פְּתִי, פְּתָיִים & פְּתָאִים, à חֲלִי, חֲלָאִים *Cant. 7. v. 1.* à טְלִי, טְלָאִים. *Id imitatur* לָבִיא, לְבָאִים & לְבָאוֹת, *constr.* לְבָאוֹת, *it.* עָנִי *mansvetus* עֲנָיִים *Prov. 3. v. 34. Nota* (α) Cùm affixa gravia requirant ante se puncta status constructi, *sec. Reg. 20. Ann.* 2. hinc cum כֶם כֶן הֶם הֶן, fit פִּרְיְכֶם, פִּרְיְהֶן, פִּרְיְהֶם, שִׁבְיְכֶם; *pro quo alias etiam est* פִּרְיָם, פִּרְיָן, & פִּרְיָמוֹ : *at* וּפֶרְיְכֶם *fructum vestrum, Ezech. 36. v. 8.* (2) Speciali anomalia laborant, כְּלִי, כֵּלִים, כְּלֵי, כֵּלַי, לְחִי, *Dual.* לְחָיַיִם & *construct.* לְחָיֵי, *cum aff.* לְחָיֶיהָ, לְחָיֵיהֶם. (*Schva hujus formæ in* ֵ *transire ob pausam, constat è Reg. 10. Memb. II. n. 3. β*).

Memb. VIII. de (ָה).

Forma ָה, præcedente vocali brevi, (*nempe* ַ, ִ *vel Chirek* sub litera radicali), in absoluto plur. tota contrahitur in ָ sub secunda radicali, & sub prima radicali sic redit :, (*quia posterius* : *jam periit sec. Reg. 3. Memb. II*). ut כִּלְיָה, כְּלָיוֹת, מַלְכָּה, שַׁלְוָה, שְׁלָוֹת, שִׂמְחָה, שְׂמָחוֹת, גִּבְעָה, גְּבָעוֹת. (*Sub Gutturali tunc* ֲ *pro* :, *sec. Reg. 29. ut ab* נַעֲרָה, נְעָרוֹת, חָרְבָּה, חֲרָבוֹת, à חֶלְקָה, חֲלָקוֹת, אִמְרָה, אֲמָרוֹת). *Exc.* פִּשְׁתָּה *vel* פִּשְׁתָּה à פִּשְׁתִּים, *a quò est* פִּשְׁתִּי *aff.* & פִּשְׁתֵּי *constr.* Præcedente igitur ָ vel ֳ chatuph, non fit illa mutatio; ut טָמְאָה, טָמְאֹתָם, חָכְמָה, חָכְמוֹת, præter חָרְבָּה, חֳרָבוֹת *vastitates*; & עָרְלָה, עָרְלוֹת. Pariter invariata manet hæc forma, si servilis sit illa præcedens litera cum vocali parva, ut מַצָּה, מַצּוֹת, מַרְאָה, מַרְאוֹת; מִרְמָה, מִרְמוֹת. In reliquò statu (*affixò aut constr.*), tantùm attenditur terminatio ָה, *sec. sup. Memb. I. num. 3.* ut שַׁלְוָה, שַׁלְוַת, שַׁלְוָתִי; à שִׂמְחָה, שִׂמְחַת, שִׂמְחָתִי, שִׂמְחוֹתַי *constructè*, שִׂמְחוֹת, מַלְכַּת

מַלְכַּת *constr.* מַלְכוֹת ; *à* חֶרְפָּה , חֶרְפּוֹת *constr. sic ab* אִמְרַת *constr.* אִמְרוֹת ; *à* כִּלְיָה *constr.* כִּלְיוֹת,

SECTIO IV.

De Necessariâ mutatione vocalium in Verbo.

REG. XLVII. De Punctis Affixorum cum verbis.

Ut Nomini, sic & Verbo, (*tàm regulari, quàm irregulari, sed anomalia sua priùs conformando*), suffigi possunt, tùm Literæ paragogicæ ה, י . ן, tùm Affixa Pronominum inseparabilium, (quibus exprimuntur Latinorum Personalia, quemadmodum per Nominum affixa, Latinorum possessiva): & Accentus utrobique ad incrementum ordinariè descendit; unde Punctorum existit mutatio: *de qua seq. Reg. 48.*

Sunt autem in Verbis Affixa Pronominum ferè eadem, quæ in Nomine Singularis numeri; nisi quod alia quibusdam præmittantur puncta, ut patet ex subjunctô hîc SCHEMATE & insertô PARADIGMATE.

SCHEMA AFFIXORUM VERBI.

Affixa Fut. Imper. & Infin. in utrovis numero.

Pers. Gen.		De Personâ unâ.	De Personis pluribus.
1. Com.		ֵנִי Me,	ֵנוּ Nos
2	Masc.	ְךָ Te	ְכֶם vos
2	Fœm.	ֵךְ Te	ְכֶן vos
3	Masc.	ֵהוּ, ֶנּוּ, וֹ eum	ָם, ֵמוֹ eos
3	Fœm.	ָהּ, ֶהָ, ֶנָּה eam	ָן eas

Affixa Præteriti in utrovis numero.

Pers. Gen.		De Personâ unâ.	De Personis pluribus.
1. Com.		ַנִי Me	ָנוּ Nos.
2	M.	ְךָ te	ְכֶם vos.
2	F.	ֵךְ te	ְכֶן vos.
3	M.	ָהוּ, וֹ eum	ָם, ָמוֹ eos.
3	F.	ָהּ eam	ָן eas.

Annot.

ffixa Præteriti,

Annot. I. Affixorum præcedaneum punctum assumitur à verbo in consonam terminatô (salvâ tamen Regulâ 49); dimittitur à Verbo in ִי. vel ּו terminatô, (ּו sæpè in ְ transeunte) ut à פָּקַד, פְּקָדַנִי ; à פְּקָדוּ, פְּקָדוּנִי & פְּקָדֻנִי ; à פִּקַּדְנוּ, פִּקַּדְנוּם, à יִפְקְדוּ, יִפְקְדוּהוּ & יִפְקְדֻהוּ ; à פְּקַדְתִּי, פְּקַדְתִּיךָ.

Annot. II. Variant tamen subinde hæc præcedanea Affixorum puncta, & quidem

(*α*) Pro ֵנִי.. sæpè est ִי. in Infinitivô, sed dispari significatione, ut cum ִי., בְּהָרְגִי *in occidere me*, i.e. dum occido. Sic: עֲשׂוֹתִי *facere me*, i.e. dum facio. Sed cum ֵנִי.., בְּהָרְגֵנִי *in occidendo me*, i.e. dum occidor; quod imitatur יַבְּמִי *levirare me*, i.e. leviri officium præstare mihi. *Deut.25.v.7.* Sic in Futuro pro ֵנִי.. interdum (*è formâ Præteriti*) est ַנִי, ut: יֶאֱהָבַנִי *diliget me.Gen. 29. v. 32. ex* יֶאֱהַב ; יַבְדִּילַנִי *discernet me Jes.56.v.3.* יִרְאַנִי *videbit me.Exod.33.v.20.* & וַתִּרְאַנִי *vidit me. Num. 22. v. 33.* תִּדְבָּקַנִי *adhærebit mihi.Gen. 19. v.19.* & וַיּוֹשִׁיבֵנִי *faciet me sedere, 1. Reg.2.v.24.* יַשְׂבִּעֲנִי *satiabit me.Job.9.18.* Et sic cum Infinitivô : לְרַמּוֹתַנִי *ad decipiendum me 1. Par. 12. v.17.* Rarius est ִנִי, ut : יוֹעִידֶנִּי *constituat tempus ad contestandum mecum. Jer.49.v.19.c.50,44. it.* ֵנִי, ut: חַחֲיֵנִי *vivificando me, Jes. 38. v. 16.* & *sic* שׁוּבֵנוּ *reduc nos. Psal.85.v.5.*

(*β*) Pro ְךָ cum verbis tertiæ radicalis א & ה sæpè est ֵךְ, ut הִבָּרַאֲךְ *creari te. Ezech.28.v.15.à* בָּרָא ; *sic ab* עָנָה *est* עָנָךְ *respondit tibi. Jer.23.v.37.pro* עָנְךָ. *Imitantur id,* הַשְׁמִדָךְ *perdi te. Deut. 28, 24. & vers. 45, 51. 61* (*ubi tamen semper cum Acc.magno distinct. reperitur, conf. Reg. 10. Memb.II.n.3.γ.*)

(*γ*) Pro ְךָ.. rarius est ֵךְ, ut: קְרָאָךְ *vocavit te. Jes.56.v.7.it.* ֵכִי, ut אֶזְכְּרֵכִי *recordabor tui f. Psal.137.v.6.* & ֶךָ *retractô ad penult. accentu, ut:* יִפְקְדוּנֶךָ & *c.* נ *Epenth. it.* ֵךְ, *ut :* בִּבְנוֹתַיִךְ *in ædificando te f. Ezech. 16. v. 31.*

(*δ*) Pro ו (quod tantùm in Singulari numero Præteriti, *exceptâ tertiâ fœmininâ*, inque Futuro, Infinit. & Particip. usurpatur) aliàs est הוּ, imprimis cum 3. radic. fuerit ה, ut: עָשָׂהוּ (non עָשׂוֹ) *fecit eum.* Datur tamen קֹנֵהוּ *possessor ejus. Jes. 1. v. 3.* Sic

pro ו post terminationem verbi ־ִי sumitur ו mobile, ut: פְּקַדְתִּיו & alternante הוּ, פְּקַדְתִּיהוּ. Sic speciali formâ וַהֲמִיתִיו *& occidi eum, 1. Sam. 17. v. 35. pro* וַהֲמִתִּיהוּ *alternante* ־ִי *pro chir. parvo, & hoc pro (-) Conf. Reg. 36. Memb. III. lit. γ).* Sic rariùs pro ו vel הוּ reperitur נוּ, ut: יִלְכְּדֻנוֹ *capient ipsum, Prov. 5. v. 22 pro* יִלְכְּדֻהוּ; יֶשְׁנוֹ *est ipse, Esth. 3. v. 8.* קָבְנוֹ *exsecrare eum Num. 23. v. 13. pro* קָבוֹ *vel* קָבֵהוּ *(quæ & speciem habent* נ *Epenthetici, de quâ infra Ann. 3). Singulare est* וַיֶּאֱהָבֵהוּ *& diliget eum, 1. Sam. 18. v. 1. pro* וַיֶּאֱהָבֵהוּ *deficiente sic* ה, *&* ־ֵ *est pro* ־ָ, *ob Affixum.* Rarissimè pro ו est ה, ut: קַבֹּה *maledixit ei, Num. 38. v. 8.*

(ε) Pro ־ָהּ quandoque est ־ָה sine Mappik, imprimis cum 3. f. sing. Præteriti, (*conf. Reg. 49. Memb. I. lit. α*) ut: חִלְּקַתָּה *divisit eam, Jes. 34. v. 17.* אֲחָזַתָּה *apprehendit eam, Jer. 49. v. 24.* וְשִׁכְּלַתָּה *& orbabit eam, Ezech. 14. v. 15.* צִוַּתָּה *præcepit f. ei, Ruth. 3 v. 6.* it. pro ־ָהּ vel ־ֶהָ, assumit ־ָ Verbum in vocalem desinens, ut: פְּקַדְתִּיהָ, פְּקָדוּהָ, pariter interveniente נ Epenthetico, ut: יִמְצָאֻנְהָ *invenient eam, Jerem. 2. v. 24.*

(ζ) Pro ־ֵנוּ est ־ָנוּ, in וַיְכֻנֶנּוּ *& aptavit nos, Job. 31. v. 15.* & interdum in Fut. & Infin. ־ֵנוּ, ut: יַכִּירָנוּ *discernet nos, Jes. 63, 16.* à נכר. לְהוֹצִיאָנוּ *ad educendum eos. Exod. 14. v. 11.* semel & ־ֵנוּ, ut: תְּחַיֵּינוּ *vivificabis nos. Psal. 71. v. 20.*

(η) Pro ־ֵם in Futuro interdum est ־ָם (ex forma Præteriti), ut: יִלְבָּשָׁם *induet illos, Exod. 29. v. 30.* יְשִׂימָם *imponet eos, Deut. 7. v. 15.* à יָשִׂים; נִירָם *vim inferemus iis, Psal. 74, 8.* וַנִּירָם *& jaculis confecimus eos. Num. 21. v. 30.* (quiescente utrobique prima radicali י, & abjecta tertia radicali ה). Sic unum in quibusdam Codd. habet ־ִם pro ־ָם, ut אֲמִילָם *succidam eos, Psal. 118. v. 10. 11. 12. ex* מיל, *& unum* ־ָן *pro* ־ֵן. יְחִיתַן *terrebit eas, Hab. 2. v. 17. pro* יְחִיתֵן *ex* חתת *(Conf. Reg. 48. Memb. II. Exc. 2.)* Specialis anomaliæ sunt אַפְאֵיהֶם *angulabo eos* vel *per angulos dispergam eos, Deut. 32. v. 26. pro* אַפְאֵם *ex Rad.* פאה. יְכַסְיֻמוּ *operient* vel *operuerunt eos. Exod. 15 v 5. pro* יְכַסּוּמוֹ, quod foret pro יְכַסּוּהֶם, vel יְכַסּוּם, nim. cum Aff. מוֹ, pro מוֹ & ה aliàs abjiciendo jam in י mobile mutatô, *per Reg. 34. Exc. 1.* & Dagesch

ex

ex ק ejectô); וַיְגָרְשׁוּם *abegerunt eas, Exod. 2. v. 17. pro* וַיְגָרְשׁוּן, Affixô Masc. ם pro fœm. ן positô, ne forte confunderetur cum ן Paragogico. Per metathesin litt. est: תִּשְׁמְרֵם *custodietis eos, Proverb. 14. v. 3.*

Annot. III. Futurum sæpè, (rariùs Imperativus), assumit ante hæc Affixa הוּ הָ נִי ךָ & ךְ.., נ epentheticum, cum præmissô, in Personis literâ radicali terminatis, ְ vel ֵ, & servatô ubique Accentu in penultimâ, quamvis sequatur schva post vocalem; (*de* ךָּ *igitur jam penacuto, cùm aliàs sit milrà, per Reg. 9. Memb. II. conf. Reg. 49. Memb. I.*) ut יִמְצָאֻנְהָ *invenient eam, Jer. 2. v. 24.* (הָ *pro* הָ, *quia verbum in* ו *exit, quamvis intercedat* נְ, *conf. superiùs Ann. I*). יְשַׁבְּחוּנְךָ *laudabunt te, Psal. 63, 4.* יִשָּׂאוּנְךָ *portabunt te, Psal. 91, 12. pro* יִשָּׂאוּךָ; אֶתְּקֶנְךָּ *evellam te, Jer. 22. v. 24. à Rad.* נָתַק; יִצְּרֶנְהוּ *custodiet eum, Deut. 32. v. 10. à* נָצַר. יְסֹבְבֶנְהוּ *circumdabit eum, Ib.* אֲרֹמְמֶנְהוּ *exaltabo eum, Exod. 15. v. 2.* יַעַבְרֶנְהוּ *transibit eum, Jer. 5. v. 22.* יְשָׁרְתוּנֶךָ *servient tibi, Jes. 60. v. 7.* יִמְצָאֻנְנִי *invenient me, Prov. 1. v. 28.* יְשַׁחֲרֻנְנִי *manè quærent me, Ibid.* יִקְרָאֻנְנִי *invocabunt me, ibid.* Interdum pro priori duorum concurrentium נ est Dagesch; ut תְּבַעֲתַנִּי *perterrefaciet me, Job. 7. v. 14. & 13, 21. & 9, 34. Sic* תְּבָרֲכַנִּי *benedicat mihi, (scil. anima tua), Gen. 27. v. 19. & 31.* ר *insuper Gutturalem imitante.* Reperitur & ֵ pro eodem ֶ, ut יְכַבְּדָנְנִי *honorabit me, Psal. 50. v. 23.* Verùm ante ךָ, נ illud epentheticum interdum denuò abjicitur in singulari numerô & compensatur per Dagesch in lit. ךָּ, servato in penultima accentu, ut אֶקְרָאֶךָּ *invocabo te, Thren. 3. v. 57. pro* אֶקְרָאֶנְךָ. אַרְאֶךָּ *videre faciam te, 2. Reg. 3. v. 4. pro* אַרְאֶנְךָ; וְתִשְׁמְרֶךָּ *& custodiet te, Prov. 4. v. 6. ibidemque* תִּצְּרֶךָּ) יִשְׂנָאֶךָּ *odio habebit te, Prov. 9. v. 8.* וְיֶאֱהָבֶךָּ *& diliget te, Ibid.* ֶ *è* ֵ *ob Affixum;* אוֹדֶךָּ *celebrabo te, Psal. 30. v. ult. à Rad.* יָדָה. לֹא אֲנַקֶּךָּ *non innocentem declarabo te, Jer. 30. v. 11. & 46, 28.* וִיחֻנֶּךָּ *& gratiosus sit tibi, Num. 6. v. 25. à* יָחֹן *è Rad.* חָנַן, *pro* יְחָנְךָ; וִינִיחֶךָּ *& quiescere faciet te, Prov. 29. v. 17. Fut. Hiph. à Rad.* נוּחַ; אֶעֱזְבֶךָּ *deseram te, 2. Reg. 2. v. 2. ab* אֶעֱזֹב. *& adbuc c.* ה *parag.* תִּנְצְרֶכָּה *custodiet te, Prov. 2, 11. Sic Infin.* דֵּי־יַסְּרֶךָּ *ad erudiendum*

diendum te. Deut. 4. v. 36. לְקַלֶּלְךָ *ad imprecandum tibi, Deut. 23. v. 5. à* קַלֵּל, *ejectò Dagesch è lit. schvatâ. De* נ *quasi epenthetico in* יְכַבְּדָנְנִי, יְשֻׁנֶּנּוּ, קָבְנוֹ, *conf. sup. Annot. 2.*

Annot. IV. Non omnia Verba admittunt Affixa, sed propriè Activa tantùm, quia illa solùm personam patientem exprimere possunt in Accusativo casu: nihilominùs tamen sæpè etiam adjunguntur Affixa, (α) Infinitivo Passivo Niphal, ut בְּהֵאָבְקוֹ *in luctando ipsum, Gen. 32. v. 25.* הִבָּרְאָם *creari eos, Gen. 5. v. 2.* בְּהִוָּסְדָם *in consultando ipsos, Psal. 31. v. 14.* הִזָּכֶרְכֶם *recordari vos, i. e. in memoriâ estis, versamini, Ezech. 21. v. 24.* בְּהִמּוֹלוֹ *cùm circumcideretur ipse, Gen. 17. v. 25. à Rad.* מוּל; (quæ commodè sæpè explicari possunt per Genitivum sensualem, ut *circumcisione ejus*). (β) Neutris seu Intrânsitivis, subintellectâ tamen semper commodâ expositione per particulas עַל, אֶל, עִם, מִן, לְ, בְּ, ut אֲגִדֶּנּוּ *indicabo illi, Job. 3. v. 37. pro* לוֹ, בְּצָלָם *coxit iis (non eos), pro* לָהֶם, *1. Reg. 19. v. 21.* נְתַתָּנִי *dedisti mihi, pro* לִי, *Jos. 15. v. 19.* יְבוֹאֶנּוּ *obveniet ei, pro* לוֹ, *Job. 15. v. 21.* יֹמְרוּךָ *loquentur contra te, pro* בְּךָ, *Psal. 139. v. 20.* יְצָאוּנִי *vel* יְצָאֻנִי *egressi sunt ex me, Jerem. 10. v. 20. pro* מִמֶּנִּי; דַּבְּרוֹ *loqui cum eo, pro* עִמּוֹ *Gen. 37. v. 4.* יְגֻרְךָ *commorabitur tecum, pro* עִמְּךָ *Psal. 5. v. 5.* קָמַי *insurgentes contra me, pro* קָמִים עָלַי; *sic* קָמֶיךָ, *Exod. 15, 7.* תִּזְנִים *scortata es cum iis, pro* עִמָּם, *Ezech. 16. v. 28.* קְדַשְׁתִּיךָ *sanctior sum te, Es. 65. v. 5. pro* מִמְּךָ *præ te;* יְכָלְתִּיו *prævalui ipsô, pro* מִמֶּנּוּ, *Psal. 13. v. 5.* חֲזַקְתַּנִי *fortior fuisti me, pro* מִמֶּנִּי, *Jerem. 20. v. 7.* Infinitivus autem Intransitivorum cum Affixis, commodè exponi potest per Genitivum sensualem, ut בָּרְחוֹ *fugere ipsius;* sic interdum & Transitivorum, ut בַּקֶּשְׁךָ *quærere tuum, vel quæstio tua, & quærere te. Quæ & similia cautâ circumspectione in textu sacrô attendenda sunt.*

Ann. V. Non cuilibet personæ quælibet addi possunt Affixa; sed Verbi Persona {prima / secunda} respuit affixa {primæ / secundæ} Personæ; quia aliàs reciproca fieret significatio, quæ conjugationi Hithpaël, & interdum Niphal propria est. Quod si tamen rariùs fiat, sub-

ſubintelligitur commoda expoſitio per Dativum, ut עֲשִׂיתִנִי *feci mibi*, (*non me*), *Ezech.29.v.3.pro* לִי. Perſona tertia autem admittit Affixâ ſimilia, ſeu tertiæ perſonæ, quia illa in Verbis nunquam ſignificant reciprocè.

Annot. VI. Non ſolùm autem Affixa Pronominum inſeparabilia verbis ſuffiguntur; ſed etiam ſeparatim adduntur Verbis mediante aliquâ particulâ, imprimis אֵת, ut הִפְקִידוֹ & הִפְקִיד אוֹתוֹ. Denique cùm Genera tantùm Maſculinum & Fœmininum, in Affixis Pronominum recenſeantur, Neutrum etiam plerumque per fœmininum exprimitur, ut עֹשָׂהּ *faciens illud*, *Jerem.33.v.2.* קְרָאֶנָּה *lege illud*, *Jer.36. v. 15.*

REG. XLVIII. De mutatione vocalium in Verbo. ob Suffixa quævis.

(Nam mutatio Vocalium in Verbo, ob afformativas aut præformativas ejus, de quibus Reg. 14.v.15. nequaquam bis commiſcenda eſt, nec novis hic Regulis proponenda, quas vulgò Grammatici laborioſè & inutiliter multiplicant; cum longè rectiùs ea pateſcat ex ipsâ formâ Paradigmatis פָּקַד).

In Verbis ante Affixa Pronominum, nec non Literas paragogicas ה, י, ו, mutatio Vocalium fit ſeq.ratione; *conf. & Paradigma Verbi cum Affixis, p. 216. (De mutatione terminationis ſervilis in verbis ob ſuffixa, V. ſeq. Reg. 49).*

Memb. I. ַ *purum* ante Affixum Pronom (1) penultimum (à tonò) mutatur in ְ; ut à פָּקַד, פְּקָדַנִי; ſic יְדַעֲנוּךָ à יָדַעְנוּ; חֲשַׁבְנֻהוּ *æſtimavimus eum*, à חָשַׁבְנוּ *Jeſ.53.v.3.* יְלִדְתִּיךָ *peperi te*, à יָלַדְתִּי, *pro* יְלַדְתִּי niſi ſit ſub litera dageſſata, ubi manet ַ; ut כִּבַּרְאָם, חִזַּקְתֶּם. (2) ַ *purum* ultimum & monoſyllaborum, (cui etiam accenſetur ַ ſub primâ radicali verbi tertiam radicalem ה abjicientis, ut עָשׂוּנִי *fecerunt me*, ſic עָשְׂךָ, *conf. Reg. 49. Memb. I. Nota 1.*), manet; ut à מָצָא, מְצָאַנִי; à דָּן, דָּנַנִי. *Singulare hic eſt* יִקְרָאוֹ *vocabit eum*, *Jer. 23. v. 6. pro* יִקְרָאֵהוּ.

יִקְרָאוּ. (3) - ultimum mutatur in -, ut à יִבְצַע, יְבַצְּעֵנִי; à דַּע (*Imperativ. pro* יְדַע) *fit* דַּעְהוּ; à שְׁלַח, שְׁלָחֵךְ; nisi Dagesch in Verbo ipsô sequatur, aut Affixa כֶּם, כֶּן; tunc enim - manet, ut à חֲנֵּנִי, פְּקָדְכֶן, פְּקָדְכֶם. At Infinitivi - ultimum mutatur in :, unde præcedens : in Chirek, *sec. Reg. 3.* ut à בְּקַע, בִּקְעָם *Amos 1. v. 13. à* כְּכַר, מִכְרָם *Amos 2. v. 6. à* שַׁטֵּן, שִׁטְנָהּ *Zach. 3, 1.* à נְבֹל, נִבְלָם *Ezech. 37, 13.* שִׁכְבָה *Gen. 19. v. 33. & 35. à* שַׁכְנוּ *Jerem. 49. v. 22.* (*Quò pacto tunc sub Gutturalibus pro : è -, sit -: eique conforme præcedens :, constat è Reg. 30. ut à* פְּעֹם, פַּעֲמוֹ *pro* פִּעְמוֹ; שַׁחֲטָם *pro* שִׁחְטָם). Sed tamen ante כֶם & כֶן etiam Infinitivi - manet; ut חֲנַנְכֶם, חֲנַנְכֶן; at ante ךָ producitur in -, ut פְּתָחֲךָ; præter רַקְעֵךְ *extendere te*, *Ezech. 25. v. 6. pro* רִקְעֵךְ *vel* רְקָעֵךְ. (4) : ex ultimo - aut - (formæ absolutæ) factum, redit in -, ut à פְּקָדוֹ, פְּקָדוּנִי; à שְׂאוּ (*ex Imperativo* שָׂא à נָשָׂא) שְׂאוּנִי; à יִמְצָאוּ (à יִמְצָא) יִמְצָאֻהוּ *invenient eum*, *Job. 20. v. 8. alternante - pro* ו; à שִׁמְעוּ, (è שְׁמַע) שְׁמָעוּנִי, (*prius igitur : redit, posteriori pereunte, sec. Reg. 3*). Pariter (5) : è Cholem vel - alteris illis terminationibus quorundam Præteritorum Kal, (*de quibus conf. Reg. 23. Memb. III. num. 1*). ortum, redit in easdem longas, Cholem vel -; ut à יְכָלוֹ (*Radicis* יָכֹל), יְכָלְתִּיךָ; à יְרָאוּ (è יָרֵא) יְרֵאוּהוּ; *ab* אֲהֵבוּ (*Radic.* אָהֵב) אֲהֵבוּנִי; *sic* שְׂנֵאוּנִי, *& in fœm.* אֲהֵבָתְהוּ *ab* אָהֲבָה *Conf. Reg. 49. Memb. I.* Aliàs :, è Cholem vel - vel alternante pro hôc -, ortum, manet ante Affixa, ut יִפְקְדוּךָ &c. *Singulare est* תִּשְׁמוּרֵם *custodient eos*, *Prov. 14, 3. pro* תִּשְׁמְרוּם.

Annot. ad hoc Memb. I. de - - :

Ante literarum Paragogicarum ה, י, ו suffixionem, ferè contrariè ad præcedentem modum se habent - - : nam ante eas (1). manet - penultimum, (sive sub radicali sive sub servili Literâ); ut à יֵדְעוּ, יָדֵעוּ; à נָקוּם, נָקוּמָה; à יָחִישׁ, יָחִישָׁה; scilicet Accentu suô locô manente: sed

ſed ob ן paragogicum deſcendente ordinariè Accentu è penultimâ, ᷊ ſub præform. ſervili itidem mutatur in : ut à תְּמוּתוּ *fit* תְּמֻתוּן *Gen. 3. v. 3.* תְּחִילִי, תְּחִילֻן *paries*, *Jeſ. 45. v. 10.* à יָחִילוּ, יְחִילוּן *dolebunt*, *Jeſ. 13. v. 8.* (*deficiente* י); *ſic quidem fit* תָּבוֹאָה *cum* ה *paragog. Jeſ. 5. v. 19. &* (*cum geminô* ה *paragog. priori in* ת *mutatò*), תָּבוֹאתָה *Deut. 33. v. 16. at cum affixô pronom. poſt* ה *parag. in* ת *mutatum*, תְּבוֹאַתְךָ *Job. 22. v. 21. conf. Reg. 18. Memb. II. 4. β.* (2) ᷊ ultimum verò, ut & - finale tranſeunt in : ut *ab* אֶמְצָא, אֶמְצְאָה; *ab* אֶשְׁמַע, אֶשְׁמְעָה; *ab* אָשֵׁם, לְאַשְׁמָה *ad reum fieri*, *Levit. 6. v. 5.* *ab* אֶשְׁכַּב, אֶשְׁכְּבָה; *à* קַח (*Rad.* לָקַח) קְחָה; *à* גַּשׁ (*è Rad.* נגשׁ) גְּשָׁה; at retractô Accentu redit vocalis perfecta, ut à שְׁאַל, שְׁאָלָה, *Jeſ. 7. v. 11. Specialis anomalia eſt*, *ab* הַב (*è Rad.* יהב) הָבָה *da*, *Gen. 47. v. 15. cum* ᷊ *loco* ᷊, *quamvis non retractô Accentu; conf. etiam de - Infinitivi*, *infra Memb. IV. Annot. a.* (3) : è ᷊ aut - factum manet; ut à יִשְׁמַע, יִשְׁמְעוּן. Rariùs tamen ᷊ etiam pro illô Schva reperitur, quamvis non retractô Accentu; ut יִשְׁאָלוּן *rogabunt*, *Joſ. 4. v. 6.* תִּדְבָּקִין *adhærebis*, *Ruth. 2. v. 8 pro* תִּדְבְּקִי; *& plur.* תִּדְבָּקוּן, תִּשְׁמָעוּן, *Deut. 1. v. 17.* תֶּאֱהָבוּן *Pſal. 4. v. 3.* (*conf. Reg. 23. Memb. III. n. 2. β*). *Sic* תְּתַחַמָּקִין *Jer. 31. v. 22.* יִתְפַּלָּצוּן *Job. 9. v. 6.* Rariſſimè ו pro illo : reperitur, ut יַחֲלֹמוּן *ſomniabunt*, *Joel. 3, 1.* יִקְצֹרוּן *metent*, *Ruth. 2. v. 9.* יַעֲבֹרוּן *tranſibunt*, *Pſal. 104. v. 9.* In paucis etiam vocalis perfecta - ſic redit pro :, ut à תִּרְבְּרוּ *fit* תִּרְבָּרוּן, *Pſal. 4. v. 3.* *ſic* תֹּאבֵדוּן *peribitis*, *Deut. 4. v. 26. pro* תֹּאבְדוּן.

Memb. II. (᷊) *purum* ejusque vicar. (-) ſub & ante gutturales, quodvis (i e. *tam ultimum quam penultimum*), ante affixa Pronom mutatur in :, ut à פָּקַד, פְּקָדוֹ; à טֶרֶף, טְרָפוֹ; à מָקוֹם, מְקוֹמוֹ; *ab* הָבִין, הֲבִינוֹ. *Specialis anomalia eſt* לְחֶנְנָהּ *ad gratiam faciendum ei*, *Pſal. 102 v. 14. pro* לְחָנְנָהּ *Infin. Piel.* (*De voce* יִסְּרֵנִי, *Jeſ. 8. v. 11. V. Reg. 37. Memb. I. Radic.* יסר).
Sequente verò poſt ᷊, aliò Schva, (ut in ךָ, כֶם, כֶן), tranſit ᷊ in ᷊ vel -, (*pro analogô alias Chirek*), ut à בֵּרֵךְ, בֵּרַכְךָ, *pro* בֵּרֶכְךָ; à שַׁחֵת *Infin. Piel*, שַׁחֶתְכֶם; à רַחֵם, רַחֶמְךָ; *& ante Gutturalem* à טִמֵּא, טַמַּאֲכֶם. *Sic* אֹהַבְךָ *diligens te*, *2. Chron. 20.* (*De* הִקְרִבְכֶם

הזכרכם *pro* הזכירכם, *V. seq. Exc. 2*). Interdum tamen illud ·· ante sequens :, transit in analogum Chirek; ut à פרש, בפרשכם *in expandere vos*, *Jes. 1. v. 15.* à ירמם, וירממה, *Psal. 37.* ארממך, *Jes. 25. Psal. 145.* ab אמץ אאמצכם, *Job. 16. v. 5. De* מקדשכם & ומאספכם, *conf. inf. Memb. VI. num. 2.* At posteriori :, ob Accentum retractum, in ·· mutatô, redit : prius ex ··; ut ab אמר, אזמרך pro אזמרך. In sequentibus posterius : sub Gutturali per -: fit mobile, manente ··, ut à שלח, ונשלחך, ונשלחך & *mittimus te*, *Gen. 26. v. 29. Sic* ואשלחך, *Gen. 31. v. 27.* שולחך, *1. Sam. 21. v. 2. Quod imitatur* תכבדך *honorabit te*, *Prov. 4. v. 8.*

Exc. (1) ·· mediæ Radicalis Præteriti Kal, (*ex alterâ nimirum ejus terminatione pro* -), ante Affixa levia manet; ut אהבו *dilexit eum.* Pari ratione : ex illô ·· factum, redit in ··, (*ut sup. Memb. I. de : dictum*), *ut ab* אהבה, אהבתהו *dilexit eum fœm.; & plur.* אהבוני, אהבוך, *dilexerunt te, me*); Ante Affixa gravia verò mutatur & hoc ·· in -, ut אהבכם, אהבכן.

(2) ·· ultimum Hiphil, ante Affixa, mutatur in alteram Hiphil terminationem י.; ut ab Imperativo הפקד, fit הפקידנו; ab הקם, הקימנו; à מער, מעירם. Sic etiam ante ה & ן paragog. ut יחישה *festinabit*, *Jerem. 5. v. 19.* à יחיש, יחליקון *emollient Psal. 5. v. 10.*

Exceptis seqq. locis, in quibus forma est ex ·· (*in : mutandô*), ut יגדך *annunciabit tibi*, *Deut. 32. v. 7.* (*è* יגד, *à* נגר), *pro* יגידך; הזכרכם *recordando de vobis*, *Ezech. 21, 24. ab* הזכר, *pro* הזכירכם; יאזרני *Job. 30. v. 18. ex* יאזר; & *manente ·· ipsô*, יפרנו *irritum faciet illud*, *Num. 30. v. 14. à Rad.* פור *pro* יפירנו. In Infinitivo tunc verò præformativa ה, pro - habet Chirek; ut הדריכה *calcare eam*, *Jer. 51.* השמידו *extirpare eum*, *Deut. 7. & 28. conf. tamen Reg. 27. Memb. III. γ.* Speciali anomaliâ in seqq. planè redit (è ··) : pro י, ante affixa, è formâ Chaldaica; ut להפרכם *ad irritos faciendos eos*, *Lev. 26, 15. pro* להפירכם, *ab* הפר; יעשרנו *ditabit eum*, *1. Sam. 17. v. 25. pro* יעשירנו; *sic* תעשרנה *ditabit eam*, *Psal. 65. v. 10. quamvis hac ipsa quoque Chirek aliàs habeant, conf. Reg. 27. Memb. III. n. 2.*

Penul-

Penultimum verò ·· sub ה, in Præterito Hiphil mediæ Radicalis ו, in tertiis personis, mutatur tantùm in ·· ante affixa; ut הֱפִיצָם *dispersit eos*, *ab* הֵפִיץ; הֱכִינַנִי *stabilivit me*, *1. Reg. 2. v. 24. ab* הֵכִין; הֱשִׁיבַנִי *redire fecit me*, *Thren. 1. v. 13.* הֱשִׁיבְךָ *reduxit te*, *Deut. 28. v. 68.* & semel וַהֲשִׁיבְךָ *& reduxit te*, *Gen. 40. v. 13.* הֱשִׁיבוּם *referebant ea*, *1. Reg. 14. v. 28. ab* הֵשִׁיב, הֱבִיאַנִי *introduxit me*, *Cant. 1.*

Quia denique media Radicalis geminata, voce à fine crescente abjecta, compensatur per Dagesch in tertia Radicali (*ut constat è Reg. 41*). hinc præcedens tunc ·· ante affixa corripitur in Chirek, (*ob descendentem accentum ad affixum*); ut à יָסֹב יְסֻבֵּנִי (*pro* יְסֹבְבֵנִי, יְסֹבֵּנִי; *sic* הֲדִמָּנוּ *silere nos fecit*, *Jerem. 8. v. 14. ex* הֲדֵם à רמם; *ab* הֵחֵל, הַחִלָּם *incipere eorum*, *cum* - *sub* ה *ante Gutturalem pro* -:, *sec. Reg. IV. fine.* Interdum exclusi illius Dagesch ante Affixa compensatio fit per ·; ut כַּהֲתִימְךָ *secundum absolvere te*, *Jes. 33. v. 1. pro* כַּהֲתִמְּךָ, *ab* הָתֵם *è Radic.* תמם; יְחִיתַן *terrefaciet eas*, *Habac. 2. v. 17. pro* יְחִתַּן, *è Radic.* חתת, *alternante insuper affixi - pro* ··); אֲרִיקֵם *evacuabo eos*, *Psal. 18. v. 43. pro* אֲרִקֵּם *a Radic.* רקק, וַהֲמִישֵׁנִי *& fac me contrectare*, *Judic. 16. pro* וַהֲמִשֵּׁנִי *ab* הָמֵשׁ, *Rad.* משש. Sic cum ן paragogico יְמִישׁוּן *palpabunt*, *Psal. 115. v. 7 pro* יְמִשּׁוּן. *De* יֵשׁ (*est*), *& inde affixo* יֶשְׁנוֹ, יֶשְׁכֶם, *& pro eòdem* אִשׁ, *V. Reg. 50. Memb. II. (α) n. 18.*

Annot. ad Memb. II. de ··.

Pariter ob ה paragogicum, uti ob Affixa Pronominum, mutatur ·· ultimum in :; ut וָאֵשְׁבָה *& sedi*, *ab* אֵשֵׁב; אֵלְכָה *incedam*, *ab* אֵלֵךְ; *sic a* לֵךְ, לְכָה; *a* רֵד, רְדָה; *a* תֵּן, תְּנָה; (retracto autem Accentu majoris distinctionis, ·· redit, ut רֵדָה, צֵאָה). Sic in Piel זַמְּרָה *psallere*, *a* זַמֵּר; *sic* צַדְּקָה *justificare*; סַפְּרָה *narra*, אֲבָרְכָה *benedicam.* Sed in Hiphil tantùm est ·. non - ante ה *parag.*, ut הַצְלִיחָה *prospera*, *Neh. 1. v. 11. ab* הַצְלַח; אַשְׁלִיכָה *projiciam*, *Neh. 13. v. 8. ab* אַשְׁלִיךְ.

Memb. III. (α) ו *purum* Futuri ante affixa Pro-

 nom.

nom. in : mutatur; ut à יִפְקֹד, יִפְקְדֵהוּ, *&c. conf. Paradigma p.216. (Speciali hic anomaliâ in duobus pro præcedaneo chirek vel - est ֳ chatuph, unde conformatio ֱ: in ֲ concisum; ut נָעָבְדֵם serviemus iis, Deut.13.v. 2. pro נַעַבְדֵם (quod foret pro נַעֲבְדֵם) : sic תָעָבְדֵם servies iis, Exod. 20.v.5. pro תַּעַבְדֵם;* at sequente :, mutatur cholem in ֳ chatuph, ut יִפְקָדְךָ &c. *(Speciali anomaliâ est ָ longum pro ֳ chatuph, in יִפְגָּשְׁךָ occurram tibi, Gen.32.v.17. indicante id Metheg; אֶנְהָגְךָ ducam te, Cant. 8 v. 2. & cum* א *epenthetico אֶמְאָסְאךָ spernam te, Hos. 4. v. 6). Singulare est cum* ו *pro :, & hinc retentâ vocali Affixi, תִּשְׁמוּרֵם custodient eos, Prov.14.v.3. pro תִּשְׁמְרֵם. (De - ultimo Futuri in ֳ transeunte, V. præced. Memb. I. lit. γ).* (β) At Cholem Futuri, Imperativi, & Infinitivi, Radicis mediæ geminatæ, mutatur ante affixa in ֻ vel ֳ chatuph, sequente Dagesch; ut à יָחֹן, יְחָנֵּנִי; à חֹק, חֻקָּה. *Reperitur & elisô Dagesch, בְּחֻקוֹ in statuendo ipsum, Prov.8.v.27. pro quo mox בְּחוּקוֹ Ibid. v. 29. Transpositis Vocalibus reperitur יְחָנְךָ miserebitur tui, Jes.30.v.19. pro יָחָנְּךָ; pro quo etiam est וִיחֻנֶּךָּ gratiosus sit tibi, Num. 6.v.25. De singulari anomaliâ vocis לְבָרָם ad declarandum eis, Eccles. 3. v.18. cum ָ sub prima Radicali, pro ֻ vel* ו *vel -, V. Reg. 41. Annot. 1. (α) 1. Confundit formam cum tertiâ Radic.* ה, חַלּוֹתִי *vulnerari meum, Psal. 77. v. 11. pro* חַלִּי. *De* ו *impuro è secunda Radicali* ו, *V. seq. Memb. IV. lit. β.*

Annot. ad Memb. hoc III. de (ו)

Pariter ob ה paragog. mutatur ו Futuri (vel altera ejus terminatio -), in :; ut *ab* אֶשְׁמֹר, אֶשְׁמְרָה; *à* נַעֲבֹר, נַעְבְּרָה *vel* נַעַבְרָה, *sec. Reg. 4. Speciali anomaliâ pro isto: habetur* ו *in* וָאָנוּשָׁה *& ægritudine afficiar, Psal.69. v.21 pro* וָאֶאֶנְשָׁה *ex* אֶאֱנשׁ, *(primâ Radicali* א *insuper implicitè quiescente, per crasin Schvajim, sec. Reg. V. & alternante - pro ֶ sub præform.). Sic in seqq. alternat sub præform.* א, *- pro ֶ, ab* אֶהֱרֹג, אַהַרְגָה *occidam, Gen. 27. v. 41. ab* אֶחְדַּל, וְאֶחְדְּלָה *& desistam, Job.16. v.6.* Quandoque

doque est ֲ pro : simpl. è ו, sub non gutturali, ut אֶשְׁקוֹטָה *quiescam, Jes. 18. v. 4.* (*redundante insuper* ו *pro* אֶשְׁקְטָה; *sic* אֶשְׁקוֹלָה *appendam, Esr. 18. v. 25. & sine* ו, אֶשְׁקְלָה *Ibid. v. 26. Et Jer. 32, 8. cum* ֲ, וָאֶשְׁקְלָה); *sic &* אֶפְשְׂעָה *incedam, Jes. 27. v. 4.* (*variantibus tamen codicibus*). *Sic ante Affixum,* יֶהְדָּפֶנּוּ *depulerit eum, Numer. 35. v. 20.* (*conf. Reg. 44. lit. μ*). אֶשְׁתֳּלֶנּוּ *plantabo illud, Ezech. 7, 23.* אֶסֳּרֵם *corripiam eos, Hos. 10. v. 10. pro* אֶיסְּרֵם. *De* ה, *Futuri mutando in* ֽ, *ante* ה *parag. V. Reg. 34. Memb. I. Exc. 1. fine.*

Memb. IV. (α) ֹ vel ו, in Infinitivô & Imperativo Kal, ante affixa Pronom. transponuntur, ita ut : (*sive simplex, sive è compositione*), migret in locum ו, & Cholem mutatum in ֳ chatuph, vel rarissimè in ִ, in locum Schva (*sive simplicis sive compositi*), ut à פְּקֹד, פָּקְדֵנִי; *ab* אֱמֹר, אָמְרִי; *ab* עֲזֹב, עָזְבָה *desere eam, 2. Reg. 8. v. 6. cum deficiente Mappik. A* קְרֹא, קָרְאִי; *à* בְּחֹר, בָּחֳרִי *bo-bbori, sec. Reg. 30. de Guttural.; ab* אֱהֹב, כְּאַהֲבָם; *à* חֲמֹל, בְּחֶמְלָה *clementiâ utendo, Ezech. 16. v. 5.* (*at forma horum Temporum* פְּקַד *ante Suffixa Pronominalia, pertinet ad praeced. Memb. I. n. 3. de* ְ; *eadem ante* ה *parag. pertinet ad subseq. Annot.* (α), *cum qua etiam conf. superius Memb. I. Annot. 2*). In Infinitivo autem ante ךָ, כֶם, כֶן, (*Quae affixa secundae personae Imperativo non competunt, sec. Reg. 47. Ann. 6.*), aut transpositio illa fit, (*ut modò dictum*); aut nullâ factâ transpositione Cholem tantùm in ֳ *chátuph* mutatur, ut à פְּקֹד, פָּקְדְךָ vel פְּקָדְךָ, (*& cum Gutturali*, מְשָׁחֲךָ, à מְשֹׁחַ); הֲמֹנְךָ ab פְּקָדְכֶם vel פָּקְדְכֶם; פְּקָדְכֶן vel פָּקְדְכֶן; *sic cum Gutturali* הֲמֹן ab מָאָסְכֶם, *concisô denuò* ֲ *ob sequens* :, *quam formam imitatur lit.* ר *in* קָרָבְכֶם *secundum accedere vos, Deut. 20. v. 20 pro* קְרָבְכֶם. *Sequentia tria ἀνωμάλως habent* ָ *longum, pro* ֳ *chatuph, quod indicat Metheg., ut* עָמְדְךָ *stare te, Obad. v. 11.* מִיָּרְדִי *à descendere me, Psal. 30. v. 4. quamvis adjunctum habeat otiosum* ו; *sic* רָדְופִי *persequi me, Psal. 38. v. 21. quod per metathesin est pro* רָדְפִי, *ad praeced. formam. Duo pro transpositô* ֳ *chatuph habent* ו; *ut* בּוּשַׁסְכֶם *conculcare eos, Amos 5. v. 11. pro* בֹּשַׁסְכֶם; בְּמוֹצַאֲכֶם *in inveniendo vos, Gen. 32, 19.*

32. v. 19. pro בְּמְצָאֲכֶם. Denique pro illô transpositô *chatuph* alternat & ֻ, ut בְּקֻצְרְךָ *in metendo te, Lev. 23. v. 22. Numer. 15. v. 27. pro* בְּקָצְרְךָ, *retractô insuper Accentu, & hinc* ֻ *in* ֻ. *Semel pro eôdem est Chirek, & insuper Dageſch euphonicum, ut* נִצְּרֶהָ *custodi illam, Prov. 4. v. 13. pro* נָצְרֶהָ; *& semel - pro eodem* מַחְאֲךָ *(pro* מָחְאֲךָ*) plaudere te, Ezech. 25. v. 6.*

De ſecunda plurali maſc. Imperativi, duplex reperitur forma, ſcil. tùm ordinaria, ut פִּקְדוּנִי, tùm altera illa è retractione Accentus, שְׁמָעוּנִי, *Gen. 28. Conf. Reg 10. Memb. II. num. 3. l. a.* ſic à שְׁאָלוּ (è שַׁאֲלוּנִי) שְׁאָלוּנִי, *Jeſ. 45. v. 11.* קְרָאֻהוּ *Jeſ. 55. v. 6. cum* ֻ *pro* ו, *pro* קְרָאוּהוּ.

(β). *De* ו *Imperativi & Infinitivi à Radice media geminâta, conf. praeced Memb. III.* (β). E ſecunda Radicali ו verò, quæ in Imperativo & Infinitivo, (ut & Futuro Kal), habent ו, non mutant illud (*ceu impurum*), ut כְּבֹאָן *ſecundum venire ipſas, venientibus ipſis, Gen. 30. v. 38.* quæ verò ibi ו habent, interdum in ֻ mutant, ſæpiùs retinent, ut à שׁוּר, בְּשׂוּרִי *in diſcedere me, Hoſea 9. v. 12. à* נוּס, בְּנֻסָם *in fugere ipſos, i.e. fugientibus ipſis, Joſ. 10. v. 11.* בְּקֻמָהּ *ſurgente ipsâ, Gen. 19. v. 33.* בְּנֻחוֹ *quieſcente ipsò, Num. 10. v. 36.* Sic ante ה paragog. תָּעֻפָה *obtenebratus fueris, Job. 11. v. 7.* Verùm de Infinitivo tertiæ Radicalis ה, notandum eſt, quod ante affixa perpetuo ſuam terminationem וֹת ſervet, (*cùm aliàs etiam habet* ה *vel* ו) *ut* רְאוֹתְךָ *videre te* עֲשׂוֹתוֹ *facere illud; pro quo ſemel* עֲשֹׂתוֹ *idem, Exod. 18. v. 18.* (*Semel item verbum hoc, in Niphal cum affixo, habet* ֵ *pro Chirek vel* ֶ *ſub praf.* ה; *ut* הֵעָשׂוֹתוֹ *fieri illud, Ezech. 43. v. 18. ubi &* ֵ *penultimum manſit, quia ſtat ſub litera dageſſanda, conf. ſuperiùs Memb. I. de* ֵ); *At* חַלּוֹתִי *infirmari, vulnerari meum, Pſal. 77. v. 11. à* חלל, *habet formam tertiæ Radicalis* ה, *conf. Reg. 41. Annot. 3.* Interdum etiam terminatio illa וֹת, interſerit י ante affixa; ut בִּבְנוֹתֵיךְ *in ædificando te, Ezech. 16. v. 31. pro* בִּבְנוֹתֵךְ; בְּהִזָּרֹתֵיכֶם *inſpargi vos, Ezech. 16. v. 18. pro* בְּהִזָּרֹתְכֶם. *De* דְנַחוֹתָם, *conf. Reg. 18. Memb. VIII. num. 2.* (*Quod Infinitivi* ● *etiam jungantur Affixa forma para-*

paragogica, illudque ה *paragog. tunc in* ת *mutetur, conf. Reg. 16. Memb. II. n. 4. ut* בְּקָרְבָתָם, כְּשָׁמְעָתוֹ *&c.*)

Annot. ad Memb. IV. de (ְ)

Pariter (α) ob ה paragogicum eadem fit in Imperativo & Infinitivo, transpositio ְ: (*sive simplicis sive è compositione*), cum ְ in chatuph (rariùs ְ) mutatô, ut à שְׁמֹר, שָׁמְרָה; à רְחַק, לְרָחֲקָה (ַ pro ָ: *sub Guttur. sec. Reg. 30. Memb. I*). à חֲמֹל; לְחֶמְלָה *clementiâ utendo, Ezech. 16. v. 5.* à טְמוֹא, לְטָמְאָה *Levit. 22. v. 8.* Rariùs hic etiam est ְ pro ָ *chatuph; ut* בְּחַטְאָה *in peccare, vel in peccando, Num. 15. v. 27.* אֶסְפָה *congrega, Num. 11. v. 16. ab* אֱסֹף: *sic* עֶרְכָה *dispone, Job. 33. v. 5. ab* עֲרֹךְ. *Singulare est* אָכְלָה *comedere, 1. Sam. 9. v. 1. pro* אָכְלָה *ab* אֱכֹל, *cum Cholem pro* ָ *ante* ה *paragogicum.* Quædam omissâ transpositione ֹ in : mutant, unde prius Schva in Chirek; ut à מְכֹר, מִכְרָה *vende, Gen. 25. v. 31. pro* מָכְרָה; *à* יְרוֹא, לְיִרְאָה *ad timendum, Deut. 6. v. 24. pro* לְיָרְאָה; (*& hinc cum interfertô* ה *paragogicô in* ת *mutatô, sec. Reg. 16. Memb. II. n. 4.* מִיִּרְאָתִי *propter timere ipsum, 2. Sam. 3. v. 11. quamvis alii hæc malint Nomina Verbalia*). *Chirek pro* ָ *chatuph, insuperque Dagesch euphonicum habet* נִצְּרָה *custodi, Psal. 141. v. 3.* (*quemadmodum superiùs, lit. α,* נִצְּרֶהָ *custodi eam, Prov. 4. v. 13*). *De* כְּשָׁמְעָתוֹ, בְּקָרְבָתָם, ה *paragog. ante affixa in* ת *mutantibus, conf. sup. Reg. 16. Memb. II. n. 4. β.*

Altera item horum Temporum terminatio ֵ, ante ה paragogicum, (*uti ante Affixa Pronominalia, conf. Memb. I. n. 3. & Annot. 2*), in : mutatur, unde prius : in Chirek; ut à שְׁכַב, שִׁכְבָה; à רְבַע, לְרִבְעָה; (rarissimè in Imperativo in ֵ terminatô, est ָ *chatuph* pro illô Chirek è priori :; ut à קְרַב, קָרְבָה *accede, Psal. 69. v. 15. ubi etiam singulare est a* זְעֹם, זָעֳמָה *detestare, Num. 32. v. 7. pro* זָעֳמָה). *Nota. Reliqua hic observanda de Schvajim compositis, pro simpl. sub Gutturalibus, conf. Reg. 30. Memb. II. n. 2. lit. δ. Rarissimè autem sine præfixâ servili* ל *subnecti* ה *paragogicum Infinitivo Kal, constat è Reg. 23. Memb. III. n. 4. fine.*

 (2) Quan-

(2) Quandoque eadem forma transpositionis & mutationis Vocalium, assumitur ante nudas afformativas Imperativi ִי. & ּו; ut חָרְבוּ *desolemini, Jerem. 12.* קִרְאוּ *vocate, Jerem. 6. v. 30.* מָשְׁכוּ *trabite, Ezech. 32. v. 20.* שָׁדְדוּ *vastate, Jer. 49. v. 28.* מָלְכִי *regna, Judic. 9. v. 10. Sic* קָסְמִי *divina, 1. Sam. 28. v. 8. pro* קִסְמִי *cum ָ pro : sub non Guttural. At* וְצַעֲקִי *& clama, Jer. 22. v. 20. in penult. habet pro : ob retractum Accentum, pro* וְצַעֲקִי *vel* וְצָעֲקִי*, quod reperitur Jerem. 22. v. 20. Sic* חֳרָבִי *aresce, Jes. 44. v. 27 pro* חָרְבִי*;* עָלְזִי *exulta, Zephan. 3.* קָרְחִי *glabra te, Micha 1. v. 16. Singulare est* וְאֶחֱזִי *& apprehende, Ruth. 3. v. 16. pro* אֶחֱזִי.

Memb. V. ֵ ֶ vel ֶ (quæ puncta certis quibusdam Verbis habentibus primam Radicalem י vel נ contingunt in Infinitivo), ante Affixa & Literas paragogicas corripiuntur in ְ, pro priori: assumendo vocalem perfectam, *sec. Reg. 3. ut à* לֶדֶת *(Infin. à* יָלַד*),* בְּלִדְתָּהּ *in pariendo ipsam, Gen. 35. v. 16. (& cum* ה *paragog.* לִדְתָּה *Job. 39. v. 2). à* שֶׁבֶת*,* שִׁבְתִּי*; sic etiam à* רֶדֶת*;* רִשְׁתּ*; à* לֶכֶת *est* לֶכְתּוֹ*, 1. Reg. 16. v. 31. à* דַּעַת*,* לְדַעְתּוֹ*, Jes. 7. v. 15. sic* קַחַת *à* קַחְתִּי*; sed pro* שֵׂאת*,* צֵאת*, altera horum euphonica forma* צֵאת *vel* צֵאת*, &* שְׂאֵת *vel* שֵׂאת*, (quam conf. Reg. 43. lit. λ), cum affixis construitur; ut* שְׂאֵתוֹ *ferre illud, Deut. 14. v. 24.* בְּצֵאתוֹ *in ingrediendo ipsum, Exod. 28. 35.* בְּצֵאתְכֶם *in egrediendo vos, Deut. 23. v. 4. Sic duo tantùm alia prima Radicalis* נ*, hanc formam ֶ ֶ imitantur; ut* בְּגִשְׁתּוֹ *accedere ipsum, Gen. 33. v. 3.* בְּגִשְׁתָּם *in accedere ipsos, Exod. 28. v. 43. Ex eâdem formâ* תֵּת *(à Rad.* נָתַן*), contractum* תֵּת *affixa recipit; ut* תִּתִּי *&c.*

Memb. VI. Participium utrumque (*Benoni & Pahul*) in utroque genere & numero, imitatur affixionem Nominum, & suetam in iis vocalium mutationem vel abjectionem; ut à פֹּקֵד, פֹּקְדָם, פֹּקַדְיָה, פֹּקְדֵיהֶם &c.

Nota. (1). Nominum simul & Verborum more, Participia assumunt ִי. & ָי.., ּו & ֵחוּ; ut פֹּקְדֵנִי, חֹרְפוּ, שֹׁלְחִי: *à forma* קֹנֶה,

קֹנֶה, abjectô ה, ut in Nominibus, fit קֹנֵהוּ; *sic* רֹאֶה *videns, facit* רֹאִי *videns me, Job. 7. v. 8. & Gen. 16. v. 13. & 14. &* רֹאַנִי, *Jes. 47. v. 10. at* רֹאִי *retractô accentu, à* רֳאִי *visio, est Nomen; conf. Reg. 10. Memb. II. 3. β.* Rariùs hic etiam est ם.. pro ם; ut רֹדֵם *dominans iis, Psal. 68. v. 28. à* רֹדֶה.

(2). Si post .. Participii Præsentis sequatur: (ut in ךָ, כֶם, כֶן), .. illud quidem mutatur in :, at hoc in concursu illô Schvajim non transit in analogum Chirek, sed in ., vel ob Gutturalem in -; ut פֹּקֶדְךָ, פֹּקֶדְכֶם, פֹּקֶדְכֶן, *& in pausa* פֹּקְדֶךָ; *sic à* גֹּאֵל, גֹּאַלְךָ, גֹּאַלְכֶם; *ab* אֹהֵב, אֹהַבְךָ; à בֹּרֵא, בֹּרַאֲךָ; à שֹׂנֵא, שֹׂנַאֲךָ (*sec. Reg. 30. Memb. I*). *Speciali anomalia manet: in* שֹׁלֵחֲךָ *mittens te, 1. Sam. 21. v. 2.* Rariùs & Chirek è Schva redit; ut à מְקַדֵּשׁ, מְקַדִּשְׁכֶם; *sic* מְקַלְלֵנִי *colligens te,* אֹסִפְךָ *inimicans tibi, &* מְאַסִּפְכֶם *Jes. 52. De* מְקַלְלֵנִי *maledicens mihi ignominiosè, vid. Reg. 43. α.*

(3). Cùm forma Fœminina singularis sit gemina, altera scil. in ה exiens, altera in ת.., tantùm tamen hæc posterior Affixa recipit, & duplex Segol mutatur pro more in :, horumque prius in vocalem perfectam; ut à יוֹעֶצֶת, יוֹעַצְתּוֹ *consulens ipsi, 2. Chron. 22. v. 3. E crasi euphonica est* מְבַעִתֶּךָ *perturbans te, 1. Sam. 16. v. 15. pro* מְבַעַתְּךָ, *ex integra forma* מְבַעֶתֶת, *conf. Reg. 44. lit. λ. & Reg. 25. fine. De Affixo* י *paragog. in Participiis præcipuè Kal, V. Reg. 16. Memb. IV. Conf. etiam de Participiorum quorundam forma constructa, Reg. 35. (α) fine. De forma alioquin absoluta Participiorum, tam in Motione in Genus, quam flexione in Numerum, agendum jam fuit Reg. 22. Memb. II.*

REG. XLIX. De mutatione terminationis servilis in Verbis ob Affixa, conf. SCHEMA sup. ad pag. 216.

Memb. I. Præteritorum, (α) ה ex ה tertiæ Fœmininæ singularis, mutatur in ת, quod ת ante Affixa syllabam absolventia, (*ut* נִי, נוּ, ךָ, כֶם, כֶן, הוּ, מוֹ *pro* ם),

ם), accipit: præmisso -; ut à פָּקְדָה, פְּקָדַתְךָ, פְּקָדַתְכֶם, פְּקָדַתְנוּ, פְּקָדַתְנוּ, פְּקָדַתְמוֹ, פְּקָדַתְהוּ: *pro quo -, ob accentum magnum, ante* ת *habet* מְצָאָתְנוּ *invenit nos, Num. 20. v. 14. Sic retractô accentu magnô, ante* ךָ; *ut* יְלָדַתְךָ *peperit te, Cant. 8. v. 5.* רָאָתְךָ *vidit te, Job. 42. v. 5. & manente -* אֲכָלַתְךָ *consumet te, Ezech. 28. v. 19. & retractô accentu servo, (at - pro -),* חִבְּלַתְךָ *constrinxit, Cant. 8. v. 5. Conf. Reg. 47. Annot. 4.* Verùm ante reliqua Affixa (asyllabica) ךְ, הָ, ם, ן, ת illud (ex ה) recipit punctum longum suffixi, & præmittit sibi ; ut à פָּקְדָה, פְּקָדָתְךְ, פְּקָדָתָהּ, פְּקָדָתָם; nonnunquam tamen - illud servilis ה ante affixum הָ resolvitur in - seq. Dagesch, accentu tunc retractô, & Mappik ex הּ affixo excidente; ut פְּקָדַתָּה, וְכִעֲסַתָּה *& irritabat, 1. Sam. 1. v. 16.* חִלְּקַתָּה *divisit eam, Jes. 34.* אֲחָזַתָּה *apprehendit eam, Jer. 49.* וְשִׁכְּלַתָּה *Ezech. 14. v. 14. & desolabit eam.* Ante Affixa etiam ם & ן, nec non ךְ, interdum retrahitur Accentus (*in eâdem tertiâ fœminina Præteriti*), unde - ipsorum in -, & - in - corripitur, ut פְּקָדָתָם, פְּקָדָתָן, פְּקָדָתֶךְ; (*conf. Reg. 10. Memb. II. 3. ε*).

Nota. (1) Terminatio Fœminina Præt. תָה, pro הָה, (*ex anomalâ tertiâ Radicali* ה), abjicit (*ante affixa*) ה cum: præcedaneo, & mutatur tunc (*supra dictâ ratione*), residuum ה in ת; - verò penultimum anteà, jam habetur ut ultimum, adeoque manet, (*conf. Reg. 48. Memb. I. n. 2*). ut à בָּנְתָה (pro בָּנָהָה) fit בָּנַתְהוּ; & sic עָשָׂתְנִי *fecit f. me, Job 33. v. 4.* & alia. *Ob accentum Silluk retractum pro - habet* רָאָתְךָ *vidit te, Job. 42. v. 5. pro* רָאַתְךָ *ex* רָאֲתָה.

(2). Post ת illud in Præterito, ex ה fœminino servili factum, (v. gr. פָּקְדַת à פָּקְדָה), interdum excluditur ה affixi הוּ, & compensatur in ת illo per Dagesch, ut גְּמָלַתּוּ, גָּמְלָה *ablactavit eum, 1. Sam. 1. v. 24. pro* גְּמָלַתְהוּ, *quâ formâ hoc reperitur Prov. 31. 12. & significat, reddidit ei. Sic* גְּנָבַתּוּ *Job. 21. v. 8. Sic ab* הִטָּתָה, (*pro regulari* הִנְטִיָּה *ex anomalia prima Radicalis* נ, *& tertia Radicalis*

lis (ה), הִפַּתּוּ *seduxi*[illegible]*m*, *Prov. 7. v. 21. pro* הִפַּתַּתְהוּ; וְכִלַּתּוּ *& consumet eam*, *Zach. 5. v. 4.* שְׁזָפַתּוּ *conspexit eum*, *Job. 20. v. 28.* יִסְּרַתּוּ *castigavit eum*, *Prov. 31.* וַהֲמִתּוּ *& repudiavit eum*, *Job. 33.*

(β) תָּ secundæ masculinæ singularis, abjectô suô ָ, assumit punctum Affixi, ut à פָּקַדְתָּ, פְּקַדְתַּנִי, פְּקַדְתּוֹ vel פְּקַדְתָּהוּ, פְּקַדְתָּהּ, פְּקַדְתָּם, פְּקַדְתָּן, פְּקַדְתָּנוּ.

(γ) תְּ secundæ fœmininæ singularis mutatur in תִּי, ut פְּקַדְתִּינִי à פָּקַדְתְּ; sic פְּקַדְתִּיהָ, פְּקַדְתִּיהוּ vel פְּקַדְתִּיו, פְּקַדְתִּים. Verùm י ab illa terminatione תִּי sæpè excidit, ut *ab* הִכְרַעַתְּ, הִכְרַעְתִּנִי *depressisti me*, *Jud. 11. v. 35.* יְלִדְתִּנִי *peperisti me*, *Jerem. 15. v. 10.* *Duo reperiuntur cum* ָ *loco* ִ, *ut* הִשְׁבַּעְתָּנוּ *adjurasti nos*, *Jos. 2. v. 17. pro* הִשְׁבַּעְתִּינוּ *de fœmina Rahab. Sic* יְלִדְתָּנוּ *peperisti me vel nos*, *Jerem. 2. v. 2. cum* ָ *pro* ִ. Rariùs etiam est cum ֵ *loco* ִ; ut הוֹרַדְתֵּנוּ *demisisti nos*, *Jos. 18. à R.* יָרַד.

(δ) תֶּם, תֶּן, secundæ plurales mutantur in תוּ vel rarius תֶּ, & tunc Affixorum præcedaneum punctum dimittunt; ut פְּקַדְתּוּנִי, פְּקַדְתּוּהוּ, פְּקַדְתּוּהָ, פְּקַדְתּוּם: *sic* צַמְתֻּנִי *jejunastis mihi*, *Zach. 7. v. 5. Rad.* צום. הֶעֱלִיתֻנוּ *ascendere fecistis nos*, *Num. 20. v. 5. à Rad.* עלה.

Memb. II. Futurorum נָה (*secundæ & tertiæ pluralis Fœmin.*) ante Affixa abjicitur, & personæ illæ suscipiunt affixa in formâ masculinâ תִּפְקְדֻן; *ubi tunc discrimen Personarum è contextu petendum; ut* וְאַמְהֹתַי לְזָר תַּחְשְׁבֻנִי *& ancillæ meæ peregrinum reputant me*, (*alternante* ָ *pro* ֻ). *Specialis anomalia est* תּוֹכִחֻךְ *corripient te*, *Jer. 2. v. 19. pro* תּוֹכִחוּךְ *à* תּוֹכַחְנָה *primâ Rad.* י. Imperativus in hâc ultima plur. Fœmin. נָה, regit Pronomina separata. Kimchi tamen vult posse adjungi Affixa in forma ejusdem masculini; quemadmodum fit in Futuro. NB. *De terminationibus verbi* ִ. *&* ֻ, *V. superiùs Reg. 47. Annot. I.*

REG. L. De mutatione vocalium in Particularum præfixione cum Affixis Pronominum Perſonalium.

Memb. I. Particulæ inſeparabiles, compoſitæ ſeu conſtructæ cum Affixis Pronominum, exprimunt iisdem noſtra Perſonalia, (*non item poſſeſſiva, ut fit in Affixione Nominum*); Et tunc aſſumunt puncta ſua própria, ſuntque *lit.* בכלם, *de quarum natura & proprietate, jam antè agendum fuit, Cap. II.* hic ergò nunc reſtat ipſarum compoſitio cum Affixis Pronominum, & quidem

(α) Particulæ ל & ב, ante Affixa gravia, & ante נו & ךָ, aſſumunt ָ; ante reliqua, ipſius Affixi punctum ſingularis numeri. ut לָכֶם *vobis*, לָהֶם *illis* (& לָמוֹ); ſic בָּנוּ *in nobis*, בָּהּ *in ea*, בּוֹ *in eo*, לָהּ *ei*, לוֹ *ei*, בִּי *in me*, לִי *mihi*, בָּם *in iis*, בָּן *in iis*, & בָּהֶם, בָּהֵן; בָּכֶם *in vobis*, בָּכֶן *in vobis*, לָהֶם *iis*, לָהֵן *iis*; & *quindecies* בָּהֵן *ſecundum Maſorethas*; בְּךָ *in te*, & *in pauſa* בָּךְ. Sic לְךָ *tibi*, & לָךְ. Sed litera כ inſuper aſſumit ſyllabam מוֹ, & ante levia habet ָ, ante gravia retinet ְ; ut כָּמוֹךָ, & כָּמֹכָה *ſicut tu.* *Sic* כָּמוֹהוּ, כָּמוֹנִי, כָּמוֹנוּ, כְּמוֹהֶן, כְּמוֹהֶם, כְּמוֹכֶן, כְּמוֹכֶם, &c. interdum כָּכֶם, כָּכֶן, כָּהֶם, כָּהֵן & כָּהֵן & כָּהֵנָּה.

(β) Lit. בכלם componuntur etiam cum Pronominibus quibusdam ſeparatis Demonſtrativis & Relativis, ut בַּאֲשֶׁר *in quo*, כַּאֲשֶׁר *ſecundum quid*, לַאֲשֶׁר *ei qui*; מֵאֲשֶׁר *à quo, de quo.* Ante זֶה litera ב habet ָ; ut בָּזֶה *in hoc*; ſic כ ante זאת, *ut* כָּזֹאת *ſicut hoc*, מִזֶּה *ab hôc.* לָמָּה *quare, vel* לָמָה & לָמֶּה (*cum Dageſch Euph. Milel; ſine eo Milrà, præterquam Job. 7. v. 20. conf. Reg. 20. fine*). De Compoſitione harum literarum cum particulis expletivis דֵּי, פִּי, מוֹ vel cum partic. ſeparabilibus *v. Reg. XVIII. Memb. X.*

Memb. II. Particulæ ſeparabiles, (*Adverbia, Præpoſitiones, & Coniunctiones*), componuntur cum Affixis Prono-

Pronominum; quæ cum Adverbiis commodè per Nominativum redduntur; cum Præpositionibus, per casum quem regunt;

Vel (α) more Nominum singularis numeri, sine interveniente י, ut

(1) אַיֵּה *ubi?* אַיּוֹ *ubi ille?* אַיָּם *ubi illi?* אַיֶּךָּ *ubi tu?* & אַיֶּכָּה *ubi tu? pro* אַיֶּנְכָה *cum* נ *epenthetico excluso & compensatò.*

(2) אַיִן *Non.* אֵינֶנִּי *non ego*, אֵינֶנּוּ *non nos*, אֵינְךָ *non tu*, אֵינֶנָּה *non ipsa*, אֵינָם & אֵינֵימוֹ *non illi.*

(3) { אֵצֶל *juxta, propè*, אֶצְלִי *apud me*, *sic* אֶצְלוֹ, אֶצְלָהּ, אֶצְלָם. / נֶגֶד *coram* נֶגְדִּי *coram me*; *sic* נֶגְדְּךָ, לְנֶגְדְּכֶם, נֶגְדּוֹ, } נֶגְדָּם, נֶגְדָּהּ: & *cum* ה *paragog.* נֶגְדָה *Psal. 116. v. 14. sine Dag. leni.*

(4) אֵת, cùm (α) est nota Accusativi, in compositione cum Affixis ferè semper sumit ו pro ‥, & ante gravia etiam ּ habet; ut אוֹתִי *me*, אוֹתָנוּ *nos*, אוֹתְךָ & אֹתְכָה & אוֹתָךְ *te*, (*quod 15. locis in Genere Fœminino usurpari, à Masorethis observatum*); אוֹתוֹ *eum*, אוֹתָהּ *eam*, *sic* אוֹתָם (& אוֹתְהֶם *semel*) & אֶתְהֶם *eos*, אוֹתָן & אוֹתָנָה, (אוֹתְהֶן *semel*) & אֶתְהֶן *eas*, אֶתְכֶם, אֶתְכֶן *vos*. (β) Cum est Præpositio *cum*, (*scil. non nisi in compositione cum suffixis*), differentiæ causâ, ‥ corripit in Chirek, & ת suum dagessat; ut אִתִּי *mecum*, אִתָּנוּ *nobiscum*; sic אִתְּךָ & אִתָּךְ, *in fœmin.* אִתָּךְ; מֵאִתְּךָ *de tecum, i.e. à te*, אִתּוֹ; אִתָּהּ, אִתָּם, אִתָּן, אִתְּכֶם, אִתְּכֶן. Reperitur etiam rariùs אוֹתְךָ *tecum*, *pro* אִתְּךָ; & *sic* אוֹתִי *mecum*, *Jer. 20. v. 11.* מֵאוֹתִי *à me, pro* מֵאִתִּי *Jes. 54. v. 15.* & אוֹתוֹ (יֵשׁ) *est cum ipso*, *2. Reg. 3. v. 12.* & *secum*, *Ibid. vers. 26. pro* אִתּוֹ. *it.* אוֹתָם *cum iis*, *2. Reg. 6. v. 16.*

(5) בִּלְתִּי *absque* בִּלְתִּי *absque me*, בִּלְתְּךָ *absque te*, *vel* בִּלְתֶּךָ; *nec cum pluribus Affixis reperitur.*

(6) בְּעַד *pro, circa*, בַּעֲדִי & בַּעֲדֵנִי *Psal. 139. v. 19.* בַּעֲדוֹ, בַּעַדְךָ *vel* בַּעֲדֶךָ, בַּעֲדֵךְ, בַּעַדְכֶם, בַּעֲדָם, בַּעֲדָהּ.

(7) בַּעֲבוּר *propter*, בַּעֲבוּרִי, בַּעֲבוּרְךָ, בַּעֲבוּרֵךְ, בַּעֲבוּרוֹ, בַּעֲבוּרָהּ, בַּעֲבוּרֵנוּ, בַּעֲבוּרָם,

(8) בִּגְלַל *propter* בִּגְלָלְךָ , בִּגְלָלֵךְ , בִּגְלַלְכֶם.

(9) הִנֵּה & הֵן *ecce*, הִנְנִי (& *bis*) הִנֶּנִּי & הִנֵּנִי *ecce ego*, *vel ecce me*, *sic* הִנְּךָ , הִנֵּהוּ , & *ter* הִנֶּנּוּ ; הִנּוֹ & הִנֵּהוּ ; הִנָּךְ & הִנְּכָה, & הִנֶּךָּ *Psal.139.v.8.* הִנֵּךְ , הִנֵּךְ , הִנְּכֶם , הִנְּכֶן , הִנָּם , הִנָּן.

(10) זוּלַת *præter*, זוּלָתִי , זוּלָתְךָ , זוּלָתָהּ &c.

(11) לְמַעַן *propter*, לְמַעֲנִי , לְמַעֲנֵהוּ , לְמַעַנְךָ , לְמַעַנְכֶם.

(12) מִן *à, è, ex, de*; מִנִּי (*quod interdum* י *illud paragogicum habet, ut Jud.5.v.14. Jes.30,11*). מִנִּי & מִנִּי & *interdum* מִנֵּי, & (*geminatâ literâ* ם, *quod & cum aliis Affixis facit hæc particula*), מִמֶּנִּי, מִמְּךָ, & *in pausâ*, מִמֶּךָּ & מִמֶּךָּ, מִמְּךָ, & מִמְּךָ, *Deut.7.v.1.* (*quasi* נ *epenthetico rursum excluso & compensatò per Dageſch*); *in fœmininô* מִמֵּךְ *ex te.* מִמֶּנּוּ & מֶנְהוּ & מִנֵּהוּ *ab eo*; *in fœmin.* מִמֶּנָּה *ex illâ*; & מִמֶּנּוּ *à nobis*; מִכֶּם & מִכֶּם *è vobis*; *sic* מִכֶּן & מִנְּהֶן *fœmin.*; מֵהֶם, מֵהֵן, & מִנְּהֶם *ab illis.* *Sic cum* ה *parag.* מֵהֵנָּה, מִמֶּנָּה.

(13) מוּל *coram*, מִמֻּלִי *è regione mei.*

(14) עוֹד *adbuc*, עוֹדִי (בְּ) *dum adhuc ego* (*scil. sum*); *sic* עוֹדֶנִּי, עוֹדֶנּוּ *adhuc illo*, עוֹדְךָ *adhuc te.* עוֹדָם *adhuc illis*; *semel legitur* עוֹדֵינָה *adhuc nobis* (*scil. exportantibus*), *Thren.4.v.17. pro* עוֹדֵינוּ.

(15) עִם *cum*, עִמִּי *mecum*, *sic* עִמָּנוּ עִמְּךָ & עִמְּכָה & עִמָּךְ *Masc. & Fœmin. in pausa*; עִמּוֹ *cum ipsô*, עִמָּהּ *cum ipsâ*; *sic* עִמָּם, עִמָּכֶם, עִמָּהֶן &c. *Sed* עִמָּדִי *mecum*, *Psal.23.v.4.* (*quasi mecum stans, ab* עָמַד), *reperitur cum solô affixô primæ pers.*

(16) עֻמַּת *contrà, è regione*, לְעֻמָּתוֹ ; לְעֻמָּתָם.

(17) אֶפֶס *præter*, *facit* אַפְסִי *præter me.*

(18) Huc etiam referri poteſt (α) יֵשׁ *eſt*, ut יֶשְׁךָ *tu es*, יֶשְׁכֶם *vos eſtis*, הֲיִשְׁכֶם *num eſtis*, *Deut.13.* יֶשְׁנוֹ *eſt ille.* Pro quo יֵשׁ, *bis reperitur* אִשׁ, *ut 2.Sam.14.v.19. & Michæ 6.v.10. Hinc* הַאִשׁ *an eſt?* אִם אִשׁ *ſi eſt.* Unde etiam ortum eſt illud אִית Chaldaicum, *eſt, ſunt.* (β) שֶׁל Rabbinis eſt Articulus Gen. caſus, Hebraicè autem cum ב ab initio, ſignificat *propter*, ut בְּשֶׁל אֲשֶׁר יַעֲמֹל

propter

propter quod laborat, Eccles. 8. v. 17. בְּשֶׁלִּי *propter me, Jon. 1. v. 12. &* בְּשֶׁלְּמִי, *propter quem, ibid. v. 7. &* בְּשַׁלָּמָה *propter quod, Cant. 1, 7. pro* בְּשֶׁלָּמָה.

Vel (β) more nominum pluralis numeri, interveniente ; ut

(1) אַחַר (*&* אַחֲרֵי *in statu constructo*) *post.* אַחֲרַי *post me,* אַחֲרֵינוּ *post nos,* אַחֲרֶיךָ *post te, Masc.* אַחֲרַיִךְ *idem, in Fœmin.* אַחֲרֵיכֶם *post vos.* אַחֲרָיו *post eum,* אַחֲרֶיהָ *post eam,* אַחֲרֵיהֶם *post eos,* אַחֲרֵיהֶן *post eas.*

(2) אֶל (*&* אֱלֵי *quasi in statu constructo*) *ad;* אֵלַי *ad me,* אֵלֵינוּ *ad nos,* אֵלֶיךָ *ad te, Masc.* אֵלַיִךְ *ad te, Fœm.* אֵלָיו *ad eum,* אֵלֶיהָ *ad eam,* אֲלֵיכֶם; אֲלֵיכֶן *ad vos,* אֲלֵיהֶם *&* אֵלֵימוֹ, אֲלֵיהֶן, *ad eos, eas.*

(3) בִּלְעֲדֵי *&* בַּלְעֲדֵי *&* בִּלְעָדֵי *prӕter, absque,* מִבַּלְעֲדֵי *&* בִּלְעָדַי *&* מִבַּלְעָדַי *prӕter me,* בִּלְעָדָיו *&* בִּלְעָדָיו *prӕter eum.* (*In loco autem Gen. 14. v. 24.* בִּלְעָדַי *prӕter (illa) quӕ comederunt pueri,* י *non est affixum, sed est forma illius pluralis* חֲנִיכֵי *pro* חֲנִיכִים, *de quâ conf. Reg 19. Memb. VI. Nota 1*).

(4) עַד { *usque ad,* (עֲדֵי *quasi in forma constructâ*) / עַל { *super, contra,* (*&* עֲלֵי *quasi in forma constr.*) } ante affixa levia habent ֶ, ante gravia ֲ, ut

עָדַי *ad me,* עָדֶיךָ *ad te,* עָדֶיהָ *ad eam,* עֲדֵיכֶם *ad vos, & semel cum* ֶ, *Hiob. 32. v. 12.* וְעָדֵיכֶם. *Hinc* בִּלְעָדַי *prӕterquam, Genes. 14. v. 24.*

עָלַי *contra me, super me,* עָלֶיךָ *super te, M.* עָלַיִךְ *super te, F.* עָלָיו *&* עָלָו *super eum,* עָלֶיהָ *super eam;* עֲלֵיכֶם, עֲלֵיכֶן *&* עֲלֵיהֶם *&* עָלֵימוֹ *super eos,* עֲלֵיהֶן *super eas.* *super vos,*

(5) לִפְנֵי propriè est Nomen constructum plurale cum præfixâ servili ל, ab absoluto פָּנִים *facies,* quasi *ad conspectum,* unde Præpositionis naturam induit, & significat *coram, ante.* Cum affixis levibus igitur sequitur absolutam formam פָּנִים,

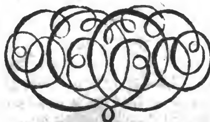
פָּנִים, ut לְפָנַי *coram me*, לְפָנֶיךָ *coram te*, לְפָנָיו *coram illo*, לְפָנֵינוּ *coram nobis; At* לִפְנֵיכֶם (*cum affix. grav. formæ constr.*) *coram vobis*, לִפְנֵיהֶם *coram illis*, *&c.*

(6) יַחַד *unà*, יַחְדָּיו *ter legitur, sæpissimè verò pro eo* יַחְדָּו.

Vel (γ). More nominum modò singularis modò pluralis numeri, ut seqq duo,

(1). בֵּין *inter*, בֵּינִי & בֵּינַי *inter me*, בֵּינֵנוּ & בֵּינֵינוּ *inter nos*, בֵּינְךָ & בֵּינֶיךָ *inter te*, *M.* בֵּינֵךְ *inter te*, *F.* בֵּינוֹ *inter eum*, בֵּינֵיכֶם, בֵּינֵיכֶן, *inter vos*, בֵּינֵיהֶם, בֵּינֵיהֶן, *inter eos; & interdum formâ fœmininâ plurali*, בֵּינוֹת, *ut* בֵּינוֹתַי *inter me*, בֵּינֹתָם *inter eos*, בֵּינוֹתֵינוּ *inter nos.*

(2). תַּחַת *sub*, תַּחְתַּי *sub me, loco mei*, & תַּחְתֵּנִי *sub me*, תַּחְתֵּינוּ *in loco nostro*, תַּחְתֶּיךָ *pro te, tui loco;* תַּחְתֶּנָּה & תַּחְתֶּיהָ *pro ea*, תַּחְתָּיו *loco ejus*, תַּחְתֵּיכֶם *pro Vobis*, תַּחְתָּם & תַּחְתֵּיהֶם *pro iis, loco eorum, &c. &c.*



APPEN-



APPENDIX I. Grammaticæ Hebrææ.
DE NOMINIBUS VERBALIBUS,
fec. claffes Conjug. & anomaliarum.

Nomina Verbalia habent originem fuam à Verbis: ut ergò verba funt vel analoga vel anomala, fic & Nomina. Cognationem enim Verba & Nomina inter fe habent, quibus fe mutuò refpiciunt, ut partus matrem. Horum formæ faciunt ad faciliùs cognofcendam cujusque Nominis radicem, & Nominis fignificatum, quod plerumque in Nomine fe habet, ut Verbum ejusdem fecundum diftincta conjugationes. Ad inftitutum ergò Cl. Buxtorfii, *in Thefauro Gramm. l. 1. c. 56.* fec. ordinem Verborum, Nomina quoque proponemus, & quidem fub duplici formâ: *Nuda*, quæ folis radicis literis conftant, & *Aucta*, quæ ad radicis literas, unam vel alteram, pro commoda fui formatione, additam habent, & dicuntur vulgò Heemantica.

CLASSIS IMA Nominum Verbalium,
à Regulari Verbo defcendentium.

I. Ex KAL.

(α) Nuda nomina.

דָּבָר Verbum.
זָקֵן Senex.
קָצִיר Meffis. *Vide* אָבִיר.
כָּבוֹד Gloria.
חָרוּל Urtica.
אָוֶן iniquitas; *conf. quiefcentia mediá* ו. *Huc referri poteft* שָׁוְא *Vanitas, pro* שָׁוְא, *quod aliàs ad quiefcentia tertiâ* א *pertineret.*
לֵבָב Cor. אֵילָם *veftibulum.*
הֵילֵל Lucifer.

אֵזוֹר

אֵזוֹר Cingulum.
אֵבוּס Præsepe.
סֵפֶר Liber. *Huc pertinent, quæ pro Segol habent Pathach, propter ultimam gutturalem; ut* יֵשַׁע *salus.*
קִיטוֹר Fumus.
אוֹצָר Thesaurus.
יוֹנֵק Infans lactens
אוֹכֶל Cibus.
קֹדֶשׁ Sanctitas, & *cum Pathach propter gutturalem, ut* תֹּאַר *forma.*
יוֹקֵשׁ Auceps. *Huc refertur* סוֹגֵר *claustrum. Item* גּוּמָּץ *fossa,* סֻלָּם *scala.*
גַּחַל *vide in Pihel in formâ* גַּנָּב.
מֶלֶךְ Rex. *Et cum Pathach propter ultimam gutturalem* ה *vel* ע; *ut* בֶּטַח *confidentia, item duplex Pathach propter mediam gutturalem* ח *vel* ע, *ut* בַּעַל *dominus.*
כְּתָב Scriptura; *sic* אֱסָר *vinculum &c.*
בְּאֵר Puteus.

דְּבִיר Adytum. *Sic* אֱוִיל *stultus.* חָסִין *fortis.*
תְּהוֹם Abyssus, אֱגוֹז *nux,* חֲמוֹר *Asinus,* שְׁחוֹת *demissio,* גֹּבַהּ *altitudo.*
גְּבוּל Terminus.
דְּבַשׁ Mel. Sic אֲגַם *stagnum.*
שְׁכֶם Humerus.

(β) Aucta ab initio.

אֶצְבַּע Digitus. *Sic* אַכְזָר *crudelis.*
אֶגְרוֹף Pugnus. *Ex* מ *ab initio formata vide in Pihel, à* מ *vel* מַ, *quære in Hiphil.*
תִּדְהָר Tæda. *At inchoata à* תִּ, *vide in Pihel, à* תַּ, *vide in Hiphil.*
יִצְהָר Oleum. יַלְקוּט *pera. Nominibus propriis sæpissimè adhibetur, ut* יִצְחָק *Isaac,* יַעֲקֹב *Jacob.*
נַפְתּוּל Lucta. *In propriis sæpè, ut* נִמְרוֹד *Nimrod.*

(γ) Aucta à fine.

אֻרְוָה Stabulum, *præsepe, vel* אֻרְוָה, *est ab* אֻרָה *mutato* ה *in* ו, *sec. Reg. 34. Memb. I. Exc. 2.*
תּוֹעֵבָה Abominatio. *Et cum Schva in medio,* בְּגִדָה *perfidia.*
כִּבְשָׂה Agna. *Et cum Pathach vel Segol propter gutturalem* אַמְצָה *robur,* אַהֲבָה *dilectio. Hanc formam quadam sequuntur sine gutturali,* כִּבְשָׂה *Agna,* שִׂמְלָה *vestis,* שַׁלְוָה *tranquillitas,* אֶבְרָה *ala,* חֶרְפָּה *opprobrium,* חֶלְקָה *pars,* עֶדְנָה *voluptas,* שְׁאֵלָה *petitio.*
חָכְמָה Sapientia. *Sic cum Kybbutz loco Kametz Chatuph* טֻמְאָה *pollutio.*
לִבְנֶה Populus arbor. *Hinc defectiva,* אֵשֶׁת צַחַת *ignitum,* *aridus, pro* אֵשְׁשָׁה, צַחְחָה. *Huc referre licet* עֲיֵפָה *lassum.*

צְדָקָה

צְדָקָה Justitia, בְּהֵמָה Bestia. נְגִינָה Cantio, אֲכִילָה *cibus. Huc pertinent, quæ Chirek longum in breve & Dagesch convertunt,* כְּלִמָּה *Ignominia,* עֲרִסָּה *massa.*

בְּשׂוֹרָה Nuntium, אֲגוֹרָה *Nummus.*

מְלוּכָה Regnum, אֲרוּכָה *sanitas. Huc pertinent, quæ Schurek in Kybbutz & Dagesch convertunt;* ut אֲלֻמָּה *Manipulus,* חֲתֻנָּה *desponsatio,* סְגֻלָּה *peculium.*

כְּלֶעֶם Bombyx. פִּדְיוֹם *redemtio,* פִּתְאֹם *repentè,* שִׁלְשׁוֹם *nudius tertius,* חִנָּם *gratuitum,* גָּזָם *eruca; quorum quædam imperfecta sunt.*

כִּבְשָׁן Fornax, בִּיתָן *palatium,* אַלְמָן *viduus,* רַעֲנָן *viridis.*

יִתְרוֹן Emolumentum. רִאשׁוֹן *primus,* אַחֲרוֹן *postremus,* חֶשְׁבּוֹן *supputatio.*

קָרְבָּן Oblatio, גָּרְבָּן

רְעָבוֹן Fames. יְשִׁימוֹן Solitudo, אַמְנוֹן *Amnon.*

חוֹתֶמֶת Sigillum. תּוֹלַעַת *vermis.*

תְּכֵלֶת Hyacinthus. חֲמֵשֶׁת *quinque.*

קְטוֹרֶת Suffitus.

גְּבֶרֶת Hera, חֲבֶרֶת *socia.*

שִׁפְלוּת Humilitas, עִקְּשׁוּת *perversitas, (cum Dagesch euphonicô).*

מַלְכוּת Regnum. אַשְׁפּוֹת *fimus; (cum Cholem pro Schurek).*

אֱיָלוּת Fortitudo, כְּבֵדוּת *gravitas.*

יְדִידוּת Dilectio, חֲרִיבוּר *distructio.*

גָּפְרִית Sulphur.

אַחֲרִית Reliquiæ, רֵאשִׁית *principium,* חֲמִשִׁית *pro* רֵאשִׁית*. Quinta.* מָחֳרָת *Crastinum, non habet simile in Script. quod dicunt Rabbini,* אִית רַעֲלָ

עִבְרִי Hebræus, אֲדוֹמִי *Edomæus,* מוֹאָבִי *Moabita,* לֵוִי *Levita,* נַחֲרַי *Nabbaraus; & sic in aliis gentilibus: item quibusdam adjectivis; ut* תַּחְתּוֹן *Inferior,* מְרִירִי *amarus,* שֵׁנִי *secundus,* שְׁלִישִׁי *tertius; & sic deinceps numeralia: item* חָפְשִׁי *liber,* חָדָשִׁי *novus.*

Quæ constant ex duobus formativis, possent ad Kal referri, sed vide ea ad Hiphil, quò pleraq; rectà pertinent.

II. Ex Piel.

Huc pertinent omnia Dagessata; item ea, quæ Dagesch per aliam vocalem compensant.

(α) Nomina Nuda

גַּנָּב Fur. צַוָּאר *collum. Et quæ Dagesch exclusum compensant; ut* חָרָשׁ *artifex* גַּחַר *pruna,* פֶּחָם *carbo.*

מַקֵּל Baculus. שַׁבָּח *laudans. Hujus generis sunt sine Dagesch,* שָׁרֵת *ministerium.*

um. מָאֵן *renutens.* מַהֵר *feſtinans.* רַחַם *miſericordia: è quibus Dageſch ſine compenſatione excidit.*

אַבִּיר Robuſtus. *Sic Dageſch compenſato,* סָרִיס *eunuchus.*

כַּמֹּן Cyminum. קַנָּא *Zelotes.*

טַבּוּר Umbilicus. *Huc pertinent* בַּחוּר *juvenis,* בֹּחַן *ſpecula; quæ Pathach non mutant, (Dageſch non compenſatô); at* חָרוּץ *ſedulus, compenſat Dageſch, & in plur. id quoque retinet.*

שַׁדַּי Omnipotens, אַכַּד *Akkad.* פָּרָשׁ *eques, cum* Kametz *locô Dageſch. Sic* פָּרַס *Paras Perſa.* אַחַר *poſt.*

אִכָּר Agricola. *Huc poſſet etiam revocari forma* גָּחַר, *quæ antè in* נֶגֶב *poſita.*

אִלֵּם Mutus. פִּסֵּחַ *blandus. Et in Chirek,* חִתִּית *conſternatio. Et ſine Dageſch,* מֵאֵן *renuens.*

גִּבּוֹר Potens, עֵרוֹם *nudus, Dageſch per Tſere compenſatô.*

בִּכּוּר Primitivus fructus. *Dageſch excluſô,* בִּעוּת *terror.* זֵרוּעַ *ſativum, in quô Dageſch compenſatur.*

סֻלָּם, אֻשָּׁן, *vide ſuprà, ut* אוּלָם.

סֵבֶל Onus.

(β) Nomina Aucta.

בַּקָּשָׁה Petitio. *Et Dageſch excluſô,* פָּרָשָׁה *expoſitio,* נְאָצָה *contumelia,* חָרָבָה *ſiccum. Huc etiam referenda, quæ Dageſch per Segol compenſant,* בֶּהָלָה *perturbatio,* לֶהָבָה *flamma.*

בִּכּוּרָה Præcox fructus.

בִּכּוֹרָה Primus fructus.

אַדֶּרֶת Magnificentia, גַּבַּחַת *recalvatio. Et mediâ gutturali,* בַּהֶרֶת *papula,* גַּחֶלֶת *pruna;* לַהֶבֶת *flamma,* קָרַחַת *calvitium, in quô Dageſch compenſatur.*

אִגֶּרֶת Epiſtola.

בַּצֹּרֶת Siccitas, פָּרֹכֶת *Velum, (in quo excidens Dageſch compenſatur).*

בִּקֹּרֶת Flagellatio.

כֻּתֹּנֶת Tunica,

קֻבַּעַת Fæx, כֻּסֶּמֶת *ſpelta.*

צַפִּיחִית Laganum, Placenta.

עִקְּשׁוּת Perverſitas. חַלְמוּת *vitellus ovi.*

בִּצָּרוֹן Munitio. *Et cum Pathach ab initio,* אַיָּלוֹן *Ajialon. Dageſch excluſô* הֵרָאוֹן *contemptus.*

גִּבְּתוֹן Gibbethon, *nomen proprium Urbis.*

מְזַמְּרָה Pſalterium. *Cum Gutturali,* מְרַאֲשָׁה *Cervical. Quæ ſunt formæ fœmin. Participii Piel. Sic è formâ maſculinâ interdum;*

dum ; מְתָעֵב *Abominabilis*, מְמֻלָּא *plenus.* מִקְרֶה *contignatum.* תְּבַלּוּל Suffusio.

(γ) Nomina Quadrata, seu quatuor aut plurium literarum.

Uti verba, quæ literam aliquam Radicis geminant, ad Pihel referuntur, (ceu constat è Reg. 25. Memb. III); sic etiam Nomina ejus formæ; ad similem originem reduci possunt, ut etiam forma plerorumque demonstrat. Quædam autem constant ex litera unius vel duarum repetitione, quædam ex puris radicalibus origine diversis.

(1). E prima radicali geminata.

סַנְסִן Palmes, à סֵנֶן *ad analogiam.* טַלְטֵל *; unde fœmin.* טַלְטֵלָה *migratio.*

זַרְזִיף Stilla. כַּרְכֹּב Ambitus. קָדְקֹד *vertex.* בַּרְבּוּר Capo. גַּלְגַּל Orbis, אֶרְאֵל *nuncius.* צִלְצַל Sideratio. קְלֹקֵל Vilissimus. כִּרְכָּרָה Currus velox, שַׁרְשְׁרָה *catena, si deducatur à* שָׁרַר *firmum esse.* צִנְצֶנֶת Urna, קַשְׂקֶשֶׂת *sqvama*, גֻּלְגֹּלֶת *calvaria.*

(2). E secunda Rad. geminatâ, additâ etiam Heemanticâ.

זַרְזִיר Lelaps, *si deducatur à* זָרַז *accingi.* מַטְאֲטֵא *scopa, à* טֵאטֵא *everrere.* חֲצֹצְרָה *tuba, à* חָצַר *tubâ clangere.*

(3). E prima & secunda Rad. geminata.

אֲבַעְבֻּעָה Pustula, *à* בָּעָה *intumescere.* צַעֲצֻעַ *motio, à* צָעָה *movere se* תַּעְתֻּעַ *error,* עַרְעָר *nudatus, ab* עָרָה *nudari.* צִפְצָפָה *speculatio à* צָפָה.

(4). E tertia rad. geminata.

פִּרְחָה Flos juventutis. שַׁאֲנָן, שַׁלְאֲנָן *tranquillus*, בְּעַלְיָל *dominus, si deducatur à* בַּעַל, סַגְרִיר *imber.* נִיחוֹחַ *recreatio.* נִיצוֹץ *scintilla*, גַּבְנֹן *collis*, נַאֲפוּף *adulterium*, חֲבַקּוּק *Habakuk.*

(5). E tert. Rad. geminatâ, additâ etiam heemanticâ.

נַהֲלוֹל Laudatum. חַכְלִילוּת *rabeus*, חַכְלִילִי *rubedo*, שַׁעֲרוּר, *fœm.* שַׁעֲרוּרִית, שַׁעֲרוּרָה, שַׁעֲרוּרִיָּה *res horrenda.*

(6). E secundâ & tertiâ geminatâ.

אֲדַמְדָּם Rufus. אֲדַמְדֶּמֶת *subrufa*, שְׁחַרְחֹרֶת *subnigra*, חֲלַקְלַק *lubricum*, הַבְהָב *donum, in quô deficit prima Radicalis* י, *à* יהב.

(7). Ex diversis radicalibus constantia

tria Quadrilitera, peregrina (*Chaldaica*) majori ex parte judicantur; unde ad certas conjugationes origo ipsorum referri nequit. Juvabit interim eorum catalogum hic subjecisse.

דָּרְבָן Stimulus *in quò primum Kametz longum est, ceu patet ex apposito Metheg: at* סַרְעָם *bombyx, est cum Kametz brevi ab initio.*

זַלְעָף *vel* זִלְעָף Procella, עַכְבָּר *mus*, עַשְׁתָּר *grex*, פַּרְבָּר *structura exterior*, פַּרְוָר *suburbium*, צַנְתָּר, צַנְתָּרָה *fistula*,

אַרְגָּז Capsa, גִּנְזַךְ *gazophylacium*, חַרְצָן *acinus*, חַשְׁמַל *pruna*, חַשְׁמַן *primas*, כַּרְפַּס *Carbasus*, עַקְרָב *scorpio*, שֶׁנְהַב *dens elephanti.*

בַּרְזֶל Ferrum, כַּרְמֶל *arvum*, גַּרְזֶן *securis, in quô sec. quosdam Nun est Heemanticum.*

אַבְנֵט Balteus, יַרְדֵּן *Jarden fluvius*, פַּרְדֵּס *Paradisus*, פַּרְתְּמִים *princeps*, אַרְנֶב *& in fœmin.* אַרְנֶבֶת, חֶרְמֵשׁ *falx messorum*, סַנְוֵר *cæcitas.*

כַּרְמִיל Coccineum, שַׁרְבִיט *sceptrum.*

זַרְזִיר Cantharus, scarabæus, חַרְטֹם *Magus*, חַרְצֹב *vinculum*, פַּרְעֹשׁ *pulex*, קַרְסֹל *talus*, כַּסְפָּר *ratis.*

עַכְשׁוּב Aspis, גַּלְמוּד *desolatus.*

חַלָּמִישׁ Silex, עַכָּבִישׁ *araneus.*

סִרְפַּד Paliurus, טִפְסַר *&* טַפְסַר *princeps*, פִּתְגָּם *res, negotium.* גִּזְבָּר *thesaurarius.* Sic in Cholem; גִּבְעֹל *culmus.* Item, פִּלֶגֶשׁ *vel* פִּילֶגֶשׁ *concubina.*

סְמָדַר Uva prima, חֲנָמַל *grando major*, סְפָרַד *Sphárad, Hispania sec.* Rabbinos. גְּדָבַר *thesaurarius*, אֲרָרָט *Ararat*, עֲרָפֶל *caligo.*

שְׁקַעֲרוּרָה, שְׁקַעַר, Fossula profunda, fœda.

עֲטַלֵּף Vespertilio, חֲבַצֶּלֶת, *fœmin.* חֲבַצֶּלֶת *rosa;* סְנַפִּיר *pinna piscis*, אֲבַטִּיחַ *pepo, quod ad* בטח *referunt.*

פְּתִגִיל Toga, בְּדֹלַח *Bdellium.*

(8) Sic *Quinque literarum.*

אַרְגְּמָן, אַרְגְּוָן purpura, אֶלְגָּבִישׁ *grando major*, אֲגַרְטָל *pelvis*, אֲדַרְכּוֹן *drachma*, פַּרְשֶׁגֶן, פַּתְשֶׁגֶן *exemplar*, צְפַרְדֵּעַ *rana*, שַׁעַטְנֵז *vestis heterogenea.*

III. Ex Hiphil.

Hæc conjugatio, quia utitur Characteristicâ literâ ה, *& in Participiô literâ* מ, *ideò & Nomina hic semper cum aliquâ literâ Heemanticâ sunt, nunquam nuda. Litera* ה *ab initiô vocis in*

Bibliis

Bibliis rara, apud Rabbinos frequens est. Succedit autem pro eâ interdum א. *Frequentissima est litera* מ, *promiscuè cum Chirek & Patbach notata, & succedit pro eâ quandoque litera* ת.

אַכְזָב Fallax, אַכְזָר & אַכְזָרִי *crudelis.*

תַּשְׁבֵּץ Ocellatio, תַּחְמָס *hirundo.*

תַּכְרִיךְ Vestimentum latum, stola.

תַּמְרוּק Mundatio, תַּעְלוּל *ludificatio.*

יַלְקוּט Collectio.

אַזְכָּרָה Monumentum.

אַרְגִּיעָה Momentum.

אַשְׁמוּרָה Custodia, *quod &* אַשְׁמֹרֶת.

מַשְׁכִּים Matutinus.

Cum ה *fœminino,* מַנְגִּינָה *pulsatio Musica. Cum Chirek sub* מ, מִצְעָרָה *parvum.*

מִשְׁפָּט Judicium, *Sequentia passiva videntur quasi ex Hophal orta;* מָשְׁחָת *exitium,* מָשְׁזָר *contortum.*

מַמְזֵר Spurius. *Et cum Chirek,* מִסְכֵּן *pauper.*

מַטְמוֹן Thesaurus. מַרְגּוֹעַ *requies. Et cum Chirek ab initiô,* מִזְמוֹר *Psalmus.* מִסְלוּל Agger. מַחְמָד Desiderium. מַעֲדָן *voluptas, Et cum Chirek ab initio,* מִכְמָן *thesaurus. Huc referri possunt,* מִשְׁפָּט *judicium,* מִזְרָק *pelvis,* מִרְמָס *conculcatio; quæ aliàs communiter in Kametz desinunt. Item,* מִקְסָם *divinatio,* מִלְצָר *promus,* מַחֲבַת *scutella.*

מָשְׁחָת Corruptum. מַמְלָכָה Regnum, מִלְחָמָה *bellum. Huc revocat Kimchi,* מְלָאכָה *opus, pro* מַלְאָכָה, *ut liquet ex ejus plurali constructo* מַלְאֲכוֹת, *cujus absolutum esset* מַלְאָכוֹת, *ut* מַמְלָכוֹת.

מִגְעֶרֶת Increpatio. מַחְמֶצֶת *fermentatum,* מִרְקַחַת *unguentum.* מַכְשֵׁלָה Ruina, מַחֲרֵשָׁה *rutrum.* מַהֲתַלָּה Ludificatio.

מַשְׂכֹּרֶת Merces, מַאֲכֹלֶת *pro* מַכֹּלֶת *cibus,* מִשְׁקֹלֶת *perpendiculum,* מָסֹרֶת *pro* מַאֲסֹרֶת *vinculum. Cum* א *ab initio* אַשְׁמֹרֶת *vigilia.*

תַּנְחוּמָה Consolatio. תַּעֲלוּמָה *absconditum.*

תִּפְאָרָה Gloria, תִּפְאֶרֶת *Idem.*

מִסְכֵּנוּת Paupertas, מַלְכוּת *regnum,* אַכְזְרִיּוּת *crudelitas,* הַשְׁמָעוּת *Auditio, quod solum in Bibliis habet* ה *formativum ab initio in verb. perf.*

CLASSIS II.

Nominum à Verbis Anomalis descendentium.

(1). A QVIESCENTIBUS TERTIA RADICALI א.

(α) Ex Kal.

בָּכָא Morus.

מָלֵא Plenus.

בָּרִיא Piugvis, *forme* קָצִיר.

פֶּלֶא Mirabilis, חֵטְא *peccatum, pro* חֵטְא: *Sic* גֵּיא *pro* גַּיְא *vallis, forme* סֵפֶר.

קֹרֵא Perdix, *forma* יוֹנֵק.

גֹּמֶא Juncus, *forma* קֹרֶשׁ.

גֶּבֶא Lacuna. *Huc referendum* גָּיא *pro* גַּיְא *vallis.*

מְלֹא Plenitudo, מְצָא *inventio, forme* תְּהֹם.

פִּלְאִי Admirabilis, *forme* עִבְרִי.

צִמְאָה Sitis, טֻמְאָה *immundicies.*

חַטָּאָה Peccatum, קְרָאָה *occursus.*

קְרִיאָה Lectio.

נְבוּאָה Prophetia.

(β) Ex Piel.

דַּכָּה Contritus.

כִּסֵּא Thronus, מִלֹּא *munitio*, קִשֻּׁא *cucumis*, חַטָּאָה, *inde contractum*, חַטָּאת Peccatum. *Sic cum Chirek & Tzere;* מִלֵּאת *impletio*, מִלּוּאָה *implementum.*

צִמָּאוֹן Sitis, הֵרָאוֹן *contemtus.*

(γ) Ex Hiphil.

מִבְטָא Pronunciatum, מַחֲבֵא *absconsio*, *cum Segol, ex forma quiescentium tertiâ* ה, *quod &* מַחֲבָא *latibulum*, מִקְשָׁה *cucumerarium, cum* ה *loco* א. *Fœmininum*, מַחֲמָאָה *Butyrinum.*

(2) A QVIESCENTIBUS TERTIA RADICALI ה.

(α) Ex Kal.

בָּלֶה Vetus.

שָׁנָה Annus, אָלָה *exsecratio.*

אַבֶה Desiderium, גֵּאֶה *& inde per apocopen* גֵּא *superbus. At* קָצֶה *finis, V. infin.* בְּכֶה.

גֵּאָה & גֵּוָה Superbia.

פֶּחָה Dux.

חָזוֹה Provisio.

חוֹמָה Murus.

גַּאֲוָה Superbia, *ubi* ה *radicale mutatum in* ו. *Sic* עֲנָוָה *mansvetudo*, עֶרְוָה *nuditas. De* אוּרְוָה *vel* אֻרְוָה, *V. sup. Class. 1. n. 1. γ.*

בָּכָה Fletus, הָגָה *medi-*

meditatio , כְּסָא & כֵּסֶה *feria* , קָצָה & קֵצָה *finis* ,
אָב Pater.
יָד Manus.
בֵּן Filius.
אִי Insula.
דַּי Sufficiens.
פֶּה Os , שֶׂה *agnus.* *Hæ sunt pro* פֵּיֶה, שֵׂיֶה, *formæ* גֵּאֶה.
בְּכִי Fletus , חֳלִי *morbus* , עֳנִי *afflictio*, דֳּכִי *silentium* , דֳּמִי *contritio.*
יְפִי & יֳפִי *pulchritudo*, עֳבִי & עֳפִי *densitas* , עֱלִי *pistillum.*
דְּיוֹ Atramentum, תְּאוֹ & תֹּא *bubalus.*
דְּוַי Langvor.
כְּסוּי Tegmen , פְּדוּי *redemptio.*
נָקִי Purus.
אָחוּ Ulva , שָׂחוּ *natatio.*
חָזוֹן Visio. *Huc referri potest cum Schurek* זְנוּן *scortatio.*
דִּמְיוֹן Similitudo, עֶלְיוֹן *excelsus.*
דָּלִיָּה Palmes.

לִוְיָה Adjunctio , עֶרְיָה *nuditas.*
תַּאֲנִיָּה, אֲנִיָּה Mœror, שְׁגִיאָה *error* , שְׁתִיָּה *potus*, נְשִׁיָּה *oblivio*, דּוּמִיָּה *silentium* , *formâ quasi ex* דמה & דום *conflatâ.*
בִּנְיָן Ædificium.
צְפִית Speculatio.
אָחוֹת Soror.
גָּלוּת Captivitas.
גֵּאוּת Excellentia.
שֹׁקֶת Canalis.
צֶפֶת Coronamentum.
דְּמוּת Similitudo.
חֲצוֹת Medietas , פְּנוֹת *aspectus*, דְּוֹת *languor* , (*deficiente* ו *post* ו).
בְּכוּת Fletus, חֲנִית *lancea.*
הֲגִיג Meditatio , צְלִיל *tostum* , (*per geminationem mediæ radicalis, & abjectionem ultimæ* ה. *Sic sec. Kimchi,* זְנוּן *scortatio.*
אֶתְנָה Merces.
אֶתְנַן Pretium scortatorium.

תִּגְרָה Conflictus , תַּאֲוָה *desiderium.*
תְּעָלָה Aquæ ductus.

(β) Ex Piel.

דְּוַי Langvidus, צִפּוּי *obtectio.* אַוָּה *Desiderium, per contractionem ; formæ* בַּקָּשָׁה.
חַיּוּת *Vita.*
גִּלָּיוֹן Volumen.
מְכַסֶּה Tegumentum , מְנַקִּיָּה *scopula*, מְקָרֶה *contignatio* , מְעָרָה *nuditas.*

(γ) Ex Hiphil.

מִנְחָה Munus, מֶחֱצָה *dimidium* , מַרְאֶה *aspectus*, מַעֲנָה *jugerum.*
מִקְנֶה Possessio , מַעֲנֶה *responsum*, מַחְסֶה *spes.* &c. (..) מִקְוֶה & מִקְוָא *netum.*
מַרְבִּית Multitudo.
תַּרְמִית Dolus , תֹּאֲנָה *occasio.*
תַּכְלִית Finis.
תַּזְנוּת Scortatio , תַּחֲנוֹת *metatio.*
מַעַר Nuditas.

אַרְבֶּה

אַרְבֶּה Locusta, הַרְבֵּה Multum, cum Tſere, ut ante à מִקְנֶה.

קְרָאָה vel בְּרֵאָה ingluvies, forma תְּרֵפָה.

(3) A QVIESCENTIBUS SECUNDA RADICALI ו.

(α) Ex Kal Nuda.

זָר Alienus. Quædam etiam cum Patach ſunt; ut צַר anguſtus חַח hamus.

אֵל DEus fortis, רֵעַ amicus. Interdum in medio exprimitur י, ut רֵאשׁ & רֵישׁ paupertas, אַיִל aries.

נִיר Novale.

אוֹר Lux, שַׁוְעַ vociferatio, תּוֹר turtur.

אוּר Ignis, נוּחַ requies.

אָוֶן Iniquitas. Huc referendum, שָׁוְא pro שָׁוְא. Sic poſſit eſſe גַּיְא pro גֵּיא vallis, cum Pathach loco Kametz.

חֵטְא pro חֵטְא Peccatum, quæ contractio & in aliis quibusdam facta; ut נֵרְדְּ pro נֵרְדְּ nardus.

בַּיִת Domus.

(β) Ex Kal Heemantica.

בָּמָה Excelſum.

בֵּיצָה Ovum, עֵיפָה obſcuritas.

בִּינָה Intelligentia, רֵאשָׁה primordium.

אוֹרָה Lumen, בּוֹשְׁנָה pudor, cum נ epenthetico.

דּוּמָה Silentium.

גֵּרוּת Hoſpitium.

זוּלוּת Vilitas, cum Schva loco Tſere, רָמוּת altitudo.

בֹּשֶׁת Pudor.

נַחַת Requies. Hæc oriuntur ex præcedentibus formis; prout dicitur תּוֹכַחַת & תּוֹכֵחָה, מִלְחֶמֶת & מִלְחָמָה it.

זָדוֹן Superbia.

זֵדוֹן Superbus.

חִיצוֹן Exterior. Et in Kametz, אֵיתָן Robuſtus.

(γ) Ex Piel.

זוֹלֵל Vilis.

קוֹמְמִיּוּת Erectio, רוֹמֵמוּת exaltatio, מִתְקוֹמֵם adverſarius.

(δ) Ex Hiphil.

מָאוֹר Luminare.

מָנוֹחַ quies. Videntur ex Hiphil eſſe, ut ſit מָאוֹר quaſi מֵאִיר Lucem præbens.

מָעוּף obſcuratus, quaſi מוּעָף ex Hophal, ut מָשְׁחָת corruptus, מָנוֹחַ requies.

מֵרוֹץ curſus.

מְדִינָה Provincia.

מְאוֹרָה Luminare.

מְעָרָה Specus, & cum duplici מ, מַמְגּוּרָה granarium.

תְּאוּנָה Moleſtia.

תְּפוֹצָה diſperſio, (cum Cholem).

הֲנָחָה quies, reſpiratio.

תְּנוּפָה, הֲנָחָה Quies, intermiſſio; (cum ה ab initio ex Hiphil, ut frequen-

frequenter apud Rabbinos).

(4). A QVIESCENTIBUS (AUT DEFECTIVIS) PRIMA RADICALI י.

(α) Ex Kal.

דֵּעַ Scientia. *Integrum esset* יְדַע, *forma* בְּאֵר.

צוֹא Sordidus, *pro* יְצֹא, *forma* גָּדוֹל.

בּוּל Proventus, *pro* יְבוּל, *forma* עָצוּם.

דֵּעָה Scientia, עֵצָה *consilium. Hæc integra essent* יְעֵצָה *forma* בְּהֵמָה.

שִׁיבָה Sessio, *pro* יְשִׁיבָה, *forma* גְּנֵבָה.

צוֹאָה Excrementum, *pro* יְצוֹאָה, *forma* בְּשׂוֹרָה.

צוּרָה Forma, *pro* יְצוּרָה, *forma* בְּרוּכָה.

דַּעַת Scientia. *Integra forma esset* יְדַעַת, *forma* גְּבֶרֶת.

(β) Ex Hiphil.

מוֹדָע Notus, מוֹצָא *reverentia. Hæc ex Participio Hophal deducta, unde & mox per Schurek erunt.*

מוֹעֵד Solennitas.

מוּסָר Disciplina.

מֵיטָב Optimum, מִיכַל *rivus.*

מַדָּע Scientia, מַצָּב *status, sunt ex formâ defectivorum primâ* נ; *ut* מַבָּט. *Et sic fœminina ipsorum* מַצֵּבָה, מַצָּבָה.

תִּירוֹשׁ Mustum.

תּוֹשָׁב Incola, *ut anteà* מוֹדָע.

מוֹרָשָׁה Hæreditas

מוֹסָדָה Fundamentum. *Et cum Schurek*, מוּסָדָה *idem*, מוֹעָדָה *conventus.*

מוֹסֵרָה Vinculum.

מוֹלֶדֶת Nativitas, מוֹדַעַת *cognatio.*

תּוֹלֶדֶת, תּוֹלָדָה Generatio.

תּוֹכַחַת, תּוֹכֵחָה, תּוֹכָחָה Increpatio.

צֶאֱצָא Progenies, *ex repetitis duabus posterioribus radicalibus, ut in* יְרַקְרַק, *sed primâ Radicis abjectâ.*

(γ) *Huc etiam pertinent descendentia ab Anomalis primâ Radic.* י *& tertiâ* ה, ut

תּוֹדָה Confessio, תּוֹעָה *error*, מוֹצָא *prolatum.*

(5). A DEFECTIVIS PRIMA RADICALI נ.

(α) Ex Kal.

שִׂיג Insectatio; *quod debebat esse forma* גְּרִיב.

(*Plura imperfecta ex Kal non occurrunt*).

(β) Ex Hiphil.

מַבָּט Exspectatio.

מַסּוֹר Serra, מַבּוּעַ *scatebra.*

אַתִּיק Peristylium, *sicut* אַרְגָּז, אַכְזָב.

הִתּוּךְ Fusio, *forma* בִּקּוּר.

מַטָּרָה Custodia.

הַצָּלָה Liberatio, הַכָּרָה *agnitio;* ה *est Heemanticum ex Hiphil, quæ forma Rabbinis usitatior est.*

מַגֵּפָה Plaga.

מַנְגִּינָה *modulamen.*

מַפֶּלֶת Cadaver.

(γ) *Huc pertinent descendentia ab Anomalis primâ Radicali* נ *& tertia* ה.

מַכָּה מַטֶּה Plaga, מַצָּה *lectus*, מַצָּה *concertatio*, מַשָּׂא *acceptio*, מַשְׂאֵת *onus* מַשָּׁאוֹן *deceptio*, מַשָּׁא *debitum*, *quæ sunt ex Hiphil.*

מַשְׂאֵת Donativum.

(6) A DEFECTIVIS MEDIÆ GEMINATÆ.

(α) Ex Kal unda.

הַר Mons, זַךְ *purus. Quæ hujus formæ sunt, à Masoretis numerantur; nam aliàs propriè per Patbach scribuntur.*

לֵב Cor, חֵץ *sagitta.*

חֹם Calor, כֹּל *omnis. Cum Schurek* חוּם *fuscum.*

בַּז Præda, גַּל *acervus.*

(β) Ex Kal Heemantica.

חַמָּה Sol, קָרָה *frigus, in quo Dagesch compensatur per Vocalem longam.*

מִלָּה Verbum.

Huc pertinent; גֵּרָה *rumen*, כֵּהָה *contractio*, פֶּחָה *dux. Posset etiam hûc revocari* חִטָּה *triticum, quod vulgò refertur ad* חנט.

סֻכָּה Tugurium. *Huc referatur* חָגָּא *cum Kametzchatuph ab initio, & א loco ה. Sic possit esse* מָרָה *Amaritudo, unde Masoretha volunt* מָרַּת *per* ר *Dagessatum esse legendum & Kametzchatuph ab initio.*

חַמָּה Solaris, צִיץ *floridum.*

חַלּוֹן Fenestra, גָּרוֹן *guttur, cum Kametz loco Dagesch. Huc possent referri,* סִרוֹן *vel* קִרוֹן *spina.*

סֻכּוֹת Tabernaculum, בֹּרִית *smegma, pro* בֹּרִית *forma* גְּבִרִית. *Sic posset esse* גָּזִית *Lapis cæsus, pro* גְּזִית *vel* גְּזִזִית *ej. forma.*

(γ) Ex Hiphil.

מְשַׁמָּה Desolatio.

מְגִלָּה Volumen, מְקֵרָה *refrigeratio, cum Tzere propter exclusum Dagesch. Huc revocat* Kimchi, מִכְסָה *summa numerata, pro* מִכְסָה; *Item* מְסִבָּה *cum* נ *loco* מ. *Spectat huc etiam* מְסֻכָּה *operimentum.*

תְּהִלָּה Laus; *Huc referendum,* תְּהֵלָה *lux, pro* תְּהִלָּה *vel* תְּהִלָּה *ex significatione Hiphil.*

(δ) Ex Hophal.

מָסָךְ Tegumentum, מָגֵן *scutum*, מָעוֹז *robur. Huc revocandum* מְתֹם *integritas, cum Schva loco Kametz.*

מֵסַב Circuitus.

מוּרָד Diductum.

מִכְסָם Numerus.

מֹרֶךְ Mollities מֹעַל *elatio.*

תְּבַל Confusio, תֶּמֶס *liquefactio.*

APPEN-

APPENDIX II.

DE

Idiotiſmis Syntacticis Hebræorum.

Communis & naturalis Syntaxis vocum, in conveniente genere, numero, caſu, aut perſona, aliis Lingvis uſitata, ordinariè & communiter in Hebræa quoque lingva obtinet; qua proinde è vulgari omnium lingvarum ratione præſuppoſita, peculiares nunc tantùm lingvæ Hebrææ Idiotiſmos, ſuis ferè ſemper nitentes rationibus, breviter & ſuccinctè, plenè tamen, proponemus.

Sectio I.

De

Idiotiſmis Syntacticis Hebræorum in genere.

Sunt autem illi, §. 1. Diſcrepantia,

tùm (1) Numeri, quando Nomen plurale jungitur verbo ſingulari, vel & Nomini ſingulari; aut (α) ob dignitatem, indicandæ excellentiæ, honoris, virtutum, potentiarum ac majeſtatis ergò; ut *Gen. 42. v. 30. locutus eſt vir* אֲדֹנֵי *Domini terræ*, (pro *Dominus*), *duriter nobiſcum. Jeſ. 1. v. 3. cognovit Aſinus præſepe* בְּעָלָיו *dominorum ſuorum* (pro *Domini ſui*): (quorum duorum Nominum ſolennis hic uſus eſt; *conf. Gen. 24. v. 9. cap. 40. v. 1. Jeſ. 19. v. 4. 1. Reg. 16. v. 24. Exod. 21. v. 4. & 29. cap. 22. v. 11. Malach. 1. v. 6*). Sic cum adjectivo ſingulari, ut *Jeſ. 19. v. 4. in manus* אֲדֹנִים קָשֶׁה *dominorum duri*, (pro *Domini*). Sic *Job. 35. v. 10.* Et in appoſitione, ut אֱלוֹהַּ עֹשָׂי *Deus factores mei. Conf. Jeſ. 54. 5. Pſal. 149. v. 2.* Sed vocis אֱלֹהִים non hæc eadem ratio eſt, ſed potiùs pluralitatem Perſonarum in unà eſſentia Div. innuit;

innuit; ut יְהוָה אֱלֹהִים *Dominus Dii*: unde etiam sæpè verbum plurale ei jungitur; ut *2. Samuel.7.v.23.quis sicut populus Israel, ad quem* הָלְכוּ אֱלֹהִים *iverunt Dii.* Sic. *Gen.1.v.16.* נַעֲשֶׂה *faciamus hominem. conf. cap. 3. v. 22. cap. 20. v. 13. Psal. 58. vers. ult. Nec enim aliàs Verbum plurale jungi Nomini singulari, ceu uni rei individuæ, in primâ personâ, ullo exemplo (nisi in divinis), liquido demonstrabitur; cùm, quæ alia etiam à Photinianis, vel & Rabbinis, (pro consvetudine Regum & honoratiorum in plurali de sese loquentium, contra argumentum pluralitatis Person. in Deitate, è pluralibus ejusmodi verbis primæ personæ, soli Deo tributis), adduci solent exempla, semper vel collectionem vel societatem plurium habeant conjunctam: ut patet Job.18.v.2.Gen. 34.v. 27. Ezech.46.v.10. (ubi vox ult.* הַנָּשִׂיא *Principem & populum conjungit). Gen.29.v.27. Num. 22.v.6. 2.Sam. 16.v.20. Cant. 1.v. 4. Dan. 2.v. 36. 1. Reg. 12.v.9.* Quæ fusiùs differentem V. D. Glass. *in Phil. S. Lib. III. Tr. 3. p. 392. usque 397.*

Aut (β) ob distributionem, ut *Numer.32.v.25.* וַיֹּאמֶר בְּנֵי גָד *& dixit (pro dixerunt) filii Gad*, i.e. omnes & singuli. Sic *Psal.119.v.137. rectum est judicia tua*, i.e. quodlibet eorum. Sic *Gen.35. v. 26. Prov.14. v.1.Esther.9.v.23.Gen.49.v.22.cap.12,3. Jes.16.v.8.Eccles.10.v.15.Job.12. v.7.Exod.31.v.14.1.Sam.19.v.4.Psal.78.v.15.& 87.v.13.Jos.2,4.2.Sam. 22.v.23.Ezech.11.v.5.* Sic גִּבּוֹר בְּגִבּוֹר כָּשָׁלוּ *fortis super fortem cadent, Jerem. 46.v.12.* Item cum affixo discrepante, עֵדֹתַי *testimonia meum*, i.e. mea singula, *Psal.132.v.12.conf. Job. 24. à vers.17. ad finem.* Sic & Verbum plurale cum Nomine singul. distributivè sumptô, ut *Job.1.v.14.* הַבָּקָר הָיוּ *bos* (pro boves) *erant arantes*, i.e. omnes & singuli: sic *Proverb.28.v.1.* נָסוּ *fugiunt, nemine persequente*, רָשָׁע *improbus; at* צַדִּיקִים *justi, velut leo* יִבְטָח *confidit.*

Aut (γ) ob collectionem, Nomini singulari verbum plurale jungitur; ut *1.Reg. 1.v.40.* וַיַּעֲלוּ כָל־הָעָם *& ascenderunt omnis populus. Hos.9.v.8.* יֵדְעוּ יִשְׂרָאֵל *sciunt Israel: sic Gen.33.v.13.1.Chron.10.v.6.Gen.41.v.57.*

2.Sam.

2.*Sam.3.v.1.* Item *Genes.15.v.13.peregrinum erit semen tuum, & affligent* אוֹתָם *eos.*

Tum (2) Generis discrepantia, quæ obtingit, aut (α) respectu naturæ rei significatæ, ut *Ezech. 16 v.7. de homine seu de natura humana in statu corruptionis,* וְאַתְּ עֵרֹם וְעֶרְיָה *& tu* (fœm.) *nudus & retecta; conf.Jer.4.v.30.Num.11.v.15.Sic Prov. 31.v.26. toto die* הִתְאַוָּה תַאֲוָה *expetit* (masc.) *concupiscentia,* i.e. concupiscens piger, *Thren.2.v.20.comedunt mulieres* פִּרְיָם *fructum suum,* i.e. *liberos matrum patribus communes.*

Aut (β) honoris & laudis (vel & exaggerandæ rei) ergò, masculinum pro fœminino; & contrà vituperii & contemptus (minuendæ rei ergò), fœmin. pro masc. usurpatur; ut *Ruth. 1.v.8.* Naomi nuribus suis; *faciat Dominus* עִמָּכֶם (masc.) *vobiscum, uti vos* עֲשִׂיתֶם (masc.) *fecistis cum mortuis.* Sic *Exod.1.v. 21. Ruth. ibid. v. 9, 11. 13. 19. Cant. 2. v. 7. cap. 6, 8. Zach. 5, 10. Jud. 20, 23. c. 21, 21. Jer. 44, 19. 1. Sam. 27, 25. 2. Sam. 13, 39. Gen. 24, 14. Jes. 3, 16. ubi de virginibus dicitur, quod* בְּרַגְלֵיהֶם (masc.) *pedibus suis virili incessu plauderent.* Contrà *Ezech. 33. v. 26.* de viris effœminatis עֲשִׂיתֶן תּוֹעֵבָה *fecistis* (fœmin.) *abominationem.* Sic *Deut. 5. v. 27.* populus à Deo ad Mosen confugiens, וְאַתְּ תְּדַבֵּר אֵלֵינוּ *sed tu* (fœmin.) *loquaris ad nos. Conf. Num. 11. v. 15. si ita* אַתְּ עֹשֶׂה לִּי *tu faciens mihi*, scil. *minus ex voto.*

Aut (γ) Subintellectô aliô quôdam synonymô, aliquando præcedente; ut *Proverb. 4. v. 13. confortare* בַּמּוּסָר (Masc.) *in eruditione,* נִצְּרֶהָ (fœm.) *custodi illam, quia* הִיא (fœm.) *illa vita tua est,* subintellectô nempe, quod præcedit, fœminînô חָכְמָה. Sic *Jud. 11. v. 39.* וַתְּהִי חֹק *& fuit in ritum*, subintelligitur הֲלִיכָה *itio filiarum Israel. Gen. 2. v. 15.* לְעָבְדָהּ subintellect. fœmin. גִּנָּה. *Psal. 79. v. 8.* ad רִאשֹׁנִים subintellect. יָמִים vel אָבוֹת. *Gen. 4. v. 7.* ad רֹבֵץ subintell. חַטָּאת. Sic *Eccles. 1. v. 1.* Salomon dicitur קֹהֶלֶת *concionatrix, congregatrix,* subintell. nempe sapientia, ad quam audiendam homines congregabantur. (Vel subintell.

intell. vox נֶפֶשׁ, quæ & aliàs interdum accipitur pro ipso homine; quomodo etiam explicandum fœmin. illud וַתְּכַל דָּוִד *1.Sam. 13.v.39).* Sic *Psal.68.v.12. Dominus dabit sermonem*, הַמְבַשְּׂרוֹת *evangelizantricum exercitus multos*, scil. alludendo ad ritum in populo Dei, quô ἐπινίκια à choris fœminarum & puellarum decantari solebant, *V. Exod.15.v.10.*

Aut (δ) quod Genus nominis sit commune, ut *1.Reg.19.v.11.* רוּחַ גְּדוֹלָה וְחָזָק *ventus magnus & validus.* Sic אִשׁ *Job,20.v.26.*

Aut (ε) Quod indefinitè neutrum genus ponatur pro mascul. ut *Habac.1.v.16.* וּמַאֲכָלוֹ בְּרִיאָה *& cibus ejus opimum quidpiam*; sic *Gen.49.v.20. Exod.22.v.31*; prout Latinis dicitur, *fama malum, &c. Sed de discrepantia numeri & generis in Nomin. numeral. conf. Gram,nost.sup.p.58.& 60.*

§.2. Pleonasmus,
iteratarum vocum majoris emphaseos gratiâ.

Tùm (1) Verbi, ut *Jes.52,11.* סוּרוּ סוּרוּ *recedite, recedite, Ezech.3.v.1.* אֱכוֹל אֱכוֹל *comede, comede.* Sic *Cant.6,12. Ezech.22,2. Jes.8.v.9.* Tùm (2) Nominis Substantivi, modò in plurali, quô copia ejus significatur; ut *2.Reg.3.v.16.* גֵּבִים גֵּבִים *foveas, foveas*, i.e. plurimas. Sic *Judic.5.v.22, Gen.14.v.10, Exod.8.v.14. 2.Reg.3.v.16. Jer.4.v.19, Ezech.11.v.15.c.34,6.* modò in singulari, quod interdum distributionem notat; ut *2.Reg.17.v.29.* גּוֹי גּוֹי אֱלֹהָיו *gens gens Deos suos*, i.e. singulæ suos, *Numer.5.v.12.* אִישׁ אִישׁ *vir vir*, i.e. unusquisque, *Gen.7.v.9. duo duo*, i.e. bina: *Sic Numer.17.v.2. Levit.15.v.2, cap.24,15, Gen.32.v.16. Num.29.v.31. Psal.61.v.9. Esth.3.v.15. Exod.16.v.21.&c.* Interdum nudam auxesin infert; ut *Jes.26.v.3. Pacem pacem custodies, Deut.2.v.27. per viam per viam*, i.e. via communi & regia. *Sic Jerem.4.v.19. Deut.16.v.20. 2.Reg.4.v.19. 2.Sam.18.v.33. Psal.22.v.1. Jes.21.v.7. cap.24,16. cap.29,14. Ezech.46.v.12.* Imprimis triplicatum, ut *Jer.22.v.29. terra terra terra. Sic Ezech.*

21,27.

21.v.27.Jer.7.v.4. Conf.Inst.Accent.p.56.& inf.Sect.II.§.1.num.1.γ. de Synonymis auxesin inferentibus. Ita & Nom.propria, *2.Sam.18, 33.Gen.22.v.11. Exod.13.v.4.* Sic cum Numeralibus constructum,ut *2.Reg.13.v.1.in anno vigesimo & tertio anno. Conf.Num.1.v.32.Gen.5. v.15.* At intercedente copulâ ו, diversitas significatur; ut *Deut. 25.v.13.non erit tibi in loculo* אֶבֶן וָאָבֶן *pondus & pondus*, i.e. duplex, diversum. *Psal.12.v.3.* בְּלֵב וָלֵב *in corde & corde*, i.e. duplici; *sic Joel.2.v.2. Psal.87.v.5.Deut.25.14.* nisi addatur כל omnis, ubi distributionem infert, ut *Esth.9.v.21. in omni anno & anno*, i.e. singulis & omnibus; sic *Esth.9.v.28.* unde per ellipsin vocis כל explicanda veniunt loca, *Deut.32.v.7. Psal.89.v.2.Esr.10.v.4. Esther.3.v.4.*

Tum (3). Nominis adjectivi, quod tunc superlativi rationem habet; ut *Eccles.7.v.25.* עָמֹק עָמֹק *profundum profundum*, i.e. maximè profundum. *Sic Gen.25.v.30.1.Samuel.2.v.3. Prov.20.v.14.Jud.11.v.25.* Imprimis triplicatum, ut *Jes.6.v.3.Conf. Inst.Accent.p.56.*

Tum (4). Pronominis affixi, quod pleonasticè, energetice tamen, respondet genere & casu, (α) nomini sequenti, ad quod refertur, ut *Jerem.9.v.15.* מַאֲכִילָם אֶת־הָעָם הַזֶּה *cibabo* eos *populum*, inquam, *hunc. Prov.14.v.13. Postremum* ejus *lætitiæ*, inquam, *mœror est.c.13.v.4.* נַפְשׁוֹ עָצֵל *anima* ejus *pigri. Sic Cant.3.v.7.Job.33.v.20 & abominatur* ipsum, *vita ejus, panem*, inquam. *Conf.Prov.5.v.21.1.Sam.21.v.13.Habac.1,v.11.Job.3.v.8.Jes.8,13. Gen.2.v.17.Gen.13.v.15.cap.21.v.13.Exod.1.v.22.cap.2,6.cap.29,24.Lev. 13.v.18.Jes.1.v.2.Jud.21.v.7.Jer.27.v.8 cap.51,56.*Sic affixum cum particula; ut *Jos.1.v.2.quam ego do* לָהֶם לִבְנֵי *illis filiis Israel. Sic Jer.27. v.8.cap.51.v.56.*etiam præcedenti nomini respondens, ut *Gen.13 v.15. omnem hanc* הָאָרֶץ לְךָ אֶתְּנֶנָּה *terram tibi dabo eam.* Sic *cap.21.v.13. Exod.1.v.22.Job.38.v.29.Gen.2.17.Jes.8.v.13* Aut (β) respondet præcedenti Pronomini relativo אֲשֶׁר, ut *Psal 1.v.4. sicut gluma* אֲשֶׁר תִּדְּפֶנּוּ רוּחַ *quam dispellit* eam *ventus. Jer.1.v.2.* אֲשֶׁר הָיָה דְבַר יְהוָה

אֲלֵיו הָיָה יְהוָה *quem fuit verbum Domini ad* eum, i. e. ad quem, *Psal. 144.v.8.* אֲשֶׁר פִּיהֶם *quorum os* eorum, *Gen.1.v.29.* אֲשֶׁר בּוֹ *quo in eo*, i.e. in quo. Sic *Gen.1.v.11. 2.Sam.6.v.22. Num.36.v.3. Gen.24.v.37.* Unde sæpè talia per ellipsin אֲשֶׁר explicanda veniunt; ut *Job.3.v.3. pereat dies*, אִוָּלֶד בּוֹ *natus sum in ea*, i. e. quà. *Exod.18. v. 20. indicabis illis viam*, יֵלְכוּ בָהּ *ibunt in ea*, i. e. in quâ. Sic *Job.3. v.15. Jer.2.v.6.Jes.1.v.30.* Pro affixo tali, sæpè tunc veniente שָׁם, si sermo sit de loco, ut *Gen.3.v.23.ad colendum terram*, אֲשֶׁר לֻקַּח מִשָּׁם *quà sumptus erat exinde*, i. e. ex quà. Sic *Ruth. 1. v. 7. Gen. 2.v.11. Conf. plurima huc facientia, Inst. Accent. pag. 61. 62. 63.* Huc etiam pertinet sim lis pleonasmus gemini suffixi, ut *Psal.27. v.2.* צָרַי וְאֹיְבַי לִי *hostes mei & inimici mei, mei*, inquam, *1.Samuel. 9. v. 13. quia* אֹתוֹ *eum, invenietis hoc die*, אֹתוֹ *eum, Gen.30.v.20.* זְבָדַנִי אֱלֹהִים אֹתִי *dotavit me Deus, me*, inquam. *Conf.2.Sam.22.v.2.* Sic *Levit. 13. v. 18. cùm fuerit* בוֹ בְעֹרוֹ *in eâ in cute ejus.* Gui affinia sunt לֵךְ לְךָ *ito tibi, Gen.12.v.1.* בּוֹדֵד לוֹ *solitarius sibi, Hos.8.v 9.conf. Gen.22.v.1. Amos 2.v 13.* אֵלְכָה לִי *ibo mihi, Cant. 4. v.8.* שְׁבוּ לָכֶם *sedete vobis, Gen.22.v.5.* Sic *Ezech.37.v.11.Cant.2.v.10. Job.12.v.11.Jes.31.v. 8. Psal.123.v.4.*

Tùm (5) Pronominis integri seu separati; quod vel nudè reperitur; ut *Hos. 5. v. 14.* אֲנִי אֲנִי *ego ego, Gen. 20.v.5.* הִיא גַם הִוא *ipsa etiam ipsa*, i.e. *ipsissima, Conf.Jes.43.v.24. Gen. 37. v. 30.* vel interdum Vocibus habentibus affixa primæ vel secundæ (rariùs tertiæ) personæ, insuper additur illud, in eodem casu cum illo affixo, (majoris emphaseos ergò), ut *Ezech.34.v.11.* הִנְנִי אָנִי *ecce me, me*, inquam. *Proverb. 23.v.15.* יִשְׂמַח לִבִּי גַם אָנִי *lætabitur cor meum, etiam ego. Proverb.22.v.19.* הוֹדַעְתִּיךָ הַיּוֹם אַף אָתָּה *instruxi te, etiam te. Gen.27.v.35.* בָּרְכֵנִי גַם אָנִי *benedic mihi etiam mihi, Gen.10.v.21.* וּלְשֵׁם יֻלַּד גַּם־הוּא *& Semo natus est* (filius) *etiam ipsi; ubi malè contra Accentuum rationem sic distinxit Arias Mont. Et ipsi Semo natus est: etiam ipse Pater omnium &c.*

quod

quod refellunt similia loca, Gen.4.v.26. 1.Reg.21.v.19. Sic *Gen. 49. v.8.* יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ *Ihuda* || *te* | *te laudabunt fratres tui* ||| non ut Arias Mont. & alii Interp. reddunt; *Juda tu (es), te &c.* Ita *Gen. 24. v. 27.* אָנֹכִי בַּדֶּרֶךְ נָחַנִי יְהוָה *me* || *in via* | *duxit me Dominus* |||.

Tùm (6) Particularum, vel inseparabilium, ב,כ,ל; ut *Gen. 32. v. 17.* לְעַבְדְּךָ לְיַעֲקֹב *servi tui Jacobi; & iterum eòdem versu.* Sic *2.Sam.7.v.10 Psal.74. v.17. 2.Sam. 18,12. Psal.51,6.* vel separabilium, אֶת, אֶל, עַל, עִם, ut *2.Sam.7.v.5.* אֶל־עַבְדִּי אֶל־דָּוִד *ad servum meum ad Davidem.* Sic אֶת־עַמִּי אֶת־יִשְׂרָאֵל *2.Sam. 7.v.7. conf. ibid. vers. 8. Gen. 21. v. 10. &c.* Sic adverbia, מְאֹד מְאֹד *Num.14,7.* מְעַט מְעַט *parùm, parùm,* i.e. paulatim, *Exod.23,30. Sic Ezech. 42, 15. & passim alibi.*

§. 3. Ellipsis.

Tùm (1) Nominis, præsertim seqq. אִישׁ *vir;* ut *Ruth. 3. v. 2. nonne Bohas* מֹדַעְתָּנוּ *cognatio nostra?* i. e. *vir cognationis nostræ. Ruth.4.v.4.* וְאִם לֹא יִגְאַל *& si non redemerit, sc.* אִישׁ *quisquam; nam 2. persona præcedit.* Sic *Dan 9. v.23.* & alibi passim. אַף *ira,* ut *Jer.3,5.* אִם־יִשְׁמֹר לָנֶצַח *num servabit in æternum? sc.* אַף *iram. Sic Lev.19,18. non servabis in filios populi tui, sc. iram.* יוֹם *dies,* ut *Gen. 8,5. in primâ* (scil. *die*) *mensis;* quod integrè sic habetur *Esr.10, 16. Conf. 2. Reg. 25, 1. Gen. 8.5.* Sic & aliorum Nominum, ut *2.Sam. 21,16.* חָגוּר חֲדָשָׁה *accinctus novô,* scil. חֶרֶב *gladiô, Gen.19,29. urbes in quibus (sc. una) habitabat Loth. Conf. Jud. 12,7. Jon.1,5. Zach. 9. v. 9.* Sic imprimis Nominum conjugatorum, ut *Ruth. 3. v. 15. mensus est sex bordea,* i. e. *eorum mensuras. 2. Reg. 8. v.3. comedite quisque vitem suam,* i. e. *fructus ejus. 2. Chron. 30. v.22. comederunt* אֶת־הַמּוֹעֵד *solennitatem,* i. e. *sacrificia ejus. Esth. 5. v. 1. induta est Esther regnô,* i. e. *indumentis regni. Jes. 1. v. 17.* רִיבוּ אַלְמָנָה *contendite viduam,* i. e. *causam ejus. Psal.13. v.4. ne dormiam (somnum) mortis*

tis. 2. Sam. 7. v. 7. in omni quò ambulavi, ſcil. *locò*. Sic *Ruth. 1, 16. 17. Jud. 17. v. 8. Gen. 21. v. 17.* Sic omiſſo inſuper אֲשֶׁר, ut *1. Chron. 15. v. 12.* אֶל־הֲכִינוֹתִי לוֹ *ad (locum quem) præparavi ei*, quod ſic integrè extat, *præced. ibid. v. 3.* Sic *2. Chron. 1. v. 4.* בַּהֵכִין לוֹ דָוִיד *in (quem locum) præparaverat ei David*, pro בַּמָּקוֹם אֲשֶׁר.

Tùm (2) Pronominis אֲשֶׁר; ut *Pſal. 71. v. 18.* לְכָל־יָבוֹא *omni* (ſcil. *qui*) *veniet. Jeſ. 42. v. 5.* עָלֶיהָ *ſuper eam*, pro *qui eſt ſuper eam. Gen. 39. v. 4.* וְכָל־יֶשׁ־לוֹ *& omne erat ei*, pro, *quod erat ei*; (quod plenè extat *ſeq. v. 5.*). Sic *Jer. 51. v. 3.* אֶל־יִדְרֹךְ *ad (eum qui) tendit*, וְאֶל־יִתְעַל *& ad (eum qui) ſe attollet, &c. Job. 28. v. 1.* וּמָקוֹם לַזָּהָב יָזֹקּוּ *& locus (in quo) liquant aurum.* Sic *Proverb. 28. v. 8. 1. Chron. 15, 12. 2. Chron 15. v. 11. Jer. 51. v. 3. Exod. 4. v. 13. Jeſ. 6, 6. Pſal. 51, 10.* Præcedente nomine hinc interdum in regimine poſitò, ut *Pſ. 81, 6.* שְׂפַת לֹא־יָדַעְתִּי *labium (quod) non novi.* Sic *Jeſ. 29. v. 1. Job. 18. v. 21.* vel eô planè ſubintellectô; ut *Jer. 2. v. 8. poſt (quæ idola) non proſunt, ambulant*; *& v. 11. ibid.* בְּלוֹא יוֹעִיל *in (quod idolum) non prodeſt*; uti ſub finem præc. num. *(locus qui), V. ibid. Quomodo etiam pro* אֲשֶׁר *interdum ſit particula cum ſuffixo, V. ſup. §. 2. n. 4. fine.* Item כִּי vel ו pro אֲשֶׁר, *Gen. 3, 19. Pſal. 90, 4. Pſal. 118, 27.*

Tùm (3) Verbi הָיָה; ut *Pſal. 115, 5.* פֶּה לָהֶם *os iis*, *ſcil. eſt. Gen. 1, 10.* כִּי טוֹב *quod bonum*, ſcil. *eſſet*: ſic paſſim alibi. Veniente tunc ſæpè pro eo Pronomine; ut *Gen. 3, 11. quia nudus* אָנֹכִי *ego ſum.* Sic *c. 3, 7. & 19. c. 6, 2. c. 42, 11.* Item *Gen. 33, 5.* מִי אֵלֶּה לָּךְ *qui (ſunt) iſti tibi?* Sic ſemper in præſenti, frequenter in præterito vel futurô; ut *Jud. 17, 9.* וְאָנֹכִי הֹלֵךְ *& ego vadens*, ſcil. *ſum. Conf. Exod. 2. v. 14. Eccleſ. 4, 5. c. 1, 7. Jeſ. 1, 7. 2. Reg. 4, 16. Exod. 13. v. 21. c. 14. v. 8.* quæ interdum per duos Ablat. explicanda ſunt; ut *1. Reg. 1. v. 42.* עוֹדֶנּוּ מְדַבֵּר *ipſo adhuc loquente.* Interdum vices ejus ſubit יֵשׁ, *Gen. 24. v. 42.* אִם יֶשְׁךָ *ſi tu es*; ſic *c. 43, 4.* Pariter alia interdum Verba omittuntur, ex antecedentibus & conſequentibus repetenda, aut è contextu ſupplenda, ut *Prov. 13. v. 1. filius ſapiens, eruditionem Patris*, ſcil. *audit. Pſal. 25, v. 15. oculi mei ſemper ad*

Domi-

Dominum, scil. respiciunt. Huc etiam referre licet, quæ nonnullis habentur abstractum pro concreto; ut *Psal. 120. v. 7.* אֲנִי שָׁלוֹם *ego, pacem*, sc. *colo*, (quod alii explicant per ellipsin אִישׁ q. *vir pacis*), at illi לַמִּלְחָמָה *ad bellum*, scil. *prorumpunt*. Sic *Psal. 109, 4.* וַאֲנִי תְפִלָּה *ego verò oratio*, i.e. *ad preces me verto*. *2. Sam. 18. v. 12. cavete* (ne) *quis in puerum Abbschalomum*, sc. *mittat manum*. *Conf. 1. Reg. 22, 36. 2. Reg. 6. v. 33.* Huc etiam referri possit locus, *Dan. 9. v. 26. & excindetur Messias*, וְאֵין לוֹ *& non erit ipsi*, scil. עוֹזֵר *adjutor*, quod ipsum in argumento hôc passionis, Salvatori tribuitur, *Jes. 63, 5. & Psal. 22. v. 12.* V. simile quid *Dan. 11. v. 45.* (Minùs rectè igitur quidam Interpp. reddunt, *& non sibi*, nullo ferè sensu). Sic per ellipsin Infinitivi, *Jes. 1. v. 13.* לֹא אוּכַל אָוֶן וַעֲצָרָה *non possum*, (scil. נְשׂא *ferre*) *iniquitatem & feriatum diem*; quomodo pleniùs extat, *Jer. 44. v. 22.* Sic *Psal. 101. v. 5. Hos. 8. v. 1.* Sic Participia rariùs; ut *1. Sam. 16. v. 20. & cepit Jischaj* חֲמוֹר לֶחֶם וְנֹאד יַיִן *asinum panis & utris vini*, i.e. *ferentem panem & utrem vini*.

Tùm (4) Particularum, ut conjunctionis *ut*, *Gen. 4. v. 14. Et erit*, (ut) *omnis inveniens me*, *occidat me*. it. *quod*, *Zach. 8, 23. nam audivimus* (quod) *Dominus vobiscum* (sit). *Psal. 9, 21. cognoscent gentes*, (quod) *homines ipsi* (sint). *Psal. 50, 21. cogitas*, (quod) *essendo futurus sim*, *ut tu*. Item ל notæ Dativi; ut *2. Sam. 15, 31.* וְדָוִד הִגִּיד *& Davidi* (pro לְדָוִד) *nunciavit* scil. *quispiam*. *Jer. 31, 17.* וְכָל הוֹלֵךְ אָמְרוּ *& omni ambulanti dixerunt*. Sic & creberrimè literæ ל. Imprimis particulæ negandi, è præcedente tunc membro repetendæ; ut *Psal. 9, 19. spes pauperum* תֹּאבַד לָעַד (non) *peribit in seculum*, præcedit enim proximè לֹא. Sic *Prov. 3, 25. Jes. 21, 24. Prov. 30, 3. Deut. 33, 6.* (*ubi B. Lutherus, non attentô hôc, sensum contrarium expressit*). Pariter adverbii similit. ut *Nah. 3, 13. ecce populus tuus* (sicut) *mulieres*: sic *ibid. v. 12. Psal. 11, 1.* Nec non particulæ exclusivæ לְבַד *solùm*; ut *Hose 6, 6. quia misericordiam volui*, *& non* (tantùm) *sacrificium*, ceu patet è *Jes. 7, 22. & Psal. 50, 8. Conf. Exod. 16, 8. Joel. 2, 13. Prov. 8, 10. Jer. 7, 23. non locutus sum*

eum patribus vestris, *de sacrificiis* tantùm. *De Ellipsi Praepositionum*, *v. inf. Sect. II §. 2. (δ).*

SECTIO II.

De Idiotismis Syntact. in specie,

§. I. In Nomine.

(1). In Nominis Substantivi constructione cum Substantivo, occurrit interdum variatio

(α) Status absoluti pro constructo, ubi vel subintelligitur iteratio prioris nominis, vel appositio; (*conf. sup. Reg. 19. Memb. VII*); ut *Jes. 42, 25.* חֵמָה אַפּוֹ *excandescentia ira sua. Prov. 22, 21.* אֲמָרִים אֱמֶת *verba* (אִמְרֵי verba) *veritatis.* אֱלֹהִים צְבָאוֹת *Deus exercituum.* Quod ita communiter extat. *Sic Exod. 28, 17. Num. 21, 14. 1. Reg. 7, 42. Deut. 16, 21. Ruth. 2, 17. 1. Reg. 22, 27. c. 3. 4. 2. Reg. 5, 23. c. 7, 1. c. 16, 17. 1. Chron. 15, 19. Jos. 3, 14. Jud. 5, 13. Job. 31, 11. Jes. 24, 22. Psal 60, 5. Ezech. 22, 18. Jer. 25, 15. Ezech. 45, 16. c. 40, 38. c. 47, 4. c. 22, 18.* Talis enim iteratio vocum aliquando expressa reperitur; ut *Psal. 133, 2.* הַזָּקָן זְקַן אַהֲרֹן *barbam* (*barbam*) *Aharonis.* Sic *Num. 32, 1. & 4. Exod. 38, 21. Ezech. 47, 3. 4. Gen. 27, 22. 23. Exod. 32, 16. 1. Reg. 8, 27. Deut. 11, 24. Zach. 6, 1.*

(β) Status constructi seu regiminis pro absoluto, quod ad seqq. referri potest rationes; vel (1) quod Genitivus sensualis quandoque lateat in sequente vel praecedente nomine, ne id bis ponatur, (*Accentu distinctivo sic ostendente sensum, qui aliàs cohereret in regimine Accentu conjunctivò, sec. Institut. Accent. p. 32*); ut *Proverb. 11, 6.* בְּהַוַּת בֹּגְדִים יִלָּכֵדוּ *in pravitate* (perfidorum) | *perfidi capientur* |||. *Psal. 132, 4.* אִם אֶתֵּן שְׁנַת לְעֵינָי *si dedero somnum* (oculorum) | *oculis meis* |||; (*conf. Instit. Accent. Reg. XI. Memb. II. de dist.* ַ *in* שְׁנַת; *nec non sup. Reg. 35.*

β. de

β. de - eôdem pro -). Sic *Psal. 118, 14.* עָזִּי וְזִמְרָת יָהּ *robur meum & cantio* (roboris mei) | *Dominus est* |||. *Conf. loca prorsus parall. Exod. 15, 2. & Jes. 12, 2. ubi vitiosè distinxit Arias Mont. fortitudo mea, & laus Dominus. Sic Job. 18, 2.* תְּשִׂימוּן קִנְצֵי לְמִלִּים *ponetis fines* (sermonum) | *sermonibus* ||| *Psal. 74, 19. non dabis* לְחַיַּת נֶפֶשׁ תּוֹרֶךָ *bestiis* (animarum) | *animam turturis tui* |||. *Amos. 6, v. 6. bibentes* בְּמִזְרְקֵי יַיִן *è phialis* (vini) | *vinum* |||. Sic aliô interdum nomine subintellectô, ut *2. Reg. 9. v. 17.* שִׁפְעַת אֲנִי רֹאֶה *agmen* (scil. equitum) | *ego video* |||. *Sic Jes. 14, 16. c. 33, 6. Psal. 58, 5. Thren. 2, 18. Jes. 35, 2.* Quò pertinet Infinitivus per Genitivum sensualem explicandus; ut *Ruth. 1, 1.* בִּימֵי שְׁפֹט הַשֹּׁפְטִים *in diebus* | *τὸ judicare τῶν Judicum* |||, i. e. *quibus judicabant judices. Psal 127, 2. diluculantibus τὸ surgere, tardantibus τὸ sedere. Proverb. 30, 29.* מֵיטִיבֵי לָכֶת *benefacientes τὸ ire*, i. e. expediti. *Gen. 2, 4. in die τοῦ facere*, i. e. factionis. Sic *Mich. 7, 15. Zeph. 3, 8. Jos. 10, 27. Jes. 20, 1. cap. 56, 10.* Vel (2) quod sequatur immediatè אֲשֶׁר sive expressum sive intellectum; ut *Levit. 4, 24.* בִּמְקוֹם אֲשֶׁר יִשְׁחַט *in loco* (in) *quo mactet*, scil. *locus holocausti, ibid. v. 29.* Sic *Gen. 39, 20. Ezech. 21, 30. Eccles. 11, 3.* Sic subintellectô אֲשֶׁר, *Jes. 29, 1.* קִרְיַת חָנָה דָוִד *urbs* (in qua) *resedit David. Psal. 90, 15.* שְׁנוֹת *anni* (quibus) *vidimus malum. Sic Job. 18, 21. Hose. 1, 2. Psal. 81, 6. Conf. etiam seq. num. 2.* Huc quoque pertinent voces constructæ mediante particula inseparab. ל, כ, ב, *ut Jes. 9, 3.* כְּשִׂמְחַת בַּקָּצִיר *sec. latit. in messe* i. e. *messis. Ezech. 13, 2.* נְבִיאֵי מִלִּבָּם *Prophetis è corde eorum*, i. e. *cordis sui. Sic 2. Sam. 1, 21. Psal. 121, 1. Jerem. 23, 23. Conf. de Particip. inf. §. 2. Item, in constructione cum Adjectivo, tum & Participio, & numerali V. seq. n. 2. α.*

(γ). Abstracti pro concreto, (sive nomen sit regens sive rectum), ubi pluralia abstracta summæ excellentiæ sunt significativa; ut *Psal. 1, 1.* אַשְׁרֵי הָאִישׁ *beatitudinis viri*, i. e. *beatus vir. Deut. 12, 3. sculptilia Deorum*, i. e. *sculptiles Dii. Sic Jud. 7, 13. Gen. 17, 5. Levit. 7, 21. Psal. 2, 9. Proverb. 5, 19. Jes. 51,*

20. Imprimis vox אִישׁ frequenter tali conſtructioni inſervit; ut *Pſal. 5. v. 7.* אִישׁ דָּמִים וּמִרְמָה *vir ſangvinum & fraudis*, i.e. *fraudulentus, ſangvinol. Sic Jeſ. 53. v. 3. Pſal. 140. v. 12. 1. Reg. 2, 16. 1. Reg. 13, 1. Jud. 12, 2. 2. Samuel. 18, 20.* Sic & alia Nomina auxetica, ſæpè ſuperlativum tali conſtructione notantia; ut בַּעַל *dominus*, בֵּן *filius*, בַּת *filia*, בֵּית *domus*, maximè cum nominibus divinis, אֵל, יְהֹוָה, אֱלֹהִים, nec non בְּכוֹר *primogenitus*, חֵלֶב *adeps; ut Gen. 37, 19. dominus ſomniorum*, i. e. *ſomniator. Proverb. 22, 24. dominus iræ*, i. e. *iracundus, Dan. 8, 6. Dominus cornuum*, i. e. *cornutus. Nah. 3, 4. Domina præſtigiarum*, i. e. *præſtigiatrix; conf. 1. Sam. 28, 8. Exod. 22, 8.* Sic *1. Sam. 20, 31. filius mortis*, i. e. *reus mortis. Job. 41. v. 19. filius arcus*, i. e. *ſagitta. Exod. 12. v. 5. filius anni*, i. e. *anniculus. Jeſ. 14, 13. filius auroræ*, i. e. *Lucifer, Jeſ. 21, 10. filius areæ meæ*, i. e. *frumentum.* Conf. *Gen. 15, 3. Jeſ. 11, 14. cap. 65, 20. Jon. 4, 10.* Sic *Jeſ. 37, 22.* בְּתוּלַת בַּת־צִיּוֹן *virgo filia Zion.* Pariter *Eccl. 12, 5.* בֵּית עוֹלָם *domus ſeculi*, i. e. *ſepulcrum. Jud. 16, 21. domus vinctorum*, i. e. *carcer. Conf. Eccl. 7, 3. Pſal. 36, 7. montes* אֵל *Dei*, i. e. *præcelſi. Gen. 35, 5. terror* אֱלֹהִים *Dei*, i. e. *maximus. 1. Sam. 26, 6. ſopor* יְהוָה *Domini*, i. e. *graviſſimus.* Sic compoſita; ut *Cant. 8, 6.* שַׁלְהֶבֶתְיָה *flamma Domini. Jon. 3, 3. civitas magna* לֵאלֹהִים *Deo*, i. e. *ampliſſima. Job. 18, 13.* בְּכוֹר מָוֶת *primogenitus mortis*, i. e. *rapidiſſima mors. conf. Pſal. 89, 28.* Sic *Pſal. 81. v. ult. cibavit eum* מֵחֵלֶב *adipe frumenti*, i. e. *frum. optimô. conf. Gen. 45, 18.* Huc etiam facit formula illa Superlativi, *Ezech. 26, 7. Rex Regum*, i. e. *ſummus, potentiſſ. Gen. 9, 25. ſervus ſervorum*, i. e. *viliſſimus.* Sic *Hoſe 10, 15. malitia malitiæ. Pſal. 31, 7. vanitas vanitatum. Pſal. 40, 3. cænum luti. Prov. 20, 26. obſcuritas tenebrarum. Ezech. 20, 47. flamma flammæ.* Præſertim verò talia nomina abſtracta cum verbo היה expreſſò vel ſubintell. vim Superlativi habent; ut *Gen. 12, 2.* וֶהְיֵה בְּרָכָה *& eris benedictio*, i. e. *maxime benedictus. Gen. 3, 6. quod ipſa* (eſſet) *deſiderium oculis. Ezech. 35, 15. deſolatio* (eris) *mons Sehir.* Sic *Cant. 5, 16. Dan. 9, 23.* Sic *Prov. 20, 1.* לֵץ הַיַּיִן *deriſor eſt vinum*, i. e. *vinolentus. Sic Habac. 2, 5. vinum prævaricatur. Prov. 23, 28. & ipſa tanquam*

præda

prædæ insidiatur, i. e. *tanquam prædator*, *Psal. 109, 2. os doli*, i. e. *dolosi*. *Jes. 17, 5. colligit messis segetem*, i. e. *messor. conf. Jes. 41, 24. Proverb. 10, 12. c. 14, 1.*

(δ) Casus Accusativi pro Genitivo, dum nomen verbale, (sive absolutum, sive in statu constructo aut affixo), regit casum sui verbi; ut *Jes. 11, 9. plena erit terra* דֵּעָה אֶת־יְהוָה *cognitione Dominum*, pro *Domini*. *Ezech. 17, 9.* לְמַשְׂאוֹת אוֹתָהּ *ad sublationes eam*, pro *ejus*. *Num. 3, 10.* מִסְפָּר אֶת־רֹבַע *numerum 4tæ partis*. *Deut. 10. v. 12.* לְיִרְאָה אֶת־יְהוָה *ad timorem Dominum*. Et sine אֶת, לְיִרְאָה שְׁמֶךָ *ad timorem nominis tui*, *Psal. 86, 11. Ezech. 8, 3. Jos. 30, 28.* Sic *Deut. 1, 27.* בְּשִׂנְאַת יְהוָה אֹתָנוּ *ob odium Domini nos*, pro *erga nos*. *Gen. 19, 9.* בְּאַהֲבָתוֹ אֹתָהּ *propter amorem ejus eam*, pro *erga eam*, *vel ejus*. *Jes. 13, 9.* כְּמַהְפֵּכַת אֱלֹהִים אֶת־סְדֹם, *sec. subversionem Domini Sodomam*, pro *Sodomæ*. Sic *2. Sam. 3, 11. Gen. 19, 16. Hose 3, 1. Num. 10, 2. Ezech. 8, 3. Jes. 30, 28.*

(2) In Nominis Substantivi constructione cum Adjectivo, (vel pro eô Participio, aut Pronomine), (α) Substantivum semper præponitur, si utrumque stet in eâdem propositionis parte; ut *Prov. 15, 20.* בֵּן חָכָם *filius sapiens*. *Prov. 28, 7.* בֵּן מֵבִין *filius intelligens*. *Gen. 6, 4.* בַּיָּמִים הָהֵם *in diebus illis*. *Sic Proverb. 15, 14. Jer. 26, 6. domum hanc. Genes. 44, 6. verba ista, & sic alibi passim.* In talibus etiam occurrit status constructus pro absoluto, ut מֵי הַמָּרִים *aquæ amaræ*, *Num. 5, 18.* מַלְאֲכֵי רָעִים *nuncii mali*, *Psal. 78, 49. Sic 1. Reg. 6, 4. Jes. 17, 10. Ezech. 23, 14. cap. 41, 21. Levit. 8, 26. Jes. 15, 5. Psal. 119. v. ult.* Si verò Adjectivum, Particip. aut Pronomen, sit prædicatum Substantivi, (ubi subintellig. verbum היה), modò præcedit, modò sequitur illud; ut *Psal. 32, 10.* רַבִּים מַכְאוֹבִים לָרָשָׁע *multi* (sunt) *dolores improbo*. Sic *Psal. 33, 4. Eccles. 7, 12. &c. Gen. 11, 6. & labium unum* (est) *omnibus illis*, *Gen. 6, 19.* אֵלֶּה תּוֹלְדוֹת *ista* (sunt) *generationes*. *Sic Gen. 9, 12. Psal. 118, 6.* יְהוָה לִי *Dominus mihi* (est) i. e.

i.e. *meus. Jes. 43. v. 1.* לִי אָתָּה *mihi* (es) *tu*, i.e. tu es meus. (β) In describendâ qualitate aut modo alic. rei, Adjectivum in statu constructo, præponitur substantivo, ut, *Jer. 32. v. 19.* גְּדוֹל הָעֵצָה *magnus consilio. Psal. 24,4.* בַּר לֵבָב *purus animi. Psal. 119. v. 1. integri viæ. 2. Chron. 21,17. minimus filiorum. 2. Reg. 10. v. 6. optimates urbis. Prov. 14. v. 1. sapientes mulierum, Prov. 15,20. stultus hominum.* Sic *Prov. 30. v. 24. Ezech. 28. v. 7.* Sic sæpiùs Participia; ut *Gen. 22. v. 12.* יְרֵא יְהוָה *timens Domini. Cant. 2. v. 5.* חוֹלַת אַהֲבָה *agra amoris. Joel. 1. v. 8.* חֲגֻרַת שָׂק *accincta saccô. Psal. 19. v. 9.* מְאִירַת עֵינַיִם *illuminans oculos.* Ibidem, מְשַׂמְּחֵי לֵב *lætificantia cor.* Sic *Psal. 19, 8. Psal. 34. v. 19. Gen. 24. v. 31. 1. Chron. 29. v. 28. Jes. 1. v. 21. c. 6,5. &c.* Sic & Numeralia; ut *Exod. 34,29.* עֲשֶׂרֶת הַדְּבָרִים *decas verborum, decalogus.* Sic *Gen. 31. v. 7. Jos. 14. v. 2. Gen. 17,12* Et in absoluto statu, ut שְׁנַיִם עֵצִים *duo ligna;* & שְׁנֵי בָנִים *duo filii. Conf. superiùs pag. 58. & 60.* (γ) In constructione simili, sæpè vel Adverbium pro Adjectivo adhibetur; ut *Prov. 3. v. 25.* מִפַּחַד פִּתְאֹם *à pavore subitò,* i.e. subitaneo. *Sic ib. c. 24. v. 28. 1. Sam. 25. v. 31.* דָּם חִנָּם *sanguis immeritò,* i.e. innocens. *Prov. 15. v. 24. à sepulchro infrà,* i.e. inferiore. *Nehem. 2. v. 12. homines parùm mecum,* i.e. pauci. *1. Reg. 4. v. 3. omnes gentes circum.* Vel nomen Substantivum cum præfixa lit. ב, ל, מ, pro Adjectivo, ut *Jer. 5. v. 6.* אַרְיֵה מִיַּעַר *leo de sylva,* i.e. sylvestris. *Gen. 1. v. 22.* מַיִם בַּיַּמִּים *aqua in maribus,* i.e. marinæ. (δ) Substantivis diversi generis, adjectivum jungitur in genere digniori, scil. masc. ut *Nehem. 9. v. 13.* חֻקִּים וּמִצְוֹת טוֹבִים *Modos & præcepta bonos.* Sic *1. Reg. 7. v. 5. Deut. 28. v. 32. Job. 1. v. 13. Conf. 1. Reg. 1,21. Gen. 18. v. 11. Jer. 34. v. 9.* Aliquando cum propiori Substant. tantùm convenit, tàm generè, quam numerô; *Jer. 7. v. 20.* אַפִּי וַחֲמָתִי נִתֶּכֶת *furor meus & ira mea effusa est. Sic Ezech. 1. v. 11.* Interdum adjectivum respondet posteriori Substant. recto, cum deberet priori regenti; ut *1. Sam. 2. v. 4.* קֶשֶׁת גִּבֹּרִים חַתִּים *arcus fortium*

con-

confractorum pro *confractus.* Sic *1. Reg. 17, 16. Exod. 25, 5. Conf. inf. Construct. Verbi cum nomine.* (ε) Nomen Subſtantivum interdum adverbiaſcit, cum vel ſine partic. מ ל ב. (*modò in ſtatu abſoluto, modo in conſtructo*); ut בֶּטַח *fidenter, Gen. 34, 25.* רַבַּת *multum, Pſal. 65, 10.* מֵישָׁרִים *rectiſſimè.* נוֹרָאוֹת *tremendè, Pſal. 139, 14.* Et cum Particulis; ut לְצֶדֶק *juſtè, Jeſ. 32, 1.* בֶּאֱמֶת *verè, Jud. 9, 15.* בְּמֵישָׁרִים *rectiſſimè, Pſal. 9, 9.* לַשָּׁקֶר *mendaciter, Lev. 19, 12.* מִבַּיִת *intus, Gen. 6, 14.* בִּתָמִים *integrè, Jud. 9, 16.*

Nota. Nomen ut ſubjectum prædicationis, quandoque in ſenſu diviſô, à prædicato ſuô, ponitur, quod accentus indicat, & explicandum eſt per *quod attinet;* ut *Hoſe. 12, 7.* כְּנַעַן בְּיָדוֹ מֹאזְנֵי מִרְמָה *Mercator*, (i. e. mercatorem quod attinet), *in manu ejus ſunt bilances doli. Hoſ. 9, 11.* אֶפְרַיִם כָּעוֹף יִתְעוֹפֵף כְּבוֹדָם *Ephrajim* (quod attinet), *ut avis avolat gloria eorum.* Sic Pronomina, *1. Chron. 28, 2.* אֲנִי עִם לְבָבִי *Ego* (me quod attinet), *cum animo meo fui, &c. Conf. plura parall. Inſt. Accent. p. 55, 56. & imprimis Vindic. noſt. Part. II. cap. I. p. 222. ſeq. plur.*

§. 2. In Verbo.

Verbo obtingunt, (1) Rectio Nominis, Pronominis, aut Participii, (quat. hoc nominis rationem habet), vel nudè, vel (frequentiſſimè) mediante particulâ aliquâ; ut עָבַדְתָּ אֱלֹהִים *ſerviiſti Deo, &c.* Speciatim (α) Nominativus ſemper præcedit verbum ſuum, nunquam ei poſtponitur. v. Müller. Judaiſm. pag. 586. In Dativo, mediante lit ל, regitur res aut perſona, cui quôvis modô aliquid tribuitur vel acquiritur; ut *Joſ. 24. v. 20.* וְהֵרַע לָכֶם *& malefaciet vobis, &c.* (ubi verbum הֵיטִיב *benefacit*, & Accuſat. & Dat. admittit). Sic Dativum communiter regunt, verba arctandi, premendi; ut *Jud. 16, 16. Deut. 28, 53. & 57.* Dimittendi, permittendi, *Exod. 32, 10. 2. Sam. 16, 11.* Expectandi, ut *Habac. 2, v. 3. Jeſ.*

*Jes.*8,17. *Psal.*106,13. (interdum Accus. mediante אֶל vel עַל): Interrogandi, consulendi, ut *1. Sam.* 10, 4. *c.* 25, 5. *Num.* 21, 21. (sæpè etiam Accus. vel cum Præpos. ב, ut *Jud.* 18, 5. *1. Chron.* 10, 13.): Respondendi; quæ sæpè etiam Accus. regunt, ut *1. Reg.* 18, 21. *Num.* 22, 8. Mandandi; quæ itidem Accus. regunt, ut *Gen.* 7, 9. *Num.* 27, 9. *Deuter.* 31, 5. Illudendi; quæ etiam præpos. ב sæpè admittunt, ut *Prov.* 30, 17. *Job.* 39, 21. 2. *Chron.* 36, 16. Osculandi, ut *1. Reg.* 19, 18. Seducendi, *Jer.* 29, 8. Medendi, *Psal.* 103, 3. 2. *Reg.* 2, 21. (Pro quibus tamen indifferenter etiam est Accus.): Prævalendi, ut *Num.* 13, 31. *Jer.* 38, 22. Appellandi, clamandi, ut *Gen.* 1, 5. *Psal.* 14, 1. (Sæpè & hic est Accus. vel cum præpos אֶל, rarius ב, אֶל): Credendi, confidendi; quæ tamen sæpius regunt Accusat. vel mediante Præpos. ב, עַל, אֶל, ut *Jud.* 11, 20. *Deut.* 9, 23. Dominandi; plerumque med. Præpos. ב, vel עַל, ut *Jer.* 3, 14. *Gen.* 1, 28. *Eccl.* 8, 9. Honorandi, ut *Psal.* 86, 9. *Dan.* 11, 38. Juvandi, salvandi, *Psal.* 44, 4. *Psal.* 72, 4. Peculiariter verba nuncupandi, pro priori Nominativo regunt Dativum; ut *Jes.* 32, 5. *non vocabitur amplius* לְנָבָל נָדִיב (pro) *stulto ingenuus*. Sic *Jes.* 62, 4. (β) Accusativum regunt verba activa & activè significantia: idque mediante communiter particulà אֵת; *quæ aliàs interdum Nominativum vel Ablat. notare potest, de quo inf.*) Quo igitur spectant verba maledicendi; ut *Malach.* 2. *v.* 2. *Numer.* 22. *v.* 11. Colendi, ministrandi, *Genes.* 27. *v.* 40. *c.* 29, 15. Recordandi, obliviscendi, *Eccles.* 12. *v.* 1. *Jerem.* 23, 39 (*non rarò etiam cum* ל, ב): Eveniendi, contingendi, *Gen.* 42, 29. *Eccles.* 9, 11. Nunciandi, 2. *Sam.* 18. *v.* 19. *1. Sam.* 31, 9. Sic Accusativum vel nudum, vel cum Præpos. ב, regunt verba, apprehendendi, tenendi, vivendi, eligendi, spernendi, increpandi, testandi, odorandi, occurrendi, urgendi. Exempla facilè ubivis sunt obvia. Verba adversandi regunt Accusativum cum ב vel עַל. Verba persequendi, construuntur cum præposit. אַחֲרֵי *post*; obtegendi, proteg. cum עַל *super*: occultandi, vel cum Accus., vel Ablat. mediante מִן *à*; vel & Dativô, ut 2. *Reg.*

4, 7.

4, 7. *Psal.* 69, 6. Quædam duos regunt Accusat. personæ & rei, scil. verba docendi, interrogandi, indicandi, ut *Psal.* 34, 12. *Prov.* 1, 23. & sic plerumque verba in Hiphil. Aliàs & verba docendi habent Dativum pro Accus. personæ, ut *Hos.* 10, 12. *Job.* 21, 22. & sic interdum alia verba Activa, ut 2. *Samuel.* 3, 30. *interfecerunt Abnero* pro *Abnerum*; sic 2. *Chron.* 5, 13. *Psal.* 34, 4. *Psal.* 116, 16. *Lev.* 19. 18. *Jes.* 38, 14. *Jer.* 40, 2. *Mal.* 2, 12. *Jes.* 11, 9. (γ) Quæ curam vel perturbationem animi significant, regunt vel Accus. vel Ablativum, sæpius cum præposit. Quò spectant verba voluntatis, studii, notitiæ, metus, iræ, miserendi, invidiæ, flendi; ut *Prov.* 1, 30. 2. *Chron.* 16, 12. *Psal.* 77, 13. *Dan.* 6, 2. *Psal.* 33, 8. *Jes.* 12, 1. *Nah.* 1, 2. *Ezech.* 16, 5. *Lev.* 26, 32. *Psal.* 106, 16. *Gen.* 37, 35. (δ) Alia quævis verba, (ut in aliis Lingvis), mediantibus variis præpositionibus construuntur cum Nomine; quarum tamen frequens est ellipsis; ut *Deut.* 28, 68. *Et reducet Dominus* מִצְרַיִם (in) *Ægyptum*. *Num.* 12, 5. וַיַּעֲמֹד פֶּתַח *& stetit* (ad) *ostium*. *Psal.* 2, 12. וְתֹאבְדוּ דֶרֶךְ *& pereatis* (in) *viâ*. Sic alia passim. (ε) Sæpè Verba regunt nomen conjugatum, in Accusativo casu; ut *Gen.* 27, 3. צוּדָה לִּי צָיִד *venare mihi venationem*. 2. *Reg.* 19, 7. *audiet auditionem*, i. e. *rumorem*. *Thren.* 3, 58. *judicavit judicium pauperis*, i. e. *causam egit*. 2. *Reg.* 13, 14. *ægrotare morbum*. Sic *Exod.* 13, 5. *Num.* 25, 11. *Ezech.* 18, 2 *c.* 28, 2. *Nah.* 1, 15. *Gen.* 1, 11. *Jon.* 1, 10. *Zach.* 14, 15. *Psal.* 53, 6. 2. *Reg.* 4, 13. *Gen.* 30, 8. *Dan.* 11, 3. 1. *Reg.* 1, 40. Ellipses ejusm. Nom. conjug. V. sup. p. 257. (ζ) Nomina temporis regit Verbum, vel nudè, vel cum præpositione ב; sive in Accusat. sive Abl. casu explicetur; ut *Gen.* 29, 18. *serviam tibi* שֶׁבַע שָׁנִים *septem annos*, *seu annis*. Sic *Exod.* 2, 2. *Gen.* 29, 14. *c.* 8, 10. *& c.* *Nehem.* 2, 12. וָאָקוּם לַיְלָה *& surrexi noctu*. *Exod.* 33, 5. רֶגַע אֶחָד *momentò unô*, *Prov.* 7, 9. בְּנֶשֶׁף בְּעֶרֶב *in crepusculo*, *in vespere*. Sic *Gen.* 7, 11. *& c.* Quò pertinent hæ & similes formulæ temporis, *Deut.* 15. v. 20. שָׁנָה בְשָׁנָה *annò in annum*, i. e. *quotannis*. Sic 2. *Reg.* 17, 4. בְּשָׁנָה

בְּשָׁנָה *secundum annum in annum*, *1. Sam. 18. v. 10.* כְּיוֹם בְּיוֹם *sec. diem in diem*, i. e. *singulis & omnibus.* Sic *Esth. 3. v. 7.* מִיּוֹם לְיוֹם *de die in diem. Conf. 2. Chron. 21. v. 15. Jes. 66. v. 23. Exod. 13. v. 10.* (η) Quæ causam, instrumentum vel modum actionis significant plerumque reguntur mediante particula ב; ut *Gen. 48. v. 22. quem cepi* בְּחַרְבִּי וּבְקַשְׁתִּי *cum gladio meo, & cum arcu meo. Prov. 6. v. 13.* קֹרֵץ בְּעֵינָיו *annuit* (in) *oculis*, *loquitur* (in) *pedibus*, *docet* (in) *digitis suis. Jud. 16. v. 6.* וּבַמֶּה תֵּאָסֵר *&* (in) *quo vinciri possis.* Sic *Num. 14. v. 3. Prov. 24. v. 3. c. 27, 17.* sæpè tamen sine particula; ut *Hab. 2. v. 19. en ipse coopertus est* זָהָב וָכֶסֶף *aurô & argentô.* Sic *2. Sam. 15. v. 32. Jud. 18. v. 11. Zach. 3, 3.* (θ) Verba æstimandi, mercandi, pretium cum ב construunt, ut *Deut. 2. v. 6. cibum emetis ab iis* בַּכֶּסֶף (in) *argentò. Jes. 52. v. 3.* וְלֹא בְכֶסֶף תִּגָּאֵלוּ *& non* (in) *argento redimamini.* Sic *1. Chron. 21, 22. & 24. Thren. 5, 4. Amos 2, 6. Thren. 4. v. 2.* Rariùs pro ב reperitur hic ל, ut *1. Sam. 2. v. 36.* (ι) Verba copiæ & inopiæ regunt Ablativum cum Præpos. ב vel מִן; ut *2. Reg. 9. v. 24. & Jehu implevit manum suam* בַּקֶּשֶׁת *in arcu. Eccles. 4. v. 8. & egere faciens animam meam* מִטּוֹבָה *à bono*, i. e. *bonò.* Et sine præposit. ut *Psal. 90. v. 14. satia nos* חַסְדֶּךָ *benignitate tua. Eccl. 4. v. 8. Oculus ejus non satiatur* עֹשֶׁר *divitiis. Sic. Prov. 1. v. 31. Eccl. 6, 3. Thren. 3, 5. Psal. 104, 13. Psal. 33, 5. Deut. 2, 7.* Interdum cum Accusat. ut *Joel. 2, 19.* וּשְׂבַעְתֶּם אֹתוֹ *& saturabimini eô. Sic Jer. 6, 11. Ezech. 10, 4.* quæ tamen explicari possunt per ellipsin מ, pro מֵאֹתוֹ *ex eô.* (κ) Verba lætandi, gaudendi, regunt Ablativum cum Præpos. ב vel עַל; ut *Jes. 25. v. 9.* נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ *exultabimus & lætabimur in salute ejus. Zephan. 3. v. 17.* יָשִׂישׂ עָלַיִךְ *gavisurus est super te. Sic Psal. 9. v. 3. Jes. 65. v. 19. Hab. 3. v. 18.* Interdum cum אֶל vel ל, מ; ut *Hose 9, 1. Mich. 7. v. 8. Prov. 5. v. 18. Eccl. 2. v. 10.* (λ) Verbum Neutrum interdum regit nomen per אֵת pro מֵאֵת *à, ex*, ut *Gen. 44, 4.* יָצְאוּ אֶת־הָעִיר *egressi sunt* (ex) *urbe* vel *urbem.* At cum verbo Activo id nunquam obtingit, sed in constructione cum verbo Activo semper

semper אֶת est nota Accusativi; quò etiam pertinet locus *Gen. 4, 1.* Interdum etiam Verbum Neutrum construitur cum אֶת־ pro עִם cum; ut *2. Sam. 7, 12. & occumbes* אֶת־אֲבֹתֶיךָ (cum) *patribus tuis;* pro quo, *Gen. 47, 30.* est עִם. Sic *Gen. 5. v. 22. & 24. ambulavit* אֶת־הָאֱלֹהִים *cum Domino.* Sic *Exod. 1, 1. 2. Sam. 15, 11. c. 19, 31. Psal. 143, 2. Gen. 6, 9. c. 44, 4.* At cum verbô Activo nunquam immediatè, sed semper mediante aliô nomine, (cum quo Verbum construatur), obtingit talis positus אֶת pro עִם, ut *Jes. 28. v. 15. pepigimus fœdus* אֶת־מָוֶת *cum morte,* וְעִם שְׁאוֹל *& cum inferno.* Sic *Jes. 63. v. 11. ubi est educens eos è mari,* אֵת רֹעֵי *cum pastoribus (gregis sui).* Non igitur huc spectat locus *Jes. 53. v. 9.* de quo egimus in *Disput. nost. Inaugurali.* (μ) Pariter Passivis ac Neutris Nominativus sæpe jungitur mediante partic. אֶת ut *Gen. 17, 5. non vocabitur ultrò* אֶת שִׁמְךָ *τὸ nomen tuum (Abraham) Exod. 10, 8.* וַיּוּשַׁב אֶת מֹשֶׁה וְאֶת אַהֲרֹן *& reductus est Mosche & Aharon (ad Pharaonem). Neh. 9, 19. non recessit ab iis* אֶת־עַמּוּד הֶעָנָן *columna nubis,* וְאֶת עַמּוּד הָאֵשׁ *& columna ignis. conf. Gen. 4, 18. Dan. 9, 13. &c.* (ν) Verbum הָיָה duos accipiens Nominativos, interdum construit posteriorem Nominat. cum particula בְּ; ut *Psal. 54, 6.* אֲדֹנָי בְּסֹמְכֵי נַפְשִׁי *Dominus est in sustentantibus animam meam* i. e. *sustentator. Ps. 118. v. 7.* יְהוָה לִי בְּעֹזְרָי *Dominus mihi est in adjutoribus,* i. e. *adjutor meus.* Sic *Jud. 11, 35. 2. Sam. 15, 31. Psal. 99. v. 6. Prov. 22, 26.* Sic *Prov. 16, 6.* בְּיִרְאַת יְהוָה סוּר מֵרָע *in timore Domini est* (i. e. *timor Domini* est) *recedere à malo. Prov. 3. v. 26. Dominus erit in fiducia tua. Prov. 23. v. 20. ne sis in potatoribus vini. Prov. 24. v. 5. Vir sapiens est in robore.* Vel pro eadem partic. בְּ adhibet לְ; ut *Deut. 28. v. 44.* הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב *ipse erit in caput, tu verò eris in caudam,* i. e. *caput, cauda.* Sic *Gen. 17. v. 4. 1 Sam. 4, 9. Gen. 2, 24. Exod. 2, 10. Num. 10, 31. Exod. 44, 9. 16.* Id ipsum imitantur verba reputandi, æstimandi, ut *1. Sam. 1, 13.* וַיַּחְשְׁבֶהָ עֵלִי לְשִׁכֹּרָה *& reputavit eam Eli in ebriam,* i. e. *pro ebria.* Sic *1. Reg. 10, 21. Jes. 29, 17. Psal. 106, v. 31.*

 (2) Con-

(2) Convenientia Verbi cum Nomine, quâ (α) Verbum cum pluribus nominibus constructum, modò cum propiori in genere & numero convenit, modò cum digniori; ut *Gen.* 8,16. צֵא *egredere* (mascul.) *tu, & uxor tua, & filii tui. Esth.* 9,29. וַתִּכְתֹּב *& scripsit* (Fœmin.) *Esther & Mardochaj.* Sic *Numer.* 20, 11. 1. *Samuel.* 23, 26. *Hose* 4, 11. Sic cum digniore, *Hose* 9, 2. גֹּרֶן וָיֶקֶב לֹא יִרְעֵם *area* (fœm.) *& torcular* (masc.) *non pascet* (mascul.) *eos.* Sic *Proverb.* 27, 9. *Jes.* 16, 10. *cap.* 51, 3. *Joel.* 1, 13. & 9. (β) Nominibus diversi numeri, verbum respondet modò in singulari; ut *Jerem.* 49, 24. *angustia & dolores corripit eum,* Sic *Exod.* 21. 4. modo in plurali; ut *Psal.* 75. v. 4. *Num.* 27. v. 1. (γ) Interdum Verbum in genere & numerò respondet nomini recto, cum deberet regenti, ut *Gen.* 4. v. 10. קוֹל דְּמֵי אָחִיךָ צֹעֲקִים אֵלַי *vox sanguinum fratris tui clamant ad me. Jer.* 10, 22. קוֹל שְׁמוּעָה בָאָה *vox* (mascul.) *rumoris* (fœm.) *venit* (fœm.) *Hose.* 2, 8. וּבָאוּ חֶמְדַּת כָּל־הַגּוֹיִם *Et venient desiderium gentium. Sic Job.* 15, 20. *Job.* 37, 7. *Lev.* 13, 9. *Job.* 29, 10. 2. *Sam.* 10, 9.

(3) Constructio verbi cum aliò verbo in Infinitivo, sive nudè; ut אָבוּ שְׁמֹעַ *voluerunt audire;* sive præfigendo ei ל; ut אָבוּ לִשְׁמֹעַ, &c. ubi prius aliquando reddendum est adverbialiter, ut *Gen.* 8, 10. וַיֹּסֶף שַׁלַּח *& perrexit emittere*, i. e. *iterum emisit Psal.* 33, 3. הֵיטִיבוּ נַגֵּן *benè facite pulsare*, i. e. *optimè pulsate. Psal.* 78, 38. *multiplicavit avertere*, i. e. *sæpè avertit.* Quandoque posterius verbum, loco Infinitivi, in eodem tempore, numero & persona venit, in quo prius; ut *Hose.* 5, 11. הוֹאִיל הָלַךְ *voluit ivit*, pro, *ire.* Sic *Hose.* 9, 9. הֶעְמִיקוּ שִׁחֵתוּ *profundarunt corruperunt*: sic *Deut.* 1, 15. Et interdum verbum שׁוּב, quod tunc explicatur per *iterum*: ut *Psal.* 71, 20. תָּשׁוּב תְּחַיֵּנִי *reverteris vivificabis me*, i. e. *iterum.* Sic *Gen.* 25, 1. וַיֹּסֶף וַיִּקַּח *& addidit & accepit Abraham* (*uxorem*), i. e. *iterum accepit.* Sic & alia; 2. *Reg.* 5, 23. הוֹאֵל קַח *velis acci-*

accipias, pro *accipere*. 1. *Sam*. 7, 29. *velis benedicas*. 1. *Sam*. 2, 3. *ne multiplicetis loquamini*. 1 *Sam*. 16, 16. & 17. יֹדֵעַ מְנַגֵּן הַרְבּוּ תְדַבְּרוּ *scientem pulsantem*. *Jer*. 13, 18. הַשְׁפִּילוּ שֵׁבוּ *humiliavimi sedete*, i.e. *abjectissimè*. Interdum posteriori præfigitur ו; ut *Gen*. 9. v. 20. וַיָּחֶל וַיִּטַּע & *incepit* & *plantavit*, *pro plantare*. *Esth*. 8, 6. *quomodo* אוּכַל וְרָאִיתִי *potero* & *aspiciam*, pro *aspicere*. Sic טוֹב וְיָחִיל *bonum* (est) *ut expectet*, *Thren*. 3, 16. *pro* שֶׁיָּחִיל. Huc pertinet geminatio ejusdem Verbi in Infinitivo, quâ vehementia, & actionis intentio vel celeritas, denotatur, si Infinitivus antecedit verbum suum; si verò sequitur Infinitivus, notat actionis continuationem & frequentationem: ut *Gen*. 31. v. 30. הָלֹךְ הָלַכְתָּ *eundo abiisti*, i.e. *omnino abiisti*. *Gen*. 2, 16. אָכֹל תֹּאכֵל *omni-[...]eu liberè edes*. *Gen*. 37, 10. הֲבוֹא נָבוֹא *an certò veniemus?* Et sic semper cum ו, *exceptô* חוּל תָּחוּל *Ezech*. 30, 16. Sed additâ negatione fortiùs negat; ut *Gen* 3, 4. לֹא מוֹת תְּמֻתוּן *nequaquam morte moriemini*. *Psal*. 49, 8. *fratrem nullatenus redimendo redimet quisquam*. Sic 1. *Reg*. 3, 26. & 27. *Jer*. 11, 12. At sequente Infinitivô, frequentatio infertur; ut *Gen*. 31, 15. וַיֹּאכַל גַּם־אָכוֹל & *comedit etiam comedendo*, scil. indesinenter: sic *Jes*. 6, 9. *Gen*. 19, 9. *Jos*. 24, 10. *Jer*. 23, 17. *Dan*. 11, 10. *Zach*. 8, 21. (*Ubi de* ‑ *sub prima radicali in Infin*. Kal, & ו *pro* ‥ *in Infin*. *Niphal nec non forma Præteriti in Infinitivô*, *V*. *sup*. *Gram*. *nost*. *p*. 84. & 87). Sic è diversis conjugationibus; ut *Gen*. 37, 33. טָרֹף טֹרַף *discerpendo discerptus est*, i.e. omnino. Sic *Exod* 19, 13. סָקוֹל יִסָּקֵל. Item 2. *Reg*. 3, 23. 1. *Sam*. 23, 22.

(2.) Variatio temporum, qua (α) Infinitivus ponitur, tùm pro Præterito, ut *Ezech*. 1. v. 14. וְהַחַיּוֹת רָצוֹא וָשׁוֹב & *animalia currere* & *redire*, pro *currebant* & *redibant*. Sic *Jerem*. 14, 5. יָלְדָה וְעָזוֹב *peperit* & *relinquere*, pro *reliquit*. *Conf*. *Psal*. 8, 2. 2. *Reg*. 3. v. 24. Tum pro Futuro, ut *Ezech*. 11, 7. *Et vos* הוֹצִיא *educere*, (pro *educam*) *è medio ejus*. Sic 2. *Sam*. 3, 18. *Num*. 20, 3. *Jerem*. 42, 20. 2. *Reg*. 4, 43. Tùm pro Imperativo; ut *Exod*. 20, 8. זָכוֹר *recordari* (*pro* זְכוֹר *recordare*) *diei Sabbathi*. *Sic Jos*. 1, 13. *Deut*. 5, 1, 2. *Jer*. 2, 2. & 19, 1. 2. *Reg*.

2. Reg. 5, 10. Deut. 31, 26. Tùm pro Participio; ut *Gen. 8, 5. aquæ erant* הָלוֹךְ וְחָסוֹר *ire & deficere*, i. e. *euntes & deficientes*, *seu pergebant deficere. Sic Job. 3, 17.* הָכֵן pro מֵכִין. *Hab. 2, 15.* שַׁכֵּר pro מְשַׁכֵּר. *Psal. 32, 9.* הָבִין pro מֵבִין. Denique etiam pro Nomine; ut *Psal. 101, 3.* עֲשׂה סֵטִים שָׂנֵאתִי *facere declinantium odi. 2. Chron. 3, 3.* וְאֵלֶּה הוּסַד שְׁלֹמֹה *& hæ sunt fundari* (i. e. *fundationes*) *Salomonis. Sic 2. Reg. 19, 27. Ezech. 16, 31. c. 6, 8.* (4) Præteritum sæpissimè venit pro Futuro, & Futurum pro Præterito, cum vel sine ו conversivo; sed de hôc V. sup. *Gramm. Reg. 18. Memb. IV. n. 3. it.* pro Imperativo. *Psal. 22, 22.* (*vid. B. Geier. ad h. l.*) Sic Imperativus pro Futuro, ut *Psal. 37, 27. declina à malo, fac bonum,* וּשְׁכֹן *& habita in seculum*, i. e. *& habitabis*. Sic *Gen. 20, 7. c. 42, 18. Num. 24, 21.*

(5) Variatio Personæ, præcipuè in commotione affectuum; ut *Mal. 2, 15.* וּבְאֵשֶׁת נְעוּרֶיךָ אַל יִבְגֹּד *& in uxorem adolescentiæ tuæ ne prævariceris*, seu *prævaricetur* quisquam. *Jes. 1, 29. pudefient propter lucos, quos desiderastis. Jes. 54, 1. canta sterilis, quæ nón* יָלָדָה *parit*, pro *paris*. Sic *Zeph. 2, 12. Mich. 7, 15. 19. Jes. 42, 20. Deut. 32, 15. Jer. 29, 19.* Aliquando personæ & generis simul; ut *Jer. 49, 11.* וְאַלְמְנוֹתֶיךָ עָלַי תִּבְטָחוּ *& viduæ tuæ in me confidetis*, pro תִּבְטַחְנָה. Sic *Ezech. 37, 7. Job. 19, 15.* Huc referri possunt impersonalia, dum vel Verba tertiæ personæ ponuntur sine Nominativo, vel tertiæ & reliquarum personarum sine Accusativo; ut *Gen. 16, 14.* עַל־כֵּן קָרָא לַבְּאֵר *proptèrea vocavit puteum istum*, scil. *quisque. Jes. 9, 6.* וַיִּקְרָא שְׁמוֹ *& vocabit nomen ejus*, scil. *quisque. Mich. 2, 4. tollet* (scil. *quisque*) *super vos parabolam.* Sic *Amos 4, 2. Hab. 3, 17. Nehem. 2, 7.* Sic *Exod. 10, 5.* לֹא יוּכַל *non poterit*, scil. *quispiam. Jer. 23, 6. & hoc erit nomen*, אֲשֶׁר יִקְרָאוֹ *quô vocabit* (quisque) *eum, Jhovah Justitia nostra.*

(6) Participia imprimis pluralia, construuntur sæpe cum nominibus in regimine; ut *Esth. 1, 4.* רֹאֵי פְּנֵי הַמֶּלֶךְ *videntes faciem Regis.* Sic *Psal. 99, 6. Exod. 23, 10. Psal. 78, 9. Gen. 4, 2.* Pariter præfixâ particulâ inseparabili ב ל מ, vel separabili, עַל, אֶל, אֵת; ut

ut *Job*. 24, 5. מַשְׁחֲרֵי לַטָּרֶף *mane-quærentes prædam*, *quasi diluculatores prædæ*. *Jes*. 9, 1. יֹשְׁבֵי בְּאֶרֶץ *habitatores terræ*. *Jes*. 28. v. 9. גְּמוּלֵי מֵחָלָב *depulsi à lacte*. *Jud*. 5, 10. הֹלְכֵי עַל דֶּרֶךְ *ambulantes per viam*. *Jes*. 14, 19. יוֹרְדֵי אֶל־אַבְנֵי בוֹר *descendentes ad lapides cisternæ*. Sic interdum cum particulà affixum habente; ut *Psal*. 2. *ult*. חוֹסֵי בוֹ *confidentes in eo*, *&c*.

§. 3. In Particulis.

Particula negativa לֹא, omnibus præponi potest temporibus, excepto solo Imperativo, qui nunquam construi potest cum particulis negativis. Huic, ut & particulæ אֵין, addita vocula כֹּל *omnis*, explicanda est per *nullus*; ut *Exod*. 20, 10. לֹא תַעֲשֶׂה כָל מְלָאכָה *non facies ullum opus*. 2. *Sam*. 12, 13. וְלָרָשׁ אֵין כֹּל & *pauperi non est ullum*, seu *quicquam*. Sic *Psal*. 143, 2. 2. *Reg*. 4, 3. אֵין *non*, jungitur Participiis tantùm, & totum aliquid simpliciter negat, ut *Exod*. 5, 15. תֶּבֶן אֵין נִתָּן *palea nulla est data*. Sic 1. *Sam*. 26, 11. בַּל, בְּלִי & בִּלְתִּי Præterito, & Futuro, apponuntur; ut *Psal*. 10, 11. *Jes*. 32, 10. *Prov*. 23, 35. Cum Infinit. etiam reperitur בַּל, *Psal*. 32, 9. Sic & לְבִלְתִּי, ut *Exod*. 20, 20. *Jer*. 23, 14. *Gen*. 3, 11. אַל *ne*, & פֶּן *ne fortè*, præponuntur tantùm Futuro; ubi אַל est deprecantis vel dehortantis, raró negantis; ut *Gen*. 15, 1. *c*. 22, 12. *c*. 3, 3. & 22. Particula אָז tunc sæpè mutat Futurum in signif. Præterit.; ut *Exod*. 15, 1. *&c*. Particula מ constructa cum verbo, ad quod non habet naturalem relationem, infert negationem vocis, cui præponitur; ut *Jes*. 23, 1. שֻׁדַּד מִבַּיִת, מִבּוֹא *devastatus est à domo*, *à venire*, i. e. *ut non sit domus*, *ut non veniatur ad eam*. *Psal*. 102, 5. שָׁכַחְתִּי מֵאֲכֹל *oblitus sum à comedere* i. e quo minus comedam. *Conf*. *Jes*. 7, 8. 1. *Reg*. 15, 13. *Jer*. 48, 2. Denique Præpositiones quædam regunt nomen suum, mediante lit. ל; ut *Gen*. 1, 17. מִתַּחַת לָרָקִיעַ *sub firmamento*, *c*. 19, 16. מִחוּץ לָעִיר *extra civitatem*. *Sic Exod*. 16, 13. *Deut*. 30, 13. *Exod*. 26, 33. Quò pertinent seqq. & similes formulæ: *Ezech*. 18, 8. בֵּין אִישׁ לְאִישׁ *inter virum & virum*. *Gen*. 1, 6. בֵּין מַיִם לָמָיִם *inter aquas & aquas*. Sic *Lev*. 20, 25. *Joel*. 2, 17. *ubi insuper* ו *præfigitur literæ* ל. ה Interrogativum sequente *non*, affirmat; non sequente *non*, negat.

SPECIMEN ANALYSEOS,

ad ductum novæ hujus Grammaticæ.

(Rationem Accentuatoriam repetendam linquimus ex Institutione nost. Accent. imprimis Tab. I. & II).

Ex Jes. cap. 53.

Versu 8. מֵעֹצֶר וּמִמִּשְׁפָּט לֻקָּח וְאֶת־דּוֹרוֹ מִי יְשׂוֹחֵחַ
|||| eloquetur quis | ætatem ejus ||| sublatus est | & de judicio, De occlusione

כִּי נִגְזַר מֵאֶרֶץ חַיִּים מִפֶּשַׁע עַמִּי נֶגַע לָמוֹ׃
|||| ipsi (*facta*) plaga populi mei ex prævaricatione || viventium de terra | succisus est quia

v. 9. וַיִּתֵּן אֶת־רְשָׁעִים קִבְרוֹ וְאֶת־עָשִׁיר בְּמֹתָיו
||| excelsis suis | & divitem ||| sepulcro suo | improbos Et adstituit

עַל לֹא־חָמָס עָשָׂה וְלֹא מִרְמָה בְּפִיו׃
||||| in ore ejus | dolus (*fuit*) nec ||| fecit non injuriam | eò quòd

v. 10. וַיהוָה חָפֵץ דַּכְּאוֹ הֶחֱלִי אִם־תָּשִׂים אָשָׁם נַפְשׁוֹ
|| anima ejus | in reatum siquidẽ posuit se |||| infirmavit || conterere eum volens | Et Dominus

יִרְאֶה זֶרַע יַאֲרִיךְ יָמִים וְחֵפֶץ יְהוָה בְּיָדוֹ יִצְלָח׃
||||| prosperabitur per manũ ejꝰ | domini & voluntas ||| dies prolongabit | semen videbit

Vers. 8. (מֵעֹצֶר *de occlusione*), est nomen nudum, *Reg. 19. Memb. I.* singularis num. generis masc. *Reg. 19. Memb. III. γ.* cum præfixa litera servili consignificativa מ, habente Tsere pro Chirek, *Reg. 18. M. I. Conf. Reg. 7. M. III.* Vox est Milel seu penacuta, habet Acc. servum ֣ *Mahpach*, *Reg. 9. M. III.* à Rad. עָצַר. (וּמִמִּשְׁפָּט *& de judicio*), est Nomen auctum seu heemanticum, per literam servilem essentialem formativam Nominis מ, *Reg. 15.* quæ litera servilis habet Schva, & prima (post eam) litera radicalis habet Schva, *Reg. 14. Memb. I. II.* in concursu duorum Schvajim, pro priori est Chirek, *Reg. 3. M. I.* unde vox מִשְׁפָּט. Litera פ ex ordine lit. *bgadcphath* accipit Dagesch lene post Schva quiescens. *Reg. 6. M. 2. conf. Reg. I.* Præfigitur ei lit. servilis extraessentialis consignificativa מ, habens

bens Chirek seq. Dagesch forti, *Reg. 18. M. I.* Huic iterum præfigitur lit. servilis consignificativa ו, pro ordinario Schva accipiens Schurek, *Reg. 18. M. IV.* Vox est Milra seu acuta per Accent. ֔ *Paschta* Ducem minorem, *Reg. 9. Memb. II.* qui ut postpositivus occupat ultimam literam, *ibid. Annot. 2.* Rad. est שָׁפַט *judicavit.* (לֻקַּח *sublatus est*) est 3t. pers. masc. sing. Præteriti Pyal, *conf. Paradigma Verbi, p. 76.* Accentus ֕ *Sakephkaton* Rex major est in ult. *Reg. 9. M. II. & III.* Idem produxit - in ֶ, *Reg. 10. M. I.* Radix est לָקַח. (וְאֶת־ *& τὸν*) est nota Accusativi אֵת *Reg. 19. M. VI.* cujus ֵ mutatum est in ֶ, propter ablatum Accentum per lineolam Makkaph, *Reg. 10. M. IV.* Præfixam habet lit. consignificativam ו & cum ordinario puncto Schvâ mobili, *Reg. 18. M. IV. conf. Reg. 1.* (דּוֹרוֹ *ætatem ejus*) est nomen singulare, status affixi, *Reg. 19. M. VIII. n. 3.* Affixum ו est 3t. personæ, gen. Masc. de pers. una, *conf. Schema Affixorum, Reg. 20. p. 71.* Literæ ד impressum est Dagesch lene, *Reg. 6. M. I.* Accentus ֖ *Tiphcha* (Rex Minor) ad incrementum ו descendit, *Reg. 9. M. II.* punctum tamen cholem in דּוֹר ob id non mutatur, *Reg. 46. M. VI.* Rad. est דּוּר *habitare, durare* (מִי *quis*) est Pronomen interrogativum, de quo p. 75. Accentum habet ֣ *Munach* servum seu conjunctivum. (יְשׂוֹחֵחַ *eloquetur*) 3t. pers. masc. sing. Futuri Piel, à Rad. שׂוּחַ; ad formam יְפַקֵּד foret regulariter יְשַׂוֵּחַ, sed per *Reg. 36.* secunda radicalis ו abjicitur, & per *Memb. ejusdem V.* in Piel tunc prima radicalis assumit ו, & ult. radicalis geminatur assumptâ vocali abjectæ literæ ו; ultima sic litera ח pro Schvâ subintellectô assumit - furtivum, unâ syllabâ cum præcedente litera efferendum, *Reg. 2. Memb. I. β.* Accentus ֑ *Athnach* Imperator vicarius, est in ultima, *Reg. 9. M. II. & III.* (כִּי *quia*) est particula causalis, habens Dagesch lene ab initio, *Reg. 6. M. I.* & Accent. conj. seu servum ֤ *Mahpach* (נִגְזַר *succisus*) est 3t. pers. masc. sing. Præteriti Niphal, *conf. Paradig. Verbi pag. 76.* Acc. ֙ *Paschta* (Dux minor) est in ultima, *Reg. 9. M. II. &* occupat ult. lit. *ib. Ann. 2.* Rad. est גָּזַר *abscidit.* (מֵאֶרֶץ *de terra*) est nomen sing.

cum præfixa lit. serv. consignificativa מ habente ·· pro Chir. seq. Dag. *Reg. 18. M. 1.* Accentus ֣ *Munach* servus, est in penultima, *Reg. 9. M. III. β.* (חַיִּים *viventium*) est nomen plur. gen. Masc. *Reg.* 19. M. VII. α. à sing. חַי, ubi voce crescente, Accentus ֔ Sakephk, descendit, *Reg. 9.* M. II. unde-post se accipit Dagesch forte, *Reg.* 46. M. II. Radix, est חָיָה *vixit*. (מִפֶּשַׁע *ob prævaricationem*) est nomen sing. masc. *Reg.* 19. M. III. γ. habens præfixam lit. מ cum Chirek seq. Dag. *Reg.* 18. M. 1. Vox est penacuta habens Acc. servum ֥ *Merca*, *Reg.* 9. M. III. à Rad. פָּשַׁע *prævaricatus est*. (עַמִּי *populi mei*) est Nomen singulare status affixi, *Reg. 19.* M. VIII. *n. 3.* Affixum ִי est primæ pers. gen. comm. de persona una, conf. *Schema affix. Reg. 20. p. 71.* Vox in statu absoluto est עַם *populus*, additô affixô י *meus*, voce crescente post se requirit Dagesch forte, *Reg.* 46. M. II. Accentus ֖ *Tiphcha* (Rex minor) ad illud incrementum descendit, *Reg.* 9. M. II. Rad. est עָמַם *abscondit*. (נֶגַע *plaga*) est nomen nudum status absoluti, *Reg.* 19. M. I. & VI. I. Accentus ֥ *Merca* servus occupat penultimam, *Reg.* 9. M. III. β. Subintellectum habet verbum subst. הָיָה, *Append. II. Sect. I. §. 3. n. 3.* Radix est נָגַע percussit. (לָמוֹ *ei*) est affixum 3r. pers. masc. singularis num. communiter quidem de personis pluribus pro ם, usurpatum, hôc verò locô pro לוֹ *ei* adhibitum, *Reg. 20 p. 73.* Præfixa lit. ל ante monosyll. habet ‚, estque nota Dativi, *Reg.* 18. M. VI.

Vers. 9. (וַיִּתֵּן *& adstituit*) est 3r. pers. Fut. Kal, pro regulari יִנְתֵּן à Rad. נָתַן *Reg. 38. p. 167.* Præfixum ו conversivum habet-seq. Dagesch *Reg.* 18. M. IV. n. 3. Acc. ֤ *Mahpach* servus est in ult. *Reg.* 9. M. II. (אֶת־רְשָׁעִים *improbos*). Est nomen plurale masc. à sing. רָשָׁע, *Reg. 19.* M. VII. ָ penult. in : mutatur, *Reg.* 46. M. I. Accentus ֔ *Paschta* Dux Minor, occupat ultimam literam, *Reg.* 9. M. I. *Ann. 2.* (Particula אֶת *præced. v.* jam explicata). (קִבְרוֹ *sepulchro suo*) est Nomen casus Dativi, cum affixo tertiæ pers. וֹ, absolutum est קֶבֶר, quod ob incrementum, utrumque ֶ in Schva mutat, & hinc prius Schva in Chirek, *Reg.* 46. M. IV. *& Reg.* 3. M. I. Accentus

centus est *Sakephkaton* Rex major, à Rad. קָבַר. (וְאֶת־עָשִׁיר *& divitem*) est nomen casus Accusativi, *de quo è superior. satis constare potest.* (בְּבָמֹתָיו *excelsis suis*) est nomen plurale cum affixo יו, ab absoluto בָּמָה, *Reg. 46. M. I. n. 1. & 3.* ut aliàs dicitur קַצְוֹתָיו, שְׂפָתָיו, שְׂפָתָיו. *Pluribus de hoc versu egimus in Disp. nost. Inaug.* Accentus est *Athnach* Imperator vicarius. (עַל) est particula. (לֹא־) habet Acc. euphon. vox Milel, *Reg.* XI. *n.* I. (חָמָס) est nomen à Rad. חָמַס. (עָשָׂה) est ipsa Radix, tertia Radicalis ה quiescit in ־; *Reg.* 33. *n.* I. (מִרְמָה) est nomen heemanticum, à Rad. רָמָה *Reg. 15.* (בְּפִיו) est nomen פֶּה cum affixo tertiæ personæ, ante quod ה.. mutatur in י., Reg. 46. M. IV. n. 2. p. 211. Præfixa lit. ב habet :, Reg. 14. M. I. & 17. M. V.

Vers. 10. (וַיהוָה) ponitur pro וַאדֹנָי, *Reg. 2. p. 8. init.*; & illud pro וַאדֹנָי *Reg. 5. p. 10. fine*; & hoc pro וַאדֹנָי, *Reg. 29. M. I.* Accentus est *Graschajim* comes minor. (חָפֵץ) est Participium Kal, nominativi casus, *Reg. 23. Memb. III. num. 4.* (דַּכְּאוֹ) Infinit. Piel. דַּכֵּא ob suffixum mutans .. in :, Reg. 48. M. II. (הֶחֱלִי *infirmavit*), est 3t. perf. Masc. Præt. Hiphil, pro הֶחֱלִיא à Rad. חָלָה, *Reg. 33. 1. δ.* (תָּשִׂים) est 3t. perf. fœm. Fut. Hiphil, pro regulari תָּשִׂים, à Rad. שׂוּם *Reg. 36. M. III. & Annot. I.* (נַפְשׁוֹ) est nomen status affixi, in quo Segol utrumque mutatur in Schva, *Reg. 46.* M. IV. prius in - pro Chirek, *Reg. 3.* M. I. *Exc. 1.* (יִרְאֶה) est tert. sing. Fut. Kal, à Rad. רָאָה, cum .. pro Cholem, *Reg. 33. n. 2.* (יַאֲרִיךְ) est tert. sing. Fut. Hiphil, à Rad. אָרַךְ; א habet - pro :, *Reg. 30.* M. I. (יָמִים) est nomen plurale anomalon à sing. יוֹם; *Reg. 46.* M. VI. β. (בְּיָדוֹ) est nomen cum suffixo ו, & præfixà lit. ב, *Reg.* 20. & 18. - ult. manet, *Reg. 46.* M. I. *n. 2.* (יִצְלָח) est 3t. sing. Fut. Kal, à Rad. צָלַח, habetque pro Cholem -, & pro hoc -; *Reg. 23.* M. III. *n. 2. & Reg. 10.* M. I.

E Psal. 22.

Versu 1. לַמְנַצֵּחַ עַל־אַיֶּלֶת הַשַּׁחַר מִזְמוֹר לְדָוִד׃

||| Davidis canticum |¦ auroræ super cerva | Præcentori

v. 2. אֵלִי אֵלִי לָמָה עֲזַבְתָּנִי רָחוֹק מִישׁוּעָתִי דִּבְרֵי שַׁאֲגָתִי׃

|||| rugitus mei verba | à salute meâ procul *sunt* ||| deseruisti me quare | Deus mi Deus mi

v. 3. אֱלֹהַי אֶקְרָא יוֹמָם וְלֹא תַעֲנֶה וְלַיְלָה וְלֹא־דוּמִיָּה לִי׃

|||| mihi & non silentium | & noctu ||| respondes & non | interdiu clamo || Deus mi

v. 4. וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל׃

||| Israelis laudes | inhabitans || Sanctus *es* Tu autem

v. 5. בְּךָ בָּטְחוּ אֲבֹתֵינוּ בָּטְחוּ וַתְּפַלְּטֵמוֹ׃

|||| & eripuisti eos | sperarunt ||| patres nostri sperarunt | In te

v. 6. אֵלֶיךָ זָעֲקוּ וְנִמְלָטוּ בְּךָ בָטְחוּ וְלֹא־בוֹשׁוּ׃

|||| nec pudefacti sunt confisi | in te ||| & evaserunt | clamarunt Ad te

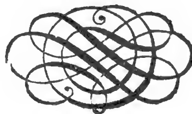
(לַמְנַצֵּחַ) Est particip. Piel, à Rad. נצח; conf. *Typum conjug.* ultima lit. ח, habet - furtivum pro Schva subintellectô, *sec. Reg. 2. M. I.* præfigitur ל nota Dativi, *Reg. 18. M. VI.* habens - extrusi ה articularis, *Reg. 18.* M. *VIII.* Accentus est Distinctivus Tiphcha præpositivus, per se non acuens, *Reg. 9.* M. *I. n. 2.* (אַיֶּלֶת) Est nomen absolutum, gen. fœm. *Reg. 19.* M. *III, a.* à Masc. אַיָּל. Accentus est servus Merca. (הַשַּׁחַר) est nomen cum præfixô ה articulari, *Reg. 18. M. III.* De Accentu, *V. sup. p. 19. 24.* (מִזְמוֹר) Est nomen auctum per præformativam essentialem מ, cum : & hinc Chirek, *Reg. 15. n. 1. & Reg. 14.* M. *I.* (לָמָּה) *conf. Reg. 9. fine; & Reg. 20. fine.* (עֲזַבְתָּנִי) est 2da pers. Præt. Kal, cum affixo. 1. pers. נִי; *conf. Schema affixorum Verbi, ad pag. 216.* - affixi in ְ producitur ob ָ, Reg. 10. M. I. - penultimum ob affixum mutatur in :, & hoc in ְ; *Reg. 48.* M. I. *& Reg. 29.* M. *I.* (מִישׁוּעָתִי) à יְשׁוּעָה; propter affixum, ה, mutatur in ת, *Reg. 46,* M. *I, 3.* præfigitur מ servile extraess. quod

quod habet Chirek, in quo י quiescit, *Reg. 18. M. I.* (דִּבְרִי) est nom. status constructi, à דָּבָר, *Reg. 46. Memb. I. n. 1. 2.* (אֶקְרָא) pro אֶקְרָא, *Reg. 32. Memb. I.* (תַּעֲנֵח) pro תַּעֲנֶה *Reg. 33. n. 2. & Reg. 30, M. II. 2.* (אֲבֹתֵינוּ) *conf. Reg. 19. M. VII. Not. 2. & Reg. 20. & Reg. 46. M. I.* (וַתְּפַלְּטֵמוֹ) Fut. Piel, cum ו conversivo, *Reg. 18. M. IV. 3.* De affixo V. *Schema ad p. 216.* ob quod ·· sub ל in :, *Reg. 48. M. II.* (אֵלֶיהָ *V. Reg. 50. M. II. β. 2.* (וַיִּזְעֲקוּ) pro וַיִּזְעֲקוּ, *Reg. 29. Memb. I. 1.* (וַתְּפַלְּטֵמוֹ) pro תְּמַלְּטֵמוֹ; *Reg. 10. M. II 3. α.* (בּוֹשׁוּ) pro בּוֹשׁ a בּוֹשׁוּ, *Reg. 36. M. I. Annot. 1.* Reliqua hujus Psalmi, imprimis controversiam illam de כָּאֲרִי pro כָּרוּ, quam h. l. pertexere proposueramus, hâc vice angustia pagellarum non permittit: egimus tamen de eadem fusius, in Disp. nost. Inaugur. quam consulere interim licebit. Uberior verò praxis analytico-Grammat. faciè etiam monstratâ hactenus ratione à quovis institui poterit; pluribus ad id instruente Grammatices nostræ PRÆFATIONE ad Lectorem.

S. Gregor. Hom. 16. in Ezech.

Quantò Mundus ad extremitatem ducitur propior,
Tantò nobis sacræ scientiæ aditus largior aperitur.

Δ. Τ. Θ.



D. MATTHIÆ WASMUTHI,
INSTITUTIO METHODICA
ACCENTUATIONIS
HEBRÆÆ,
solidæ perfectioni & evidentiæ
RESTITUTÆ:

quâ

ad demonstrandum Accentuum infallibile ministerium in distinguendis rectè S. Scripturæ Hebr. sensibus,

non solum

Analysis eorum, seu illatio sensus á posteriori,

sed & præcipuè

(*in istius fidem & evidentiam, quæ maxime hactenus desiderata*)

Synthesis Accentuum a priori instruendorum

secundum praxin Biblicam,

perspicuè & singulari facilitate nunc demum proditur

REGULIS XV.

confirmatis perpetua inductione exemplorum

Biblicorum.

TERTIA nunc VICE auctius edita

ac locis Scripturæ allegatis sec. ordinem libb. Biblicorum

non sine labore ac utilitate dispositis

ab

HENRICO OPITIO, D.

antehac Lingg. Orient. nunc verò S.Th.

in Acad. Kilon. Prof. Ord.

Præmissa est *Synopsis*, cum *instructione* ad Accentuationem

hanc proprio ductu facilè addiscendam: quo fine

etiam passim operi inserta sunt

Exempla Praxeos Accentuatoriæ.

Cum Privilegio Regis Polon. & Elector. Saxoniæ.

LIPSIÆ Sumptibus JOH. HEREBORDI KLOSII, Bibl. Lipſ.

Anno M DCC. XIII.

Plin. ad Vespas. Aug.

Res ardua est, vetustis novitatem dare, novis autoritatem, obscuris lucem, fastiditis gratiam, dubiis fidem, omnibus verò naturam, & naturæ suæ omnia.

Idem: *Optima quæque malunt contemnere plerique quàm discere.*



SYNOPSIS
Institutionis methodicæ Accentuat. Heb. cum Instructione, quomodo in ea feliciter versari debeat, qui vivæ manuductionis opē destituitur, ut nihilominus facilè omnia assequatur.

VSum distinctivum & conjunctivum Accentuum ex hôc nostro Tractatu cogniturus, vel deinceps evidenter demonstraturus, nimirum accentuatione à priori instituendà (*quandoquidem sine manifesto tali documentô, non immerito omnes hactenus dubiam adstruxere fidem assertis illis à posteriori, quæ nullis priùs universalibus principiis sunt demonstrata, & hinc admirationem faciliùs, quàm judicium aut assensum Lectoris impetrare potuerunt*,) ante omnia probè tenere debebit Præcognita, initiô harum Institut, eô fine præmissa, tam Elementaria, quàm Axiomatica: ne deinde incertus, dubius, aut obscurus videatur Regularum sensus. Imprimis verò constanter servandum est, ut (*quod ibidem docetur*,) uniformi ubique loquendi ratione, præcedentes dicantur illæ voces (& Accentus,) quæ ad dextram sunt; & contrà, sequentes, quæ ad sinistram; quod fit ratione lectionis, quæ à dextra incipit. At ratione accentuationis, quæ à fine, (*ob maximum in eo distinctivum terminum, & sic primò ponendum accentum*,) adeòque à sinistra incipit; semper prima (seu prior) vox dicatur, quæ ad sinistram est, & secunda (seu posterior,) quæ ad dextram; & sic porrò secundam vocem

semper præcedere dicatur tertia, & tertiam vocem quarta, & quartam quinta, &c. quod aliter fieri omninò nequit, ob diversum lectionis & accentuationis initium; illud à dextra, hoc à sinistra. (*Qualis vocum ordines numerandi ratio, cum in* Catena Script. Ledebuhrii, *contra ipsiusmet præscriptum p. 35. passim temerè confundatur, ut apparebit conferenti p. 25, cum 240, 382, 387, 388, 391, &c, fit hinc, ut præter methodi inconvenientiam, aliasque difficultates inexplicabiles, insuper obscurissimò sæpè sensu, (quod pace laudati Autoris non abnuet Lector,) præcepta illius Tractatus implicentur.*) Pariter qui in Præcognitis nostris saltem V illà Axiomata ritè præceperit, iis ipsis universam jam Accentuum Analysin seu usum & praxin in advertendis sensuum distinctionibus aut conjunctionibus, generatim complexus erit, plurimumque juvabitur in tota hac doctrina facilè assequenda, dummodo eô ipsô ordine, quô conscriptus est hic Tractatus noster, seculò fuerit progressus. Igitur

Caput I, (simulque Regula 1 & 2,) monstrabit primum fundamentum universæ Accentuationis, scilicet diversas conjunctionis aut distinctionis sedes; seu UBI & quibus in vocibus (*accentuandi versus*,) vel conjunctionis vel distinctionis SEDES constituendæ sint, sec. dictamen Grammaticum, *i. e. pro diversâ ratione vocum vel constructarum syntacticè cum voce sequente, vel non sic constructarum;* quo non præstructô fundamentô, (prout à nemine id hactenus ritè ostensum,) impossibile est, ullum deinceps vel de proportione seu quantitate diversâ distinctionum minorum aut majorum, multò minùs de imponendis cuilibet distinctionis sedi ipsis Accentibus Distinctivis, dari certam Regulam aut evidentem rationem. Nituntur igitur hæc Præcepta non fortuitis cerebelli commentis, sed *prout Spiritus S. scribit* בְּחֶרֶט אֱנוֹשׁ *stylo hominis, Jes. 8. v. 1, quem quivis legendo percurrere possit, Hab. 2, 2; nec adeò abhorret ab humano nostro Grammaticè & Logicè scribendi & intelligendi*

gendi more; exinde etiam meritò fundantur Reg. 1, & 2, (*de sede diversâ conjunctionis aut distinctionis,*) principiô seu dictamine Grammatico; prout sequens Reg. 3, prout sequens Reg. 3, (*de distinctionum proportione seu diversa quantitate,*) nititur principiô s. dictamine Logicô; sequentes autem Regulæ omnes, (*de imponendis singulæ distinctionis sedi, præfinita per Reg.* 1, 2, 3, *ipsis Accentibus Distinctivis,*) nituntur infallibili praxi Biblica, perpetuâ ubivis inductione exemplorum evidentissimè confirmatâ, (*de quibus omnibus mox speciatim.*) Versum igitur instructurus accentibus à priori, inquires primùm (secundum tenorem *Reg.* 1, & 2,) in omnes & singulas voces; & ubicunque per illas Regulas, inveneris voces conjungendas, eis superscribes, (nondum sollicitus de ipsis accentibus apponendis,) notulam (*Conj.*); pariterque ubi distinguendas, notulam (*Dist.*): prout monstrant exempla plurima, *Regulâ* 2, *Membris V.* Atque hinc tunc perge ad sequentia Capp. (*Probè autem attendendum est, ut singulæ voces accentuandæ eo ordine scribantur, quò Hebræi legunt,* (*à dextra versus sinistram,*) & *ut voces Makkaphatæ ita scribantur, quales sunt nempe unâ.*) Nec enim solùm versus Biblicus, sed etiam quivis alius contextus Hebræus, sive prosaicus, (*etiam epistolaris,*) sive metricus, eàdem hâc accentuationis ratione, sensus suos interstinguere potest, imò debet, nisi indistinctâ vocum juncturâ, passim Lector frustrari debeat evidenti sensu literali.

Caput II, (simulque Regula 3,) monstrabit Sedis minoris aut majoris distinctionum variam proportionem; seu QUANTA unaquæque SEDES DISTINCTIONUM (*è Cap.* 1. *constitutarum,*) præfiniri debeat sec. principium seu dictamen Logicum;

gicum; totidem tunc virgulis designanda. Accentuationem igitur à priori instituturus, quotquot repereris voces (*è Cap.* I. jam antè insignitas notulà *Distinct.*), eas jam porrò examina ad præscriptum hujus *Cap. II. seu Reg.* 3; & prout exinde vel minor vel major Sedes distinctionum se exeret, illam proportionem totidem (*paucioribus pluribusve*) virgulis discriminabis, (*ut eodem Cap. II. exemplis monstratur.*) Harum enim virgularum locus & numerus mox deinde indicabit, ubi apponendi sint (*è Reg. 4ta*) ipsi accentus distinctivi tùm minores tùm majores; (*prout ostendunt exempla praxeos ad finem Reg. 4ta;*) quos citra ejusmodi præfinitas sedes, (si non calamò, saltem animò,) impossibile planè foret, sine errore à priori sic instruere.

Caput III, (simulque Regula 4,) monstrabit jam Positum ipsorum Accentuum, seu Quinam Accentus distinctivi aut conjunctivi, præfinitis (*per priora Capita,*) sedibus distinctionum aut conjunctionum nunc demum imponendi sint, & quidem secundum infallibilem praxin Biblicam, tùm regularem, quam repræsentat *Tab. I.* eccentuationis prosaicæ, & *Tab. II.* accentuationis metricæ (*scil. Psalmorum, Proverb. & Jobi;*) tùm irregularem, quam synopticè simul exhibent eædem Tabb. pleniùs verò docent *Reg.* 5, 6, 7, *& seqq.* Hic igitur

(α) *Per Memb. I. istius Reg. 4ta,* in fine Versus, constanter ponendus monstrabitur Absolutus Dominus Distinctivus (ֽ) Silluk cum (׃) Soph Pasuk.

(β) *Per Memb. II. ejusdem Reg. 4ta,* in medio Versus, i. e. In maxima intra Versum distinctionis sede, (*quam evidenter monstrabit virgularum plurimus numerus, è Cap.*

Cap. II.) ponendus est (֑) ATHNACH, tanquam maximus & primò intra versum prosaicum constituendus distinctivus, (salvis tamen certis legibus ipsius absentiæ, quæ *eodem Memb. II.* plenissimè exponuntur:) at in אמ״ת vel versu metricô, ponendus (*in tali maximâ intra Versum distinctione*;) est (֥֫) MERCA MAHPACHATUS, (cujus itidem præsentiæ vel absentiæ conditiones, *eodem Memb. II. lit.* β. traduntur.)

(γ) *Per Membr. III. ejusdem Reg. 4tæ*, imponendus jam porrò dicetur, (1) MINORI seu proximæ ante Dominum Silluk subdistinctionis sedi, (*quam evidenter monstrabit virgula proximè ante Silluk, sive in secundâ, sive in tertiâ ab eô voce, præfinita & adjecta per Reg.* 1, 2, 3,) Subdistinctivus minor Silluki, (*qui minor quis sit, indicabit Tab. I. in versu prosaicô, & Tab. II. in* אמ״ת *seu metricô.*) Et qualis hic processus in ditione Silluki præscribitur, idem quoque in ditione Athnachi, (& in אמ״ת Mercæ Mahpachati,) deinde pari ratione est instituendus, ad tenorem earundem Tabularum.

(2) Præcedenti hinc porrò, (*ante istam minorem, sive in Silluki sive Athnachi ditione,*) MAJORI Subdistinctionis sedi, (*quam facilè prodet amplior in eâ, quàm in minori, virgularum numerus, è Cap. II. præfinitus & adjectus, qui si non compareat, omittitur tunc quoque ille Subdistinctivus major, & pergitur ad seqq. n. 4.*) imponendus erit Subdistinctivus major ejus Domini, in cujus ditione versaris, (*qui major quis esse debeat, itidem indicabit Tab I. vel II.*)

(3) Præcedenti porrò (*ante illam Majorem,*) ADHUC MAJORI alteri Subdistinctonis sedi, uni vel pluribus, (*quam proportionem exactè monstrabit, amplior adhuc, quam in prima majori, virgularum numerus, præfinitus & adjectus è Capite II.*) imponetur idem major repetendus, qui jam semel positus

est

est *per num.* 2. cumque idem sæpiùs etiam repeti sic possit, (quoties nimirum perfectior adhuc seu major præcedit subdistinctionis sedes,) hinc semper tunc remotior (repetitorum) à Domino, plus seu perfectiùs, propinquior eidem, tantò minus distinguit. (*Si autem non adsit ejusmodi alia adhuc major subdistinctio præcedens, omittitur tunc quoque illa repetitio Subdistinctivi majoris.*)

(4) His sic ordinatis & absolutis, de novo, eâdem ratione (*ut hactenus ostensum,*) reliquæ etiam quotquot in Versu adhuc supersunt Novæ Ditiones, sunt instruendæ, (*ubicunque nimirum sub istis hactenus positis accentibus quibusvis, iterum obtingunt alia subdistinctiones, tùm proxima minor (aliquo jam positò,) tùm præcedens major (hoc minore,) quas sempe r prodet virgularum numerus, è Cap. II. præfinitus & adjectus:*) & qui tunc istis quoque reliquis sedibus imponendi sint Accentus Distinctivi, ampliùs indicabit Tab. I, vel II, secundum cujusque accentus classem dignitatis. Quod sic continuandum est per totum versum; & prodibit tandem universa illa accentuum facies, quæ collata deinde cum ipso Codicis Versu, examussim concordabit, valorem insuper, seu designatam per lineolas proportionem, quarumlibet distinctionum adjectam habens. Non quod Textum S. Hebræum à nobis accentibus seu distinctionibus instrui opus sit, (nam eos jam antè habet;) sed quod hâc demum ratione valor eorum, & sic proportio interpunctionum in membris sententiarum, infallibiliter argui seu demonstrari possit; dum à priori, Accentus Domini, seu majores & superiores, (praxi Biblica) disponunt Accentus minores & inferiores, (*iisque præcedanea sua infallibiliter subdistinguunt;*) & hi pari vicissim ratione ut Domini, suos iterum inferiores: unde existunt summè ordinata sententiarum spacia.

(5) Ubicunque in toto Versu distinctivum aliquem Accentum præcedit vox conjunctionem requirens, (*quam manifestat notula* Conj. *eidem assignata è Reg.* 1, 2,) imponetur

netur ei iste Servus seu Accentus conjunctivus, quem eidem assignat Tab. I, vel II.

Exempla praxeos horum omnium, unà cum parallelis Scripturæ locis innumeris, singulum exemplum confirmantibus, adjiciuntur ad finem Reg. IV. *secundum Classes Tabularum.*

Absolutâ sic ordinariâ & regulari accentuatione, eâque solidè priùs memoriæ impressâ & confirmatâ, feliciter demùm pergere licebit ad irregularia. Igitur

Caput IV. subordinat jam istis regularibus universam rationem Anomaliarum in Libb. Prosis, certis conditionibus obtingentium: & quidem 3 Regulis; scil. Regula 5ta tradit anomaliam Subdistinctivi minoris pro servô aliquando ponendi, certis rationibus, citra servilem tamen conditionem; Inde qorrò Regula 6ta *IV. Membris*, tradit anomaliam certorum Subdistinctivorum majorum, ponendorum pro minoribus, (& horum tunc pro servis, licet non planè servili conditione;) nec non Subdistinctivorum minorum repetendorum pro majoribus ponendis, (suis quoque conditionibus.) Regula 7ma *V. Membris* tradit anomaliam peculiarem *Gereschi*, & pro hôc (*subdistinguentium*) Alternantium aut Vicariorum; (suis item certis conditionibus,) nec non exempla Legatorum *è Classe V, Tab. I.*

Instructuro igitur Versus Biblici accentuationem à priori, diligenter observandæ sunt harum anomaliarum conditiones, prout planè plenèque in allegatis Regulis explicantur, & exemplis illustrantur, tùm parallelis innumeris infallibiliter confirmantur: quamvis in paucis quibusdam facilioribus tàm indifferens sit libertas, (*eâdem manente distinctionis sensu & valore,*)

J. N. J.

INSTITUT. ACCENTUAT. HEBRÆÆ PRÆCOGNITA:

I. Elementaria,

de

Accentuum Figuris, Nominibus, & Officiorum gradibus, ratione usus distinctivi.

(*Nam ratione usus Etymologici, de sede Accentuum vel in ultimâ vel penultima Syllabâ, nec non positu Accentus Euphonici Metheg, ut & de Syllabâ simplici & compositâ, agitur in doctrina Elementari Grammatices: è qua proinde hæc omnia meritò supponuntur; nec enim ea cum hac Doctrina sunt confundenda.*)

Accentus (A) in Libb. Prosis, (*quomodo dicuntur omnes præter Psalmos, Proverb. & Job. à cap. 3.*)

(I) **Distinguunt** vocum & sententiarum spacia, diversâ proportione, pro diversis Classibus dignitatum, (de quibus conf. TAB. I.); suntque

Classe I. 2 Imperatores, communiter Pausæ dicti;	*Silluk* Imperator Summus & absolutus totius Versus Dominus, cum adjecto (:) *Soph Pasuk*, i. e. finis Versus.
	Athnach Imperator Vicarius, Dominus per dimidiam Versus partem, (*paribus ferè cum ipso Imperatore gaudens Subditis, quasi Imperii Vicarius.*)

Classe

Classe II. 3 Reges, Imperatorum (ut Dominorum) Subdistinctivi;	*Sgolta* Subdistinctivus Rex maximus Athnachi. *Sakeph Katon* Subdistinctivus Rex major; (*pro quo in ditione unius tantùm vocis venire Regem* Alternantem (:) *Sakephgadol*, *V. Notas ad Tab. I. lit.* (β.) *Tiphcha* Subdistinctivus Rex minor,
Classe III. 4 Duces, Regum (ut jam vicissim Dominnrum) Subdistinctivi;	*Rbhia* Subdistinctivus Dux major, *Sarka.* *Paschta*; (*pro quo in ditione unius tantum Vocis, certâ condit. poni* Alternantem *Jthibh*, *V. Notas ad Tab. I. lit.* (δ.) *Tbhir.* — Subdistinctivi Duces minores, *paris quidem dignitatis, at sub diversis Dominis; docente Tab. I. Class. III.*
Classe IV. 4 Comites, Ducum (ut jam vicissim Dominorum) Subdistinctivi.	*Paser* Subdistinctivus Comes maximus. *Tlischa gdola* Subdistinctivus Comes major. *Gereschb* Subdistinctivus Comes minor; (*pro quô certâ conditione poni* Alternantem *Graschajim*, *conf. Reg. 7, Memb. I, II.*) *Psik Munachbatus*, seu *Lgarme*, (*virgula stationaria inter voces*, *&* *composita cum praevio Munach*, Subdistinctivus Comes minimus.

Nota (1) Tres insuper in libb. Prosis, Singulares sunt Accentus Alternantes pro aliis; & occurrunt

Psik Schalschelethatus septies tantùm pro *Rbhia*,
Merca chphula quaterdecies tantùm pro *Tbhir*,
Karnephara sedecies tantùm pro *Paser*,
— *De quibus V. Not. ad Tab. I. lit.* (ε) (η) (κ)

 (2) Omnes

(2) Omnes hactenus recensiti Accentus Distinctivi, dicuntur quidem communi & vulgatô nomine REGII: speciali nunc tamen titulô illi tantùm REGES nobis dicendi fuere, qui Imperatoribus sôlis minores, Ducibus àutem & reliquis omnibus majores sunt; discernendorum graduum & officiorum gratiâ.

(2) Conjungunt ordinarie & regulariter

7 Servi, *(quot & quibus Dominis serviant, ostendet TAB. I.)*

- *Merca,*
- *Munach,*
- *Mahpach,*
- *Darga,*
- *Kadma,*
- *Tlischaktanna,*

Quomodo autem hi 6 Ministri, irregulariter (certis tamẽ conditionibus) sæpe fiant Subdistinguentes Vicarii *aut* Legati, *in ditione Ducum aut Comitum, docebit Reg. 7. Memb. II. &* TAB. I. *Class.* IV. & V.

- *Jerach*, reperitur tantùm sedecies in libb. prosis ante Karne phara, *Conf. Not. ad Tab. I. lit.* (x)

(B) In Libb. Metricis seu אמת, qui sunt תְּהִלִּים

Psalmi, מִשְׁלֵי שְׁלֹמֹה *Proverbia Salomonis, &* אִיּוֹב *Job*, non totus, sed *à cap. 3 usque vers. 7. cap. ultimi:* & vulgò sic *metrici* dicuntur, quamvis nullum metron Poëticum (nisi fortè ex accidente,) nec singularem Musicæ rationem contineant, (*quod commentum refutatum vide in Vind. nostris, Parte II. Cap. II;*) sed tantùm sententiis & Versibus constant brevioribus, indeque alios in iis officiorum seu dignitatis gradus sortiuntur Accentus, & disparem à prosaica consecutionis rationem. In iis igitur

Accentus vel (1) distinguunt vocum & sententiarum spacia, diversâ proportione, pro diversis Classibus dignit. (de quibus conf. TAB. II;)

Classe I.

Classe I. Imperator unus. — *Silluk* summus & absolutus Dominus, claudens unà cum *Soph Pasuk* (:) versum metricum.

2 Reges, Imperatoris istius subdistinctivi, — *Merca Mahpachatus* Subdistinctivus Rex major. — *Athnach* Subdistinctivus Rex minor.

Classe II. 4 Duces, Regum, (ut jam vicissim Dominorum) Subdistinctivi,

— *Rbbia Gereschatus* Subdistinctivus Dux Domini *Silluki*, *de quo constabit Reg. X.* (*pro quo certâ conditione obtingere Ducem* Alternantem — *Psik Schalscheletbatum*, *V. Reg. X. Memb. I.*

— *Rbbia simplex* Subdistinctivus Dux major Dominorum *Merca Mahpachati & Athnachi.*

— *Sarka* (*semper in ultima vocis Litera ponendus, & hinc* Postpositivus *dictus*,) Subdistinctivus Dux minor Domini *Mercæ Mahpachati.*

— *Tiphcha*, (*semper sub prima Litera ponendus, ante ejus vocalem*, *& hinc* Anterior, *seu* Præpositivus *dictus*) Subdistinctivus Dux minor Domini *Athnachi.*

Classe III. 2 Comites, Ducũ *Rbbiæ*, *Sarkæ*, *& Tiphchæ*, (ut jam vicissim Dominorũ) Subdistinctivi,

— *Paser* Subdistinctivus Comes major.

(ı) *Psik* (virgula stationaria inter voces, & composita cum prævio *Kadma* vel *Mahpach*, h. m. — vel — ; irregulariter etiam cum *Schalscheleth*, *de quo constabit Reg. XI, Memb. II. β.* excidente interdum virgulâ Psik, & residuô tantùm illô Ministrô compositionis, *quod hic probè notandum*) est Subdistinctivus Co-

(2) Omnes hactenus recensiti Accentus Distinctivi, dicuntur quidem communi & vulgatô nomine Regii: speciali nunc tamen titulô illi tantùm Reges nobis dicendi fuere, qui Imperatoribus sôlis minores, Ducibus àutem & reliquis omnibus majores sunt; discernendorum graduum & officiorum gratiâ.

(2) Conjungunt ordinarie & regulariter

7 Servi, (*quot & quibus Dominis serviant, ostendet TAB.I.*)

- *Merca*,
- *Munach*,
- *Mahpach*,
- *Darga*,
- *Kadma*,
- *Tlischaktanna*,

Quomodo autem hi 6 Ministri, irregulariter (certis tamē conditionibus) sæpe fiant Subdistinguentes Vicarii *aut* Legati, *in ditione Ducum aut Comitum, docebit Reg. 7. Memb. II. &* Tab. I. *Class.* IV. & V.

- *Jerach*, reperitur tantùm sedecies in libb. prosis ante Karne phara, *Conf. Not. ad Tab. I. lit.* (x)

(B) In Libb. Metricis seu אֱמֶת, qui sunt תְּהִלִּים

Psalmi, מִשְׁלֵי שְׁלֹמֹה *Proverbia Salomonis, &* אִיּוֹב *Job*, non totus, sed *à cap. 3 usque vers. 7. cap. ultimi:* & vulgò sic *metrici* dicuntur, quamvis nullum metron Poëticum (nisi fortè ex accidente,) nec singularem Musicæ rationem contineant, (*quod commentum refutatum vide in Vind. nostris, Parte II. Cap. II;*) sed tantùm sententiis & Versibus constant brevioribus, indeque alios in iis officiorum seu dignitatis gradus sortiuntur Accentus, & disparem à prosaica consecutionis rationem. In iis igitur

Accentus vel (1) distinguunt vocum & sententiarum spacia, diversâ proportione, pro diversis Classibus dignit. (de quibus conf. TAB. II;)

Classe I.

Classe I. Imperator unus.
— *Silluk* summus & absolutus Dominus, claudens unà cum *Soph Pasuk* (:) versum metricum.

2 Reges, Imperatoris istius subdistinctivi,
— *Merca Mahpachatus* Subdistinctivus Rex major.
— *Athnach* Subdistinctivus Rex minor.

Classe II. 4 Duces, Regum, (ut jam vicissim Dominorum) Subdistinctivi,
— *Rbbia Gereschatus* Subdistinctivus Dux Domini *Silluki, de quo constabit Reg. X. (pro quo certâ conditione obtingere Ducem* Alternantem — *Psik Schalschelethatum, V. Reg. X. Memb. I.*
— *Rbbia simplex* Subdistinctivus Dux major Dominorum *Merca Mahpachati & Athnachi.*
— *Sarka (semper in ultima vocis Litera ponendus, & hinc* Postpositivus *dictus,*) Subdistinctivus Dux minor Domini *Mercæ Mahpachati.*
— *Tiphcha*, (*semper sub prima Litera ponendus, ante ejus vocalem, & hinc* Anterior, *seu* Præpositivus *dictus*) Subdistinctivus Dux minor Domini *Athnachi.*

Classe III. 2 Comites, Ducū *Rbbiæ*, *Sarkæ*, & *Tiphchæ*, (ut jam vicissim Dominorū) Subdistinctivi,
— *Paser* Subdistinctivus Comes major.
(׀) *Psik* (virgula stationaria inter voces, & composita cum prævio *Kadma* vel *Mahpach*, h. m. — vel — ; irregulariter etiam cum *Schalscheleth, de quo constabit Reg. XI, Memb. II. β.* excidente interdum virgulâ Psik, & residuô tantùm illô Ministrô compositionis, *quod hic probè notandum*) est Subdistinctivus

Co-

Comes minor eorundem Dominorum, sæpe tamen etiam Domini *Sillukki* (*de quo V. Reg. 10. Memb. I.*) nec non Domini *Paseri*, (*de quo V. Tab. II. fine*)

(2) Conjungunt ordinariè & regulariter

7 Servi, (*quot & quibus Dominis serviant, ostendet Tab. II.*)

- *Merca.*
- *Munach* inferior, vel superior
- *Mahpach.*
- *Kadma*, qui rariùs hic obtingit actu servus, de quo *Reg. 10. Memb. II, fine, & Memb. III. n. 1. β.*
- *Tiphcha non anterior*, (sic potiùs dicendus, quàm *posterior* vel *postpositivus*, cùm non occupet necessariò ultimam Literam, sed tantùm non primam, vel si hanc propter tonum, non tamen ante ejus vocalem ponitur, de quo *conf. Reg. 10.*
- *Jerach.*
- *Conservus Sarka.* Creberrimè enim Servus (ˇ) *Mahpach*, interdum (ʼ) *Merca*, præmittunt sibi in eâdem voce, (conservum quasi) *Sarkam*; hâc nim. conditione, si ante tonum vocis sit Litera cum vocali longâ, vel longæ vicaria, ut *Job.* 20, 27. יְחוֹת; sic P*sal.* 10, 3. & 5. נִאֵץ; quæ compositio horum Accentuum etiam contingit duabus vocibus, habentibus copulam Makkaph, vel expressam vel subintellectam, ut P*sal.* 49, 14, וַיִּרְדּוּ בָם יְשָׁרִים *& dominabuntur iis justi.* P*sal.* 62, 8. בִּטְחוּ בוֹ בְכָל־עֵת עָם *sperate in ipso omni tempore populi.* Pariter cum *Merca* Servô, ut P*sal.* 18, 20. כִּי חָפֵץ בִּי *quia*

Quomodo autem hi 5 Ministri, irregulariter, (certis tamen conditionibus,) fiant sæpè Subdistinguentes Vicarii aut Legati, *docebunt inf. Reg. X. & XI.*

quia delectatur me, (*retractò Accentu sec. Reg. 10, Memb.* II. *Grammat. nost.*) In quibus & similibus Sarka nequaqnam est distinctivus, quamvis in ultima litera positus, (*quod facilè probabit consecutio Tab II*,) sed est conservus Mahpachi vel Mercæ, *quod hîc probè notandum*. At nunquam fit illa Sarkæ conservi compositio cum Mahpach, si hic obtingat ante RbhiamDominum duarum tantùm vocum, ut *Psal. 56 v. 7. Psal. 10. v. 2. Psal. 17, 13. Psal. 8. 1. Job. 24. 19.* &c. *conf. Tab.* II. *Classem Rbbiæ.*

NB. (1) Undecim seqq. Accentus, solis Libb. prosis usitati, in Metricis non occurrunt, (*Paschta*) (*Jtbibh*) *simplex* & *Graschajim*.

(2) *Quæ in* Ledebuhrii Catenâ, *minutior hîc graduum seu officiorum partitio inter Accentus, titulò* Dynastarum & Toparcharum, (*locô nostrorum* Ducum & Comitum,) *facta est*, *ea parùm conveniens videtur; quandoquidem talium Dignitatum seu Titulorum assignatio longè obscurior & incertior est, quàm ut Accentuum horum distinctissimi gradus iis sat evidenter discerni possint.* *Contrà*, Ministrorum, *Vicariatum sæpè aut Legationem pro Dominis obeuntium, & sic omninò distinctivâ tunc potestate pollentium*, *peculiares Dignitates* (*& Tituli* Vicariorum *aut* Legatorum, *in illâ distributione officiorum, prorsus ibidem negliguntur, non sine magno horum præjudicio.*

Annotationes,

Quibus explicantur Termini quidam, ad faciliorem & certiorem Regularum intellectum.

Annot. (1) Initium numerandi ordines vocum & Accentuum, procedit à sinistra versus dextram, adeoque à fine Versus ad ejus principium: quod consecutionis ratio sic requirit; quia Silluk fini Versus insidens, ut positu sic numero est primus. Hinc rat. lect. ANTEPONI, PRÆCEDERE, seu PRÆMITTI dicuntur Voces (& Accentus,) quæ à dextris sunt; SEQUI autem seu POSTPONI, quæ ad sinistram, quia legenti posteriores obveniunt. At contrà PRIMA seu PRIOR numerò vox (& Accentus) dicitur quæ à sinistrâ est,

est *per num.* 2. cumque idem sæpiùs etiam repeti sic possit, (quoties nimirum perfectior adhuc seu major præcedit subdistinctionis sedes,) hinc semper tunc remotior (repetitorum) à Domino, plus seu perfectiùs, propinquior eidem, tantò minus distinguit. (*Si autem non adsit ejusmodi alia adhuc major subdistinctio præcedens, omittitur tunc quoque illa repetitio Subdistinctivi majoris.*)

(4) His sic ordinatis & absolutis, de novo, eàdem ratione (*ut hactenus ostensum,*) reliquæ etiam quotquot in Versu adhuc supersunt Novæ Ditiones, sunt instruendæ, (*ubicunque nimirum sub istis hactenus positis accentibus quibusvis, iterum obtingunt aliæ subdistinctiones, tùm proxima minor (aliquo jam positò,) tùm præcedens major (hoc minore,) quas semper prodet virgularum numerus, è Cap. II. præfinitus & adjectus:*) & qui tunc istis quoque reliquis sedibus imponendi sint Accentus Distinctivi, ampliùs indicabit Tab. I, vel II, secundum cujusque accentus classem dignitatis. Quod sic continuandum est per totum versum; & prodibit tandem universa illa accentuum facies, quæ collata deinde cum ipso Codicis Versu, examussim concordabit, valorem insuper, seu designatam per lineolas proportionem, quarumlibet distinctionum adjectam habens. Non quod Textum S. Hebræum à nobis accentibus seu distinctionibus instrui opus sit, (nam eos jam antè habet;) sed quod hàc demum ratione valor eorum, & sic proportio interpunctionum in membris sententiarum, infallibiliter argui seu demonstrari possit; dum à priori, Accentus Domini, seu majores & superiores, (praxi Biblica) disponunt Accentus minores & inferiores, (*iisque præcedanea sua infallibiliter subdistinguunt*;) & hi pari vicissim ratione ut Domini, suos iterum inferiores: unde existunt summè ordinata sententiarum spacia.

(5) Ubicunque in toto Versu distinctivum aliquem Accentum præcedit vox conjunctionem requirens, (*quam manifestat notula* Conj. *eidem assignata è Reg.* 1, 2,) imponetur

netur ei iste Servus seu Accentus conjunctivus, quem eidem assignat Tab. I, vel II.

Exempla praxeos horum omnium, unà cum parallelis Scripturæ locis innumeris, singulum exemplum confirmantibus, adjiciuntur ad finem Reg. IV. *secundum Classes Tabularum.*

Absolutâ sic ordinariâ & regulari accentuatione, eâque solidè priùs memoriæ impressâ & confirmatâ, feliciter demùm pergere licebit ad irregularia. Igitur

Caput IV. subordinat jam istis regularibus universam rationem Anomaliarum in Libb. Prosis, certis conditionibus obtingentium: & quidem 3 Regulis; scil. Regula 5ta tradit anomaliam Subdistinctivi minoris pro servô aliquando ponendi, certis rationibus, citra servilem tamen conditionem; Inde qorrò Regula 6ta *IV. Membris*, tradit anomaliam certorum Subdistinctivorum majorum, ponendorum pro minoribus, (& horum tunc pro servis, licet non planè servili conditione;) nec non Subdistinctivorum minorum repetendorum pro majoribus ponendis, (suis quoque conditionibus.) Regula 7ma *V. Membris* tradit anomaliam peculiarem *Gereschi*, & pro hôc (*subdistinguentium*) Alternantium aut Vicariorum; (suis item certis conditionibus,) nec non exempla Legatorum *è Classe V, Tab. I.*

Instructuro igitur Versus Biblici accentuationem à priori, diligeuter observandæ sunt harum anomaliarum conditiones, prout planè plenèque in allegatis Regulis explicantur, & exemplis illustrantur, tùm parallelis innumeris infallibiliter confirmantur: quamvis in paucis quibusdam facilioribus tàm indifferens sit libertas, (*eâdem manente distinctionis sensu & valore,*)

lore,) ut ipsâ praxi Biblicâ, promiscuè obtineant: prout in ipsô etiam idiomate Hebræo, ut & aliarum Linguarum, sæpe ejusmodi anomaliæ liberæ & indifferentes obtingunt, ob quas tamen, uti imperfectio aut incertitudo Linguis nulla impingitur, ita etiam Accentuum doctrinæ, ea nequaquam ob id affingi debet. Tùm verò expressiones Emphasium, modò per transpositionem Termini distinctivi, (*de qua Reg.* 13,) modò per aliam anomaliam, minimè ab Accentuatore in Scripturam inferri, sed potiùs ex eâ prudenter, secundum principia hujus Doctrinæ, adverti & demonstrari possunt & debent, uti evidenti ubique signô demonstrationis, sic summâ utique voluptate admirandi profundioris sensus & reconditæ sententiæ, aliâ atque alia accentuationis formâ se exerentis.

Tandem anomaliam prosaicam claudit Regula 8va, de singulari ratione vocis לֵאמֹר in Libb. prosis.

Caput V, pari modò monstrat universam rationem Anomaliarum, suis legibus obtingentium, in אמת seu Libb. Metricis, puta *Psal. Prov. & Job. à Cap.* 3, *usque vers.* 7 *Cap. ult.* tribus itidem Regulis; scil. Regula 9na, *V. Membris,* tradit anomaliam Subdistinctivorum quandoque pro servis ponendorum, certis rationibus, at citra servilem conditionem. Regula 10ma, *III. Membris,* tradit anomaliam Subdistinctivorum proximè ante Silluk Metricum ponendorum. Regula 11ma, *V. Membris,* tradit anomaliam certorum Subdistinctivorum majorum pro minoribus, (aut pro his Ministrorum subdistinguentium;) sub Dominis *Merca composito, Athnacho, Rbbiâ, Sarka,* Metricis.

Tandem Anomaliam Metricam claudit Regula 12ma, de

de Titulis Psalmorum, & singulari ratione vocis סֶלָה in Libb. אמ״ת.

Caput VI subjungit **Singulariora** quædam, tam in Libb. prosis, quam in אמ״ת; 2bus Regulis: scilicet **Regula 13tia**, tradit anomaliam transpositionis Termini Distinctivi, suâ item lege & conditione. **Regula 14ta**, tradit anomaliam substitutionis quorundam Accentuum Tonicorum pro Euphonicô Metheg. Denique subjungitur **Regula 15ta**, de singulari accentuatione geminâ Decalogi, quænam ejus verior sit ratio.

Hanc *Institutionem Accentuationis*, excipiunt Vindiciæ præcipuè susceptæ pro Accentuum Divina & authenticâ origine, & hinc ministerio infallibili, quod præstant designandis S. Hebrææ Scripturæ distinctionibus; cujus in redarguendis Interpretum passim erroribus, & asserendis veris Scripturæ sensibus, maxima deinceps patebit tùm evidentia, tùm necessitas.

J. N. J.

INSTITUT. ACCENTUAT. HEBRÆÆ PRÆCOGNITA:

I. Elementaria,

de

Accentuum Figuris, Nominibus, & Officiorum gradibus, ratione usus distinctivi.

(*Nam ratione usus Etymologici, de sede Accentuum vel in ultimâ vel penultima Syllabâ, nec non positu Accentus Euphonici Metheg, ut & de Syllabâ simplici & compositâ, agitur in doctrina Elementari Grammatices: è qua proinde hæc omnia meritò supponuntur; nec enim ea cum hac Doctrina sunt confundenda.*)

Accentus (A) in Libb. Prosis, (*quomodo dicuntur omnes præter Psalmos, Proverb. & Job. à cap. 3.*)

(I) Distinguunt vocum & sententiarum spacia, diversâ proportione, pro diversis Classibus dignitatum, (de quibus conf. TAB. I.); suntque

Classe I. 2 Imperatores, communiter Pausæ dicti;	*Silluk* Imperator Summus & absolutus totius Versus Dominus, cum adjecto (:) *Soph Pasuk*, i. e. finis Versus.
	Athnach Imperator Vicarius, Dominus per dimidiam Versus partem, (*paribus ferè cum ipso Imperatore gaudens Subditis, quasi Imperii Vicarius.*)

Classe

Classe II. 3 Reges, Imperatorum (ut Dominorum) Subdistinctivi;	*Sgolta* Subdistinctivus Rex maximus Athnachi. *Sakeph Katon* Subdistinctivus Rex major; (*pro quo in ditione unius tantùm vocis venire Regem* Alternantem (:) *Sakephgadol*, *V. Notas ad Tab. I. lit.* (β.) *Tiphcha* Subdistinctivus Rex minor,	
Classe III. 4 Duces, Regum (ut jam vicissim Dominnrum) Subdistinctivi;	*Rbhia* Subdistinctivus Dux major, *Sarka.* *Paschta*; (*pro quo in ditione unius tantum Vocis, certâ condit. poni* Alternantem *Jthibh*, *V. Notas ad Tab. I. lit.* (δ.) *Tbhir.*	Subdistinctivi Duces minores, *paris quidem dignitatis, at sub diversis Dominis; docente Tab. I. Class. III.*
Classe IV. 4 Comites, Ducum (ut jam vicissim Dominorum) Subdistinctivi.	*Paser* Subdistinctivus Comes maximus. *Tlischa gdola* Subdistinctivus Comes major. *Gerescb* Subdistinctivus Comes minor; (*pro quò certâ conditione poni* Alternantem *Graschajim*, *conf. Reg. 7, Memb. I, II.*) *Psik Munachatus*, seu *Lgarme*, (*virgula stationaria inter voces, & composita cum praevio Munach*, Subdistinctivus Comes minimus.	

Nota (1) Tres insuper in libb. Prosis, Singulares sunt Accentus Alternantes pro aliis; & occurrunt

Psik Schalschelethatus septies tantùm pro *Rbhia*, *Merca chphula* quaterdecies tantùm pro *Tbhir*, *Karnephara* sedecies tantùm pro *Paser*,	*De quibus V. Not. ad Tab. I. lit.* (ε) (η) (κ)

B 3 (2) Omnes

(2) Omnes hactenus recensiti Accentus Distinctivi, dicuntur quidem communi & vulgatô nomine Regii: speciali nunc tamen titulô illi tantùm Reges nobis dicendi fuere, qui Imperatoribus sôlis minores, Ducibus àutem & reliquis omnibus majores sunt; discernendorum graduum & officiorum gratià.

(2) Conjungunt ordinarie & regulariter

7 Servi, *(quot & quibus Dominis serviant, ostendet TAB. I.)*	*Merca,*	*Quomodo autem hi 6 Ministri, irregulariter (certis tamẽ conditionibus) sæpe fiant* Subdistinguentes Vicarii *aut* Legati, *in ditione Ducum aut Comitum, docebit Reg. 7. Memb. II. &* Tab. I. *Class.* IV. & V.
	Munach,	
	Mahpach,	
	Darga,	
	Kadma,	
	Tlischaktanna,	
	Jerach, reperitur tantùm sedecies in libb. prosis ante Karne phara, *Conf. Not. ad Tab. I. lit.* (x)	

(B) In Libb. Metricis seu אמ״ת, qui sunt תְּהִלִּים

Psalmi, מִשְׁלֵי שְׁלֹמֹה *Proverbia Salomonis*, & אִיּוֹב *Job*, non totus, sed *à cap. 3 usque vers. 7. cap. ultimi:* & vulgò sic *metrici* dicuntur, quamvis nullum metron Poëticum (nisi fortè ex accidente,) nec singularem Musicæ rationem contineant, (*quod commentum refutatum vide in Vind. nostris, Parte II. Cap. II;*) sed tantùm sententiis & Versibus constant brevioribus, indeque alios in iis officiorum seu dignitatis gradus sortiuntur Accentus, & disparem à prosaica consecutionis rationem. In iis igitur

Accentus vel (1) distinguunt vocum & sententiarum spacia, diversâ proportione, pro diversis Classibus dignit. (de quibus conf. TAB. II;)

Classe I.

Classe I. { Imperator unus. } — *Silluk* summus & absolutus Dominus, claudens unà cum *Soph Pasuk* (:) versum metricum.

{ 2 Reges, Imperatoris istius subdistinctivi, } — *Merca Mahpachatus* Subdistinctivus Rex major.
— *Athnach* Subdistinctivus Rex minor.

Classe II. 4 Duces, Regum, (ut jam vicissim Dominorum) Subdistinctivi,

— *Rbbia Gereschatus* Subdistinctivus Dux Domini *Silluki, de quo constabit Reg. X.* (*pro quo certà conditione obtingere Ducem* Alternantem — *Psik Schalschelethatum, V. Reg. X. Memb. I.*

— *Rbbia simplex* Subdistinctivus Dux major Dominorum *Mercæ Mahpachati & Athnachi.*

— *Sarka* (*semper in ultima vocis Litera ponendus, & binc* Postpositivus *dictus,*) Subdistinctivus Dux minor Domini *Mercæ Mahpachati.*

— *Tiphcha*, (*semper sub prima Litera ponendus, ante ejus vocalem, & hinc* Anterior, *seu* Præpositivus *dictus*) Subdistinctivus Dux minor Domini *Athnachi.*

Classe III. 2 Comites, Ducū *Rbbiæ*, *Sarkæ*, & *Tiphchæ*, (ut jam vicissim Dominorū) Subdistinctivi,

— *Paser* Subdistinctivus Comes major.

(,) *Psik* (virgula stationaria inter voces, & composita cum prævio *Kadma* vel *Mahpach*, h. m. — vel —; irregulariter etiam cum *Schalscheleth, de quo constabit Reg. XI, Memb. II. β.* excidente interdum virgulà Psik, & residuô tantùm illô Ministrô compositionis, *quod hic probè notandum*) est Subdistinctivus

Co-

Comes minor eorundem Dominorum, sæpe tamen etiam Domini *Sillukí* (*de quo V. Reg. 10. Memb. I.*) nec non Domini *Paseri*, (*de quo V. Tab. II. fine*)

(2) Conjungunt ordinariè & regulariter

7 Servi, (*quot & quibus Dominis serviant, ostendet Tab. II.*)

- *Merca*.
- *Munach* inferior, vel superior
- *Mahpach*.
- *Kadma*, qui rariùs hic obtingit actu servus, de quo *Reg. 10. Memb. II, fine, & Memb. III. n. 1. β.*
- *Tiphcha non anterior*,

Quomodo autem hi 5 *Ministri, irregulariter, (certis tamen conditionibus,) fiant sæpè* Subdistinguentes Vicarii aut Legati, *docebunt inf. Reg. X. & XI.*

(sic potiùs dicendus, quàm *posterior* vel *postpositivus*, cùm non occupet necessariò ultimam Literam, sed tantùm non primam, vel si hanc propter tonum, non tamen ante ejus vocalem ponitur, de quo *conf. Reg.* 10.

- *Jerach*.
- *Conservus Sarka*. Creberrimè enim Servus (‹) *Mahpach*, interdum (') *Merca*, præmittunt

sibi in eâdem voce, (conservum quasi) *Sarkam*; hâc nim. conditione, si ante tonum vocis sit Litera cum vocali longâ, vel longæ vicaria, ut *Job.* 20, 27. יָחוּת; sic *Psal.* 10, 3. & 5. נִאֵץ; quæ compositio horum Accentuum etiam contingit duabus vocibus, habentibus copulam Makkaph, vel expressam vel subintellectam, ut *Psal.* 49, 14, וַיִּרְדּוּ בָם יְשָׁרִים *& dominabuntur-iis justi. Psal.* 62, 8. בִּטְחוּ בוֹ בְכָל־עֵת עָם *sperate-in ipso omni-tempore populi.* Pariter cum *Merca* Servô, ut *Psal.* 18, 20. כִּי חָפֵץ בִּי *quia*

quia delectatur me, (*retractò Accentu sec. Reg. 10, Memb.* II. *Grammat. nost.*) In quibus & similibus Sarka nequaqnam est distinctivus, quamvis in ultima litera positus, (*quod facilè probabit consecutio Tab II*,) sed est conservus Mahpachi vel Mercæ, *quod hic probè notandum.* At nunquam fit illa Sarkæ conservi compositio cum Mahpach, si hic obtingat ante RbhiamDominum duarum tantùm vocum, ut *Psal. 56 v. 7. Psal. 10, v. 2. Psal. 17, 13. Psal. 8. 1. Job. 24. 19.* &c. *conf. Tab.* II. *Classem Rbbiæ.*

NB. (1) Undecim seqq. Accentus, solis Libb. prosis usitati, in Metricis non occurrunt, — — (*Paschta*) — — — (*Jtbibb*) — — *simplex* & — *Graschajim.*

(2) *Quæ in* Ledebuhrii Catenâ, *minutior hic graduum seu officiorum partitio inter Accentus, titulò* Dynastarum & Toparcharum, (*locô nostrorum* Ducum & Comitum,) *facta est, ea parùm conveniens videtur; quandoquidem talium Dignitatum seu Titulorum assignatio longè obscurior & incertior est, quàm ut Accentuum horum distinctissimi gradus iis sat evidenter discerni possint. Contrà*, Ministrorum, *Vicariatum sæpè aut Legationem pro Dominis obeuntium, & sic omninò distinctivâ tunc potestate pollentium, peculiares Dignitates (& Tituli* Vicariorum *aut* Legatorum, *in illâ distributione officiorum, prorsus ibidem negliguntur, non sine magno horum præjudicio.*

Annotationes,

Quibus explicantur Termini quidam, ad faciliorem & certiorem Regularum intellectum.

Annot. (1) Initium numerandi ordines vocum & Accentuum, procedit à sinistra versus dextram, adeoque à fine Versus ad ejus principium: quod consecutionis ratio sic requirit; quia Silluk fini Versus insidens, ut positu sic numero est primus. Hinc rat. lect. ANTEPONI, PRÆCEDERE, seu PRÆMITTI dicuntur Voces (& Accentus,) quæ à dextris sunt; SEQUI autem seu POSTPONI, quæ ad sinistram, quia legenti posteriores obveniunt. At contrà PRIMA seu PRIOR numerô vox (& Accentus) dicitur quæ à sinistrâ est,

SECUNDA verò seu POSTERIOR numerô, quæ ad dextram. Unde vox numerô posterior, præcedit lectione priorem numerô; & contrà, vox numerô prior (scil. quæ ad sinistram est,) sequitur lectione posteriorem numerô (seu quæ ad dextram est:) nam à sinistra (ubi finis Versus est,) semper numerandi fit initium. (*Exempla abunde suppeditabit Reg.* 2.) Sedulò autem observanda est hæc Accentuum & vocum ordines putandi ratio, ut uniformi semper loquendi modô, eadem etiam ubique sit intelligendi facilitas.

Annot. (2) Terminus (SUBDISTINCTIVI,) in hâc *Instit. Accent.* nobis non notat præcisè, idem quod *parùm distinguens* generatim, sed tantùm MINUS DISTINGUENS DOMINO suô, etiamsi hoc ipsum sat notabili valore plerumque præstet talis Subdistinctivus; utpote qui respectu præcedentium ipsi vicissim subjectarum ditionum, denuò fit Dominus, & suos iterum habet Subdistinctivos paris vicissim conditionis. Omnes igitur Accentus Regii seu Distinctivi, præter *Silluk* & *Athnach*, simul respectu suorum Dominorum sunt Subdistinctivi, & resp. præcedentium minorum ditionum vicissim fieri possunt Domini; quod sat evidenter monstrant Tabb. & Exempla ad finem Reg. 4. Imò ipse etiam *Athnach* ceu Vicarius Imperii, Absoluto Imperatori Silluko subordinatus est, licet tamen majori ἀντιχρατοῤία, quàm ulli alii Subdistinctivi: qualis dignitas tamen (Silluko proxima) in אמ״ת seu Metricis, non Athnacho, sed *Merca Mahpachato* competit, *ut patet* TAB. II, & *Reg.* 4, *Memb.* II.

Annot. (3) DITIO, aliis TERRITORIUM vel *Incisum* dictum, est tractus vocum, commodô sensu ordinatus ad certum Distinctivum Accentum. Cæterum dividenda Ditio quæcunque, *divisionis* suâ ἀκμῇ non investigat è numerô seu pluralitate vocum (adeoque extensivè;) sed ex perfectiori absolutione sensus, seu intensivè: v. gr. divisio Versus non præcisè fit in medio vocum, pari utrimque numerô divisarum, sed ubi absolutior intra versum terminatur sensus; *de quo conf. Reg.* 4, *Memb.* II; & sic consequenter in aliis, ut passim patebit.

Est autem DITIO Dominorum, vel MEDIATA, vel IMMEDIATA; atque hæc iterum vel ANGUSTIOR vel LATIOR. (a) Di-

(α) Ditio immediata angustior seu minima est, quando Distinctivus aliquis non nisi 2 vocum sit Dominus; dum non nisi unicam ante se habet vocem sibi conjungendam per servum, (vel hujus loco, irregulariter Subdistinctivum minorem, *sec. anomaliam Cap. IV & V.*) Quò etiam referenda est ditio unius tantùm vocis, cui insidet Accentus Distinctivus citra prævium servum. (*Exempla inf. passim patebunt.*) *Cæterum nunquam in toto Hebræo codice occurrere ditionem, in quâ duo saltem (nedum plures) actu servi seu conjungentes Accentûs immediatè se consequantur; sed semper concurrentium duorum servorum, alterutrum necessariò fungi vel Vicariatu vel Legatione; & sic Subdistinctivâ potestate locô Regiorum Accentuum; at adeò nunquam plures unâ seu singulâ voce continuò actu junguntur sequenti, inf. constabit in Præcogn. Axiomat. imprimis verò Reg.2, Memb. II. & Reg. 7, & 10.*

(β) Ditio immediata latior est, quando Distinctivus aliquis sit Dominus plurium vocum, & sic sortitur certos Subdistinctivos vel unum tantùm, (minorem tunc, vel hujus loco minimum, *de quo inf. suis locis,*) vel & alterum insuper, majorem tunc, (sive semel tantùm ponendum, sive sæpiùs adhuc repetendum, *quod docebunt Tabulæ, & Regula 3, atque Exempla praxeos Reg. 4tæ;*) & per hos Subdistinctivos suos moderatur præcedentia sententiarum spacia. Talium igitur ditionum Domini possunt fieri omnes omninò Accentus Regii seu Distinctivi: quandoquidem secundum Classes suas dignitatum, unusquisque Distinctivus ut Dominus, binos possidet Subdistinctivos, (*si non Regios semper, tamen horum Vicarios aut Legatos ministros,*) (1) minorem, *minori* (semper proximæ ante Dominum, aut in secunda aut in tertiâ ab eo voce, *sec. Reg.* 1, 2,) subdistinctionis *sedi* imponendum; (2) majorem, præcedenti *majori* subdistinctionis *sedi*, (*præfinita per Reg. 2, & 3,*) imponendum: interser tis, ubicunque vox conjungenda datur, servis seu conjunctivis Accentibus cuilibet Distinctivo propriis, ut monstrant Tabb. (*Solum tamen Psik metricum carere omni Subdistinctivo, docebit Tab.* II, *fine.*)

(γ) DITIO MEDIATA est, quam distinctivus aliquis possidet ut Dominus mediatus, dum non solùm in proprios suos Subdistinctivos immediatè sibi jus vindicat, sed etiam mediatè in horum (vicissim Dominorum) praecedaneos Subdistinctivos unum pluresve, cum ipsorum itidem Servis: adeò ut semper Subdistinctivi, alicujus Domini minoris, pariter sint subjecti Domino majori, (dum minus utroque Domino subdistinguunt,) verum isti jure immediatô, huic jure mediatô: *quae omnia latiùs patebunt in ipsis Tabb.*

Annot. 4. Voces non habentes ante tonum syllabam vel non plures unâ, dicuntur (unô terminô) LABORANTES. In tali autem Syllabarum determinandâ quantitate, rectè tenenda sunt Praecepta Grammaticae nost. imprimis Cap. I. Speciatim hic insuper de *Schva* notandum, quod licet ratione lectionis aut Etymologiae, nullum Schva efficiat syllabam, nihilominus hic (in Accentuum ratione,) Schva mobile (sive simplex sive compositum) post vocalem longam censeatur constituere syllabam; v. g. לָמָּה *hic censetur trisyllabum, quamvis reverà alias sit bisyllabum. Exempla inf. passim occurrent, praecipuè Reg. 10.* Contrà, quandoquidem concisi Schva compositi (*sec. Reg. 4. Gramm.*) residuum punctum primarium, stat pro Schva simplici, hinc eadem tunc vocis quantitas (in Accentuum ratione) aestimatur, ac si ipsum Schva simplex mansisset; v. g. יַעַמְדוּ (pro יַעֲמְדוּ,) *in Accentuum doctrinâ censetur bisyllabum, licet aliàs reverà sit trisyllabum.* Sic. *Psal. 119, v. 175. vox Sillukkata* יַעֲזְרֻנִי *censetur laborans, quasi* יַעְזְרֻנִי, *quod patebit conferenti inf. Reg. 9, Memb. I.* Pariter Particula ו pro וְ, (*de qua V. Gramm. Reg. 18, Memb. IV,*) non facit peculiarem syllabam simplicem, sed unà cum sequente literâ syllabam compositam; v. g. *Psal. 119, v. 127, vox Sillukkata* וּמִפָּז *est laborans; dum unam tantùm ante tonum syllabam habet, conf. inf. Reg. 9, Memb. I.*

Annot. 5. Observandum hic quoque, quod voces per Makkaph copulatae habeantur pro unâ, & sic semper scribendae sint, in Accentatione à priori instituendâ. Contrà, si aliqua vox accipiat

piat Accentum Tonicum pro Euphonico Metheg, habetur illa una pro duabus, & tali tunc ratione Accentuatio instituitur, *de quo plura constabunt Reg. 14, inf.*

II. Axiomatica.

CUm praecipua rectae interpretationis ratio consistat in legitima observatione distinctorum S. Hebraeae Scr. sensuum, hanc autem infallibiliter exhibeat Accentuum Analysis seu illatio ex iis sensus à posteriori, (prout hujus vicissim certitudo, per synthesin seu documenta à priori, totô hôc Tractatu demonstratur:) diligenter in hanc rem tenenda erunt seqq. V Axiomata universalia, perpetua, & infallibilia, ipsâ siquidem praxi Biblicâ per inductionem Exemplorum universalem, sat evidenter jam hôc opere comprobata; quae proinde nunquam violare sine manifesto errore potuit aut potest Scripturae interpres, toties committens *fallaciam compositionis & divisionis*, quoties in aliquem horum Canonum deliquerit. Quale (citra Accentuum observationem) errandi periculum, licet non aeque sonticum ubique appareat, dum vel conjecturae probabili sensus, ipsa saepe favet vocum junctura & parallelismus sensualis: nihil ominùs, uti nihil planè in Script. divina pro levi habendum, imò sec. D. Bernhardi effatum, *nimis vile hoc foret de ea sentire;* ita sat graves omninò Interpretum errores (ob neglectos Accentus,) passim etiam per omnes Scripturae libros evinci possunt, (*prout de compluribus Script. locis id arguent Vindiciae nostrae*, Parte II, *Cap.* I,) dum dubiis saepè opinionibus circa interstinguendas voces aut sententias colluctantes, in Versionibus suis δὶς διὰ πασῶν differunt; aut si vel maximè veram saepè sensuum interpunctionem, quoad τὸ ὅτι rectè assequantur, tamen τὸ διότι seu rationem certam, hujus aut illius compositionis aut divisionis, citra Accentuum ministerium reddere hautquaquam possunt: (*nam quod σύνδεσμα textus & analogia fidei, licet bona aliàs, non tamen solitariè hic sufficientia media sint, probabi-*

tur in Vindiciis nost. Part. I. imprimis Cap. III. Sect. 2. *ubi de omnium Scripturæ punctorum necessitate; & Parte II, ubi speciatim de Accentibus.*) Sit igitur

Axioma I. Omnis Accentus Regius semper & ubique distinguit, non tamen eodem (idem) ubique effectu seu valore, sed maximè dispari, nim. pro quantitate sedis distinctionum, quam ex consecutione quilibet occupare necesse habet.

Hoc Axioma omnium primum constituere placuit, quia hoc ipsum primum est offendiculum, in quod plerique scrutatores Accentuum ita impegēre, ut ab eo quasi in limine lapsu, inauspicatum gressum reducere coacti sint. Duæ autem falsæ persuasiones præcipuè circa hunc Canonem ipsos frustrarunt:

(1) *Quod putarint, Accentus Regios seu Distinctivos, nullam planè in iis locis distinguendi potestatem exercere, in quibus ob intimiorem cum seq. voce combinationem, potius conjunctivum Accentum obtinere debuisse, ipsis visum fuit:* qualia innumera exempla inf. suppeditabit *Reg. 2, Memb.* II, III, IV, *&* V. *tùm Reg. 6, è lib. prosit, & Reg. 9, ex libb.* אמת *seu Metricis;* (ubi docebitur, quibus certis conditionibus, & quali tunc valore, Distinctini aliquando extraordinariè ponendi sint pro ordinariis conjunctivis.)

Verum hoc ἀντίπιπτον haut dubie evitaturi fuissent indagatores Accentuum, nec confusam inde statim, fortuitam, & incertam, Accentuum rationem essent criminati, si non magistralem censuram citiùs, quàm auditum disciplinæ, ad sanctiorem hunc Characterem Hebræo-distinctivum attulissent; (quam tamen reverentiam abs se impetrare debuerat sanctissimæ originariæ Scripturæ autoritas.) Neque enim tàm vulgarem saltem & perfunctoriam discretionem sensuum, in S. Hebræâ Scriptura adhibitam à Spiritu S., qualem in levioribus quibusvis argumentis, á profanis Scriptoribus, ominari aut persuadere sibi facile debuissent; sic non induxisset eos error, horum modulô illa metiri. Nam licet communis illa, profana Scri-

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pta interpungendi ratio, solis constans *Commate, Colo, Semicolo, & Puncto*, nesciat tàm accuratas & minutas (etiam ad Emphasium notas, aliisque de causis,) subdistinctiunculas, (imò & Novi Testam. Textus Græcus his careat; *quam objectionem diluemus in Vindic. Part. II. Cap. II:*) Nihilominus tamen S. Hebræa Scriptura eas servat ad miraculum fere; adeò ut nunquam per universum Codicem Hebræum, plures unâ seu singulâ voce continuò actu jungantur sequenti; sed altera duarum necessariò semper rursum sit subdistincta, (si non Regiô ubique Accentu, attamen Ministrô Vicariô aut Legatô, tantundem pro Regio tunc subdistinguente,) sine ullâ usquam exceptione, ut toto hoc Tract. probabitur: (quamvis distinctivi plures se continue queant consequi.) Per hanc igitur accuratiorem & solis Hebræis propriam distinguendi rationem, cùm aliter fieri hautquaquam possit, quin, obtingentibus sæpe inter plures voces continuatis constructionibus Grammaticis seu nexibus Syntacticis, (quales conferre licet, Reg. 2, Memb. II, III, IV, V; quibus igitur semper continuus nexus per Accentus conjunctivos meritò convenisset, nisi per hoc minutissime subdistinguendi Principium, certis suis legibus iterùm disjungendi forent per Accentus distinct.,) valde exiguus in talibus nobis videatur subdistinctiunculæ modus aut ratio: veruntamen, cùm Spiritui S. Accentuum non minùs quam Literarum & Vocalium Autori, (*quod Vindiciis nostris satis evictum putamus,*) sic placuerit; utique HAUT PRO LEVI AUT NULLO haberi debet, quod nostris conceptibus fortè non satis crassum videri queat: sed sanctè potiùs admiranda, imò gratè agnoscenda & deprædicanda est, tàm certa, & minutatim intersecta, summèque æquabili hinc proportione ordinata, sensuum divinorum discretio; quâ omnem ambiguitatis ansam, ac dubiam vocum aut sententiarum juncturam, Accentuum ministeriô, tàm studiosè præcavere voluit Spiritus S., ut non sine summâ voluptate, adeò perspicui, dilucidi, suisque Emphasibus expressi, sensus S. Script. Hebrææ, sec. hanc uniformem distinguendi legem, observentur, imò ultro se offerant, qui aliàs sine Accentibus, difficili & ancipiti conjectura forent perquirendi ac divinandi;

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quin etiam rectè aliquando animadversi, non tamen tàm certo & evidenter sine iis fuissent demonstrandi: ut adeò non immeritò *R. Calonymus in Lib. de Accent.* de iis pronunciaverit, *qui hos rectè intelligeret, non egeret expositione alia:* & Dn. D. Helvicus, *in Instit. Ling. Heb.* §. 347. *Jucundissimum est, omnium omnino Accentuum naturam nosse, & tenere artificium rectè concinnandi orationem totam per Accentus. — Ejus enim si quis elegantiam & dulcedinem gustarit, vel hôc nomine, & eo in genere, Hebræam Linguam omnibus est antepositurus.* Hinc etiam rectè Junius in Gramm. p. 128. ait: *Non continuò improbari, damnari, aut in nostras angustias cogi oportere Hebræum sermonem (loquitur autem de Accentibus;) sed potius admirationi esse debere; cum illius Prosodi, si naturam, artem, gratiam & majestatem spectaveris, & NB. cum judicio expenderis, omnibus aliis anteponenda sit.*

Pariter qui *pro Servis* seu Conjunctivis sæpissime, certis tamen anomaliæ coditionibus, ponendi sunt Accentus *distinctivi*, (*de quibus videri possunt Reg. 5, & 9*,) licet non æque perfectè, nec pari potestatis effectu, tunc distinguant, quo alibi in majoribus positi distinctionum sedibus; nihilominùs tàm *emphaticam* moram tardioris quasi prolationis (prout decet legentes finientem sermonem tardiori voce deponere) inferunt vocibus, (utpote sistentes angustissimam ditionem 2 tantùm Vocum, ne præceps in grandem Dominum Distinctivum ruat concitatior vox per servum, *ut illis Reg. docetur*,) quæ omninò analogum quid veræ subdistinctionis servet, licet omnium minimâ proportione, quæ ne quidem Semicommatis mensuram impleat; unde nec virgulæ ullius signo repræsentari solet: quod tamen aliquid distinctivæ potestatis tunc quoque exerceant illi Accentus distinctivi, inter alia etiam arguit Dagesch lene, Literis *Bgadcphath* initialibus, post eos in tali quoque positu impressum, *de quo Gramm. Hebr.* Reg. 6.

(2) *Alterum, quod plerosque hactenus Accentuum indagatores, circa hoc Axioma dubios & frustrà habuit, est erronea & temeraria illa hypothesis*, quasi Accentibus majoris dignitatis, v. gr. *Silluk, Athnach, Sakeph Katon, Sgôlta, Rbbia*, &c. ex se & per se non nisi magnæ

magnæ diſtinctionum ſedes competant, & eadem ſemper eidem Accentui diſtinctivo valoris vis quaſi nativa ſit, ut nempe Silluko *puncti*, Athnacho *coli*, Sgoltæ *ſemicoli*, Sakephkatono *commatis*, quantitas peculiari quaſi jure debeatur: ſecus ſi accidat, & forte in minutiori diſtinctionis ſede deprehendantur illi majores Accentus, (*v. gr. Athnach, in ipsò primò verſu Geneſ. idemque & alii ſic alibi,*) id ſine certâ lege fieri putarunt, perpetuæque confuſionis & incertitudinis eſſe documento. (Quod ſi ita haberet, ſane diſtiguenda aut non diſtinguenda ſententiarum ſpacia in Script. Divinis, arbitrio Interpretum, & rationis noſtræ judicio, non minùs relicta manerent, ac ſi nulli plane Accentus ſeu characteres diſtinctivi in Script. eſſent adhibiti, cùm ſemel incertorum ſemper anceps ſit judicium.) Verùm à falſo principio quid niſi erroneum potuit proficiſci? Praxi Biblicæ talis hypotheſis nunquam nota vel uſitata fuit, ſed per meram conjecturam ſic tantùm viſum eſt iis, quibus Accentuum ratio non rectiùs fuit perſpecta. Quamvis enim communiter & uſitatiſſime ſic obtingat, ut illi Accentus majoris dignitatis amplas diſtinctionum ſedes ſortiantur, ob Verſus communiter longiores, in quibus neceſſario minores diſtinctionum ſedes, inferioribus dignitate Accentibus relinquendæ ſunt; attamen minimè hinc perpetuum jus aut privilegium majoribus Accentibus unquam ceſſit, ut non niſi magnæ diſtinctionum ſedes ipſis occupandæ ſint: quin potiùs longè aliter de iis eſt comparatum; ſiquidem maximæ dignitatis Accentus (vi conſecutionis in Tabb. propoſitæ, quæ eſt immutabilis,) ſæpiſſimè in exiguas diſtinctionum ſedes, regulariter etiam deferuntur, ibidemque nihil amplius tunc poteſtatis exercent, quàm ſi minimi Diſtinctivi eôdem perveniſſent ſuâ conſecutionis lege: & contrà, minimi dignitate Accentus, v. gr. *Pſik* vel *Gereſch*, imò etiam *Vicarius Miniſter* aut *Legatus* (aliâ conditione ſervi,) incidentes ſæpè vi conſecutionis ſuæ in amplas diſtinctionum ſedes, tantundem ſuô quisque loco, exercent poteſtatis diſtinctivæ, quantum in ſimili loco, (alterius Verſus,) omnium maximi dignitate Accentus, ut patet infra vel ſexcentis Exemplis.

Nec enim ullius Accentus proprium dici potest aut debet, (*quæ communis hactenus persuasio fuit; conf. Alstedii Encyclop. pag. 294. Et Helvici Instit. L. Heb. n. 311. & Junii Gramm. p. 122. Alting. Gramm. Hebr. p. 141: at maximo errorum principio,*) vel *colon*, vel *punctum*, vel *comma*, vel *semicomma* efficere; sed id totum unicè dependet a quantitate sedis distinctionum, quam quisque Distinctivus occupat per consecutionem, quæ si sit terminus Propositionis simplicis, requirit *comma*, si terminus Propositionis compositæ, *colon*, (vel *semicolon*, pro cohærentia ejus cumsequente,) si vocis singulæ intra Propositionem, *semicomma*, (quod suos iterum habet certos gradus seu proport. sec. Reg. 3:) & quicunque jam Accentus, (sive majoris dignitatis sit sive minoris,) in talem aliquam sedem, vi consecutionis suæ, (quæ strictæ necessitatis est,) inciderit, (seu prout unumquemque ordo consecutionis tetigerit,) tantundem ibi potestatis quilibet exercet, (tàm minimus quàm maximus Accentus distinctivus,) nec quicquam hic præjudicat gradus dignitatis, sed omnibus omnino par competit, (parem scil. vel similem sedis quantitatem nactis, in aliô atque aliô Versu,) potestatis exercitium: cujus contraria præsumptio potissima hactenus causa fuit, tàm difficulter reparatæ Accentuum scientiæ. Exemplis res fiet clarissima, quæ cùm inferiùs suis locis uberrimè adducantur, (imprimis Reg. 2. & 4. quas confer,) nolumus hic prolixe & operose repetere. *Conf. interim de Silluk, comma vel semicomma tantùm efficiente, Reg. 2. Annot. 9, fine: & Reg. 3, Annot. 1. De Athnacho semicomma vel comma tantùm efficiente, Reg. 4, Memb. II. De aliis, Exempla praxeos ad Reg. quarta Memb. III. Quomodo autem, Viros aliàs in Hebræa literatura incomparabiles, Clariss. Dnn. Buxtorffios, Hakspanium, Ludovicum de Dieu, Schindlerum, Junium aliosque, vulgata illa persuasio in varios (circa Accentuum doctrinam) errores pertraxerit, V. Vindic. nost. Part. II, cap. II.*

Axioma II. Omnis Accentus servus (actu talis) semper & ubique voces conjungit: nunquam tamen in universo Codice Hebræo duo actu Conjungentes Accentus immediatè se consequuntur; cùm nunquam plures unâ

unâ seu singula voce, continuò actu jungantur sequenti, sed altera duarum semper iterum sit subdistincta, si non Regiò Accentu, saltem Vicariò aut Legatò, certis legibus; (*non ferente aliter accuratissimâ Hebr. distinguendi ratione.*)

Hoc quoque Axioma cùm universale & perpetuum sit; proinde quamvis tùm in Libb. prosis, *sec. Tab. I. Classe V, nec non Reg.* 7; tùm in אמ״ת, *sec. Reg.* 10, sæpissime (certis tamen suis conditionibus, adeoque citra incertitudinis notam; (obtingant irregulares positus Servorum seu Conjunctivorum pro Distinctivis: illi tamen uti (istis tunc conditionibus,) aut Vicariatum sustinent pro Dominis suis Distinctivis, aut Legatione ipsorum funguntur; ita quoque (non tunc Servi sunt, sed) Principalis sui, honore, titulò, & valore distinctivo, semper ibidem gaudent, & sæpe commatis, aut semicommatis, raro semicoli distinctionem, pro ratione Reg. 3. (istis jam legibus) efficere possunt, *ut docebunt Exempla quamplurima istis Regulis 7, & 10 subjecta.* Verùm *objiciet* quis, unde infallibiliter constare id possit, utrum isti (naturâ aliàs Servi seu Conjunctivi) Accentus, hoc vel illo loco, sint Vicarii aut Legati Dominorum, adeoque pro Regiis subdistinguant; an verò tales non sint, sed actu conjungentes? *Resp.* Discrimen hoc, seu κριτήριον irregularis distinctivi ministri (loco Regii,) certò semper posse constare ex ipsâ sede Distinctionis, quæ nititur immoto principio Dictaminis Grammatici (in ipso Textu S. fundati,) traditurque Reg. 1 & 2, & confirmatur inductione omnium regularium exemplorum. Quotiescunque igitur in vocibus distinctionem requirentibus, (*è perpetuâ illâ lege Reg. 1. & 2. per quam etiam in illis vocibus semper & ubique Accentus* Regii *seu Distinctivi obtinerent, si regularis obtigisset consecutio,*) occurrunt Accentus (naturâ) servi, eo ipso jam, quod in talibus Distinctionum sedibus, (aliquando etiam Terminis Enunciationum, *conf. 10. & 7, Memb. V.*) deprehendantur, suam tunc (ex analogiâ regularium) probant distinguendi virtutem seu potestatem, non temerè, sed certâ lege ipsis collatam à Dominis seu Principalibus suis, quorum

vices gerunt, aut legatione funguntur, & quidem talibus semper locis, quibus ipsum Dominum seu Distinctivum aliquem, vi consecutionis aliàs comparere oportuisset, nisi ministrum delegasset pro se substitutum. Perinde igitur ad distinctionem facit, sive ipse Dominus Distinctivus se præsentem sistat, & suo fungatur munere, sive certis legibus vices suas demandet Ministro suo, pro ipso tunc comparenti, & Principalis sui & dignitatem & potestatem usurpanti: (*quod ferè ad principia Politica redit, quorum non obscuram faciem tota præfert Accentuationis ratio, æquabili illo regiminis ordine, ab Imperatore ad* Reges*, Duces, Comites, & horum demùm Vicarios Ministros, aut Legatos, descendente, & singulo sic Distinctivo ditionem suam seu vocem per servum vindicante, quoties id constructionis Grammaticæ tulerit ratio, ad præscriptum Reg. 1 & 2.) Quàm verò hujus quoque Axiomatis neglectus, multorum hactenus gravissimorum errorum circa Accentus, causa extiterit, & ineluctabiles ferè difficultates objecerit restituendæ eorum doctrinæ, pluribus ostendimus in Vind. nost. Part. II. Cap. II.*

Axioma III. Omnis Accentus Subdistinctivus major, perfectiùs dividit & absolvit sensum, quàm Subdistinctivus minor ejusdem Domini.

Excipiuntur hic pauca singulariter irregularia, de quibus constabit, *Reg. 6, Memb. I. nota 2. & Memb. IV, ibid. nec non Reg. XI, Memb. I, circa finem. Conf. & Reg. 14. de transpos. termini distinctivi.* Hæc tamen omnia universalitati Canonis minimè officiunt, cùm certis suis conditionum legibus sint circumscripta & determinata, quibus cessantibus, manet tenor Axiomatis. *Subdistinctivi autem majores aut minores quinam sint in Versu prosaico aut metrico, monstrant Tabb. sec. Classes dignitatum.*

Axioma IV. Omnis Accentus Subdistinctivus repetitus (in eadem Domini ditione,) quò remotior est à Domino

no suo, eò plus & perfectius subdistinguit, quò propior Domino, eò minus & imperfectiùs.

Axioma V. Omnis Accentus Dominus perfectiùs distinguit sensum, quàm ullus ipsius Subdistinctivus sive minor sive major.

Quia hæc duo Axiomata per se satis clarè patent tàm ex Tabb. (Prosaica & Metrica,) quàm Exemplis praxeos ad Reg. 4tæ Memb. III; tùm etiam adeò constantis & infallibilis certitudinis sunt, ut nullam planè limitationem aut exceptionem admittant; nihil attinet de iis hic plura addere.

Cum igitur secundum hos V verè AUREOS CANONES, *(quorum locò aliàs centenæ aliquot Regulæ difficillimæ, præter necessitatem, solent multiplicari,) certæ & evidentes interstinctiones sensuum Divinorum in toto Hebræo Codice observentur; quanti proinde referat, hanc Accentuum Doctrinam probè pernosse, incorrupta judicia facilè æstimabunt: præjudiciis autem occupati, maximò errorum periculò, certè ancipiti fluctuatione, in re tanti momenti, experientur. Cùm enim præter Accentus, nulli alii Characteres distinctivi in Textu Hebr. usquam compareant; utique si Accentus non distinguunt, & quidem divinâ authentiâ, certè Scriptura Hebræa non habebit distinctos (divinitùs) sensus; omne autem indistinctum est confusum & incertum; quô nihil profanius de sanctissimo Codice Hebr. dici posset. Ut taceam horrendam absurditatem, in ipsis visceribus Contextus Divini humanum aliquod inventum agnoscere, de quo plura in Vind. nost. part. I.*



CAPUT

CAPUT I.

De

Distinctionis aut Conjunctionis diversis Sedibus:

seu

UBI, & quibus in vocibus, SEDES vel Distinctionis, vel Conjunctionis, sit constituenda sec. Dictamen Grammaticum, i. e. *pro ratione constructarum vocum cum subsequente, aut non sic constructarum.*

REG. I. *de constructionibus seu nexibus Syntacticis, quatenus sunt fundamentum conjungendarum aut distinguendarum vocum.*

Memb. I. Constructio Grammatica seu nexus Syntacticus Nominis præcipuè est quadruplex;

(*a*) Regiminis immediati, scil. cùm vel (1) Nomen Substantivum regitur ab alio Nomine, in Genitivo casu, qui peculiariter dicitur *Status constructus*, (*de quo in Grammat.*) & hoc regimen semper majorem nexum habet cum sequente voce quàm cum præcedente; *quæ observatio perpetua est, nec ullam* (*nisi post particulam* לא, *de qua V. inf. Annot. 4. & post Numeralia,*) *admittit exceptionem. Exempla plurima dabit Reg. 2. Memb. II, circa finem*, nec non in Enallage Constructi pro Absoluto. *Conf. Gramm. Append. II. Sect. II.* §. 1. Huc pertinent etiam affines tali regimini aliæ constructiones, v. gr. *unus è millibus, Job. 9,3.* i. e. unus millium. *Parvulæ è fœminis, Jes. 13, 18.* i. e. fœminarum. *Unam de costis ejus, Gen. 2, 21.* i. e. unam costarum. *Habitatores in terra, Esa. 9, 1.* i. e. terræ. חֹרֶב בְּצִיּוֹן *æstus in arido loco*, i. e. aridi loci, *Jes. 25, 5. Psalmus ad gratiarum*

tiarum actionem, Ps. 100, v. 1. i. e. *ἐς χαριστικός.* אֱלֹהֵי מֵרָחֹק *Deus è longinquo Jer. 23, 23.* i. e. longinquæ absentiæ. כַּחֲלוֹם מֵהָקִיץ *sicut somnium post evigilationem, Psal. 73, 20.* Vel (2,) Cùm Nomen regitur à particula separabili, (*Præpositione, Interjectione, aut simili Adverbio*:) quò etiam pertinet Particula אֵת nota Accusativi vel Nominativi, vel etiam constructa cum Verbo aut Pronomine Relativô אֲשֶׁר; ut אֵת אֲשֶׁר *τὸ quod.* Vel (3) Cùm Nomen regitur ab Infinitivo instar Nominis, ut *Tempore compleri dies, Num. 6, 13.* i. e. completionis dierum. *In diebus judicare Judices, Ruth. 1, 1.* i. e. imperii Judicum, seu quibus judicabant Judices. Vel si aliàs subintelligatur latens Genitivus sensualis; *de quo & similibus aliis conferatur Gramm. nostræ Appendix II, de Idiotismis Synt. Hebr. Sect.* II. §. 1.

(β) Copulationis per literam ו, immediatè inter duo Nomina (in eâdem Propositione) vel expressè positam vel subintelligendam: quo etiam pertinent repetita duo Nomina sine copulâ ו, ut *gladius gladius, Ezech. 21, 14. per viam per viam, Deut. 2, 27. Deus meus Deus meus, Psal. 22, 1. &c.*

(γ) Appositionis immediatæ ejusdem rei vel personæ, in eôdem genere, numero, & casu stantis, in eadem Propositione.

(δ) Adjectivi cum Substantivo immediatè constructi, ordinarie in eôdem genere, numero & casu; quandoque in diverso, quod tunc qualitatem aut modum significat, ut *prudens consilio, validus corpore*; sic *Deus è propinquo, Jer.* 23, 23. i. e. propinquus.

Nota. Nominis constructionem imitantur sæpè duæ Particulæ immediatè constructæ cum vel sine ו, ut אַחַר כֵּן vel אַחֲרֵי כֵן *post sic*, i. e. posteà, &c.

Memb. II. Constructio Grammatica seu nexus Syntacticus Verbi, itidem est præcipuè 4plex:

(α) Verbi regentis Infinitivum immediatè, cum vel sine particulis separabilibus aut inseparabilibus.

(β)

(β) Verbi immediatè regentis (cum vel sine particulâ separab. aut inseparab.) Nomen aliquod, actionis suæ, aut passionis, (vel & neutralis significatus,) aut Objectum, (sive sit persona, sive locus, tempus, aliave circumstantia,) modò in Casu Dativo, modò in Accusativo, modò in Ablativo: aut Subjectum (sive persona sit, sive res,) quod tunc est Nominativi Casus, vel si verbo secundæ personæ respondeat Nomen, Vocativi Casus. Sed & cum verbo primæ personæ, Vocativus ex usu Linguæ per Servum conjungi potest, si is nimirum proximè seu immediatè sequatur Verbum, ut *Jer. 10, v. 23. Novi Domine, Gen. 48, 19. Novi fili-mi, Gen. 49, 18. Salutem-tuam | expecto Domine*. Jungitur item Nomen Statûs Affixi secundæ personæ cum seqv. Vocativo, sub ratione Statûs Constructi, ut: יְמִינְךָ֣ יְהוָ֔ה *dextera tua Domine, Ex. 15, 6.* bis, quod idem est ac *dextera Domini*. Sic *Psal. 30, 12. Vertisti luctum meum* לְמָח֬וֹל לִ֗י *in tripudium mihi*, i.e. meum: nam aliàs si vox לִ֗י construeretur cum Verbo הָפַ֣כְתָּ necessario hæc fuisset distinctio ‒ ‒ | ‒ ‒

(γ) Verbi immediatè constructi cum Pronomine vel cum Particula separabili (*Præpositione, Adverbio, Conjunctione, Interjectione.*)

(δ) Duorum Verborum immediatè copulatorum per ו in eâdem Propositione, (sive expressum sit ו sive subintellectum.) Si autem duas Propositiones constituant duo Verba, inter ea Copula ו non causat nexum Syntacticum, sed tantum jungit duas Propositiones, inter quas Distinctivus obtinet.

Nota. Participia partim imitantur naturam suorum Verborum, partim etiam Adjectivorum sequuntur constructionem.

Caterùm cum hisce, è communi Linguarum Syntaxi & quasi naturali vocum & sermonis juncturâ, depromptis, omninò conferendi sunt peculiares Linguæ Hebrææ Idiotismi Syntactici, prout fusè & accurate explicantur in Thesauro Buxtorffii, & Glassii Philologia Sacrâ, succinctè autem à nobis propositi sunt in Gramm. nost. Append. II. Conferantur etiam imprimis Annotationes sequentis Regulæ.

REG.

REG. II. *De Sede Distinctionis aut Conjunctionis designanda, pro ratione vocum aut non constructarum cum sequente, aut semel tantum constructarum, aut sæpiùs continuatarum constructionum.*

NB. (*Antequam apponantur ipsi Accentus.*)

Memb. I. Vox quævis (α) habens constructionem Grammaticam seu nexum Syntacticum cum voce subsequente (scil. immediatè in eadem Propositione *sec. Reg. 1.*) semper requirit conjunctionem cum eadem per Accentum Servum seu conjunctivum, (*nempe regulari Accentuatione, de irregulari bic autem suis certis legibus, constabit præcipuè Reg. 5, 9, & 13.*) At (β) non habens construct. talem cum voce sequente, semper requirit distinctionem ab eadem per Accentum suum Distinctivum, (*si non Regium semper, saltem Ministrum vicarium aut Legatum, sec. anomaliam Reg.* 7, 10, & 11.) Exempli gr.

Dist.	Conj.		Dist.	Conj.		Dist.	Dist.	Conj.	
יְבָרְכוּ	בְּפִיו	*Psal.* 62, 5.	מֵתֶיךָ	יִחְיוּ	*Jes.* 26, 19.	הַדֶּרֶךְ	לְךָ	תָּכִין	*Deut.* 19, 3.
‖ benedicent	Ore suo		‖ mortui tui	Vivent		‖ viam	| tibi	Parabis	
1	2		1	2		1	2	3	

In hoc ultimô, tertia vox (*parabis*) habet constructionem seu nexum Syntacticum cum sequente voce secundâ (*tibi,*) *per Reg. 1, Memb. II,* β; proinde requirit conjunctionem cum eâdem per Accentum servum, (cujus indicio superscripta est notula *Conj.*) At secunda illa vox (*tibi,*) non habet constructionem Grammaticam cum sequente voce primâ (*viam,*) *nulla siquidem ejus Regula indicari potest*; proinde requirit secunda distinctionem à prima. (cujus indicio superscripta est notula *Dist.* (prima autem vox tanquam finis Orationis per se gaudet Distinctivô.) *Cur autem hi vel illi Accentus adhibeantur, hic nondum perquirendum est, id suo locô exponet Reg. 4ta: hic tantum monstrantur sedes Distinctionum aut Conjunctionum.* Sic

Gen. 1, 10.

Dist.	*Dist.*	*Dist.*	*Conj.*
אֶרֶץ	לַיַּבָּשָׁה	אֱלֹהִים ׀	וַיִּקְרָא
terram	aridum	Deus	Et vocavit
1	2	3	4

2 *Sam.* 21, 14.

Dist.	*Dist.*	*Dist.*	*Conj.*
אַחֲרֵי־כֵן	לָאָרֶץ	אֱלֹהִים	וַיֵּעָתֵר
postea	terræ	Deus	Et exoratus est
1	2	3	4

Gen 1, 27.

Dist.	*Dist.*	*Dist.*	*Conj*
בְּצַלְמוֹ	אֶת־הָאָדָם	אֱלֹהִים ׀	וַיִּבְרָא
ad imag. suam	hominem	Deus	Et creavit
1	2	3	4

Gen. 1, 5.

Dist.	*Dist.*	*Dist.*	*Conj.*
יוֹם	לָאוֹר	אֱלֹהִים ׀	וַיִּקְרָא
diem	lucem	Deus	Et vocavit
1	2	3	4

Hic quarta vox (*& exoratus est*) habet constructionem seu nexum Syntacticum cum sequente voce tertiâ (*Deus,*) *per Reg. 1, Memb. II,* β; proinde requirit conjunctionem cum eâdem per Accentum Servum, (superscripta ob id notulâ *Conj.*) At tertiâ vox (*Deus*,) non habet constructionem cum seq. voce secunda (*terra*,) *qua hinc Casus Dativi ostenditur, cum aliàs in Casu Genitivô Accentum servum necessariò habuisset, ob intercedentem sic constructionem: quomodo in plurimis aliis difficilioribus sæpè locis, Accentuum ministeriò certi Casus arguendi sunt;*) uti nec secunda illa vox (*terra*,) cum seq. voce primâ (*postea*:) hinc ut tertiam à secundâ, sic & secundam à primâ, continuis Distinctivis sejungi oportuit; *quod indicant superscripta notulæ* (*Dist.*) *ut & ipsi Accentus Regii.* Eademque est ratio illorum exemplorum è *Genesi*, & similium omnium. *De proportione autem illâ diversæ quantitatis, inf. demùm Reg. 3, agendum erit.* Quod verò in אמת seu *Metricis*, eadem obtineat ratio; distinguendi semper voces non constructas cum seq. ostendent seqq. Exempla, (& similia innumera,) quibus eadem modo applicetur declaratio è superioribus; neque enim plura hic allegari opus est, ob infinitam ubivis eorum copiam.

Psal. 66, 9.

Dist.	*Dist.*	*Conj.*
בַּחַיִּים	נַפְשֵׁנוּ	הַשָּׂם
in vita	animam nostram	Ponens
1	2	3

Psal. 6, 6.

Dist.	*Conj.*	*Dist.*
יוֹדֶה־לָּךְ׃	מִי	בִּשְׁאוֹל
celebrabit te	quis	In sepulchro
1	2	3

Psal. 42, 7.

Dist.	*Conj.*	*Dist.*	*Dist.*
תִשְׁתּוֹחָח	נַפְשִׁי	עָלַי	אֱלֹהַי
dejicit se	anima	super me	Deus mi
1	2	3	4

Psal. 140, 6.

Dist.	*Dist.*	*Dist.*	*Conj.*
לִי	פַּח	גֵאִים ׀	טָמְנוּ
mihi	rete	superbi	Occultarunt
1	2	3	4

Atque

Atque sic quidem sat facili ratione, absoluta jam est tota doctrina constituendæ sedis distinctionum, scil. in vocibus non constructis cum sequente; quod tàm constanti & perpetuâ praxi Biblicâ observatur, ut nullum contrarium possit dari exemplum, ceu probabitur inf. Exemplis praxeos, ad Reg. 4tæ Memb. III, & aliàs totò hoc opere; (conf. tamen unicè hic variantia, Reg. 13:) Verum in continuatis immediatè (bis aut sæpiùs) constructionibus vocum, longè operosior est ratio, à priori discernendæ sedis Distinctionum; siquidem continue constructis vocibus, de jure etiam continui Accentus Servi debebantur (per Memb. I. huj. Reg.) at vero id ipsum non patitur accuratissima Hebr. distinguendi lex, (de quâ sup. Axiom. II:) proinde, quomodo in his etiam certò à priori sciri possit, conditio diversa distinguendorum iterum talium continuatorum nexuum Syntacticorum, docebunt jam perspicuè seqq. Membb. (id enim pro obscurissimo & difficillimo, imò vix explicabili, hactenus est habitum.)

Memb. II. Quotiescunque bis continuantur immediatè constructiones seu nexus Syntactici, (*in tribus adeò vocibus ejusdem Propositionis*;)

Si tunc ambæ voces posteriores (scil. secunda & tertia, (*a*) eâdem planè constructione Grammatica, (seu simili prorsus nexu Syntacticô,) respiciant sequentem vocem primam; conjungendæ sunt tantùm illæ duæ posteriores voces, i.e. *tantùm vox tertia (Accentu Servo) jungitur seq. voci secundæ; hæc autem (secunda) iterùm sejungenda est (licet constructa cum sequente) Accentu Distinctivô, à seq. illâ voce prima.* Exempl.gr.

Dist.	*Dist.*	*Conj.*	
אַדְמָתוֹ׃	וִישַׂדֵּד	יְפַתַּח	*Jes.* 28, 24.
‖ terram suam	& arat	Sulcat	
1	2	3	

Hic tertia vox habet constructionem seu nexum Syntacticum, cum sequente voce secunda *per Reg. 1. Memb. II, lit. δ;* & illa vox secunda continuat immediatè constructionem cum seq. voce primâ, *per Reg. 1. Membr. II. β*: ut adeo binæ hic constructiones seu nexus Syntactici immediatè se consequantur; quamobrem non minus secunda vox primæ, quam tertia secundæ, merito debuisset (*per Memb. I, hujus Reg.*

Eadem est ratio constructi Gerundii cum suo Verbo, ut:

Dist.	Dist.	Conj.		Dist.	Dist.	Conj.	
אֶת־נְדָרֵינוּ	נַעֲשֶׂה	עָשֹׂה	*Jer.* 44, 25.	הָרֹצֵחַ׃	יוּמַת	מוֹת	*Num.* 35, 16, 17, 18.
vota nostra	perficiemus	perficiendo		occisor	morietur	Moriendo	
1	2	3		1	2	3	

Parall. vid. *Gen. 37, 8. Num. 30, 16. Jes. 24, 3. 10. c. 35, 2. c. 56, 3. Jer. 7, 5. c. 14, 19. cap 22, 10 cap. 36, 16. Ezech. 14, 2. cap. 30, 16, &c. &c.* At de voculâ לֵאמֹר *v. Reg. 8.*

Par quoque ratio est Numeralium ejusdem ordinis (scil. vel Cardinalium vel Ordinalium,) quæ semper ob eandem rationem cohærent, tàm inter sese, quàm cum Nomine, cum quo construuntur,

Dist.	Dist.	Conj.		Dist.	Dist.	Conj.	
אָלֶף	וְשִׁבְעָה	שְׁמוֹנִים	*1. Chron.* 7, 5.	שָׁנָה	וּשְׁמֹנִים	שְׁתַּיִם	*Gen.* 5, 28.
mille	septies	Octuagies		annos	& octuaginta	Duos	
1	2	3		1	2	3	

Sic. Gen. 5, 3. c. 7, 20. Gen. 11, 16. Num. 1, 33. 1. Reg. 10, 20. 1. Chron. 7, 5. Hagg. 2, 11. &c &c. non tamen sic cum Nomine Regiminis, ut *Gen. 21, 28. 1. Sam. 17, 40. &c. Conf. seq. lit. β. Nota 1.*

NB. 1. Quâ conditione obtingere hic possit, ut ambæ voces, tàm tertià quàm secunda, sint subdistinguendæ, illa minori, hæc denuò minori Subdistinctivô, quartà tunc voce conjungendâ; V. inf. Memb. III, β, 1. NB. 2.

NB. 2. Non pertinent huc (ad lit. α) tales continuatæ constructiones, quæ ambæ sunt Regiminis Genitivati (per Reg. *1. Memb. I, α 1;) ubi videri quidem poterat eadem constructio & respectus vocis tertiæ ad*

primam, quæ & ſecunda ad primam; revera autem non eſt, ut patebit ſeq. lit. β: quò proinde remittendæ ſunt.

Si verò tunc (β) non eâdem planè Conſtructione Grammatica, reſpiciant ſequentem vocem primam (ambæ illæ voces poſteriores, ſecunda & tertia,) conjungendæ ſunt tantùm duæ priores voces; i. e. *tantùm vox ſecunda, (Accentu Servô) jungitur ſeq. voci primæ; tertia autem iterum ſejungenda eſt, (licet conſtructa cum ſequente,) Accentu Diſtinctivô, à ſeq. illâ voce ſecunda.* Exempl. gr.

Diſt.	*Conj.*	*Diſt.*	
אֲחֵרִים׃	אֱלֹהִים	וַיַּעַבְדוּ	*Joſ.* 2;, 2.
alienis	Diis	Et ſervierunt	
1	2	3	

Hic tertia vox habet quidem conſtructionem ſeu nexum Syntacticum cum ſeq. voce ſecunda, *per Reg. 1, Memb. II*, β; & illa etiam vox ſecunda continuat immediatè conſtructionem cum ſeq. voce primâ, *per Reg. 1. Memb. I*, δ; ut adeo binæ hic conſtructiones ſeu nexus Syntactici immediatè ſe conſequantur; quamobrem non minùs tertia vox ſecundæ, quàm ſecunda primæ, meritò debuiſſet, (*per Memb. I. hujus Reg.*) conjungi Accentu Servô, (*ſi nempe citra continuationem immediatam fuiſſent constructa;*) verùm cum non permittat exquiſita Hebr. diſtinguendi ratio, duos continuos actu Servos ſe conſequi, nec adeò unquam plures, unâ ſeu ſingulâ voce, junctas manere ſequenti, *de quo ſuperiùs in Præcogn. Axiom. II*, nunc ergò *ſec. lit.* β *præſentis Membri II*, quia non eâdem planè conſtructione, reſpiciunt ſequentem vocem primam, ambæ illæ poſteriores voces, ſecunda & tertia, *nam ſecunda cum primâ conſtruitur hic ut Subſtantivum cum Adjectivo, non verò tali ratione, tertia cum primâ*; proinde conjunguntur hic tantùm duæ priores voces, i. e, *tantum ſecunda vox cum prima nunc manet conjuncta per Accentum Servum, tertia verò iterum divellitur Accentu Diſtinctivô à ſeq. voce ſecundâ, quamvis illa cum hac ſit conſtructa, & extra continuatam conſtructionem, neceſſariò eidem fuiſſet conjungenda.*

Parallela, perpetuum hunc uniformis Accentuationis tenorem infallibiliter confirmantia, nuſquam non obvia ſunt: pauca tamen adhuc ſubjiciemus, quibus eadem modo declaratio applicetur è præcedente Exemplo, ſemperque conferatur Reg. I.

Diſt.

Dist.	*Conj.*	*Dist.*	
וּרְבוּ	פְּרוּ	וְאַתֶּם	*Gen.* 9,7.
& augescite	fœtificate	At vos	
1	2	3	

Dist.	*Conj.*	*Dist.*	
מְחֹלְלֶךָ׃	אֵל	וַתִּשְׁכַּח	*Deut.* 32,13.
formatoris tui	Dei	Et oblitus es	
1	2	3	

הָאֲדָמָה׃	כָּל־רֶמֶשׂ	וְאֶת	*Gen.* 1,25.
terræ	omne reptile	& τὸ	

יִשְׂרָאֵל	אֶל־בְּנֵי	דַּבֵּר	*Num.* 5, 6 & *alibi sæpius*
Jisraelis	ad filios	Loquere	

אָתָּה	סָפַרְתָּה	נֹדִי	*Psal.* 56,9.
tu	recensuisti	Fugam meam	

מוֹקְשֵׁי מָוֶת׃		קִדְּמוּנִי	*Psal.* 18,6.
mortis retia		Occurrerunt mihi	

In penultimo exemplo Accentus Munach est retractus ex ultima ad penult. sec. Reg. 10, Memb. II, Gramm. nost. In ultimo Exempl. divisus est Dominus Merca Mahpachatus in duabus vocibus, prævio nihilominus servo suo ‾v‾ *in eadem voce. Conf. Tab. II. seu Metricam, in Notis lit.* α.

Sic Gen. 4, 10. c. 8, 10. c. 9, 10. 12. cap. 11, 6. cap. 13, 2. 12. c. 19, 23. cap. 22. 23. Lev 14, 7. 25. cap. 23, 16 46. Num. 27, 3. cap. 35, 2. Deut. 32, 7, 9. Job. 3. 8. cap. 36, 5. Ps. 2, 11. Psal. 5, 7. Psal. 7, 9. Psal. 18, 19. 47. Psal. 24, 7. 9. Psal. 29, 6. Ps 31, 20. Psal. 52, 7. Psal. 53, 5. Psal. 98, 13. Psal. 137, 4. 6 Jes. 1, 22. c. 2, 12. 13. 14. c. 3, 13. cap. 8, 6. cap. 9, 8. cap. 10, 10. cap. 14, 14 c. 19. 5. 11 cap 20, 6. c. 21. 4. cap. 23, 6. 8. 11. cap. 24, 8. cap. 27, 3. cap. 31, 19. cap. 32, 13. cap. 35, 3 cap. 42, 7. c. 47, 15 Jer 5, 19. cap. 18, 3. cap. 34, 3. c. 35, 2. cap. 38, 2. c. 42, 22. cap. 46, 15. Ez. 16, 57. cap. 23, 10. cap. 24, 17. cap. 27, 34, 38. Hos. 3, 5. cap. 4, 6. cap. 3, 5 cap. 7, 9. cap. 8, 1. cap. 14, 8. Am 5, 13. cap. 6, 3. cap 7, 16. &c. &c. Speciatim de Particula אֵת *conf. Jer. 25, v. 20, 21, 22, 23, 24, 25. Ezech. 14, 22. Ex. 31,* 7. nec datur dissimile; nisi in exprimenda forte Emphasi singulari, singulariter etiam hic variari oporteat accentuationem transponendo terminum distinctivum, suis tamen certis legibus, ut constabit inf. Reg. 13.

Nota ad hujus Memb. II, lit. (β.) Quod (1) huc quoque pertineant constructiones continuatæ in Regimine Genitivi, in quibus videri quidem poterant ambæ posteriores voces (secunda & tertia,) pari

pari conſtructione reſpicere ſeq. vocem primam; reverà autem impar potiùs eſt reſpectus: quamobrem ſemper in talibus conjungendæ tantùm ſunt duæ priores, (*ſeu vox ſecunda tantùm accipit Accentum ſervum, tertia autem ſemper requirit Diſtinctivum.*) Exemp. gr.

Diſt.	*Conj.*	*Diſt.*		*Diſt.*	*Conj.*	*Diſt.*	
אָחִיךָ	דְּמֵי	קוֹל	*Gen.* 4, 10.	שָׂרָה׃	חַיֵּי	שְׁנֵי	*Gen.* 23, 1.
fratris tui	ſanguinum	Vox		Saræ	vitæ	Anni	
1	2	3		1	2	3	

Sic Gen. 2, 5. cap. 6, 5. cap. 19, 11. c. 25, 13. c. 47, 8. Exod. 11, 7. cap. 35, 17. c. 39, 38. cap. 40, 6. Lev. 1, 8. Num. 3, 32. cap. 10, 25. 2. Sam. 6, 20. Job. 21, 28. cap. 35, 12. Pſal. 18, 16. Pſal. 20, 7. Pſ. 35, 16. Pſal. 145, 5. Pſal 116, 19. Prov. 8, 20. c. 9, 3. & 14. cap. 27, 27. Jer 34, 21. c. 48, 24 Ez. 16, 57. cap. 27, 28. &c. &c. nec datur diſſimile, niſi forte ob particulam לֹא, *de quô conf. Annot. 4. infr.*

(2) Tàm conſtanter ad Memb. hujus II. tenorem exigitur Accentuatio, ut nec Subjecti aut Prædicati partes, ſeu connexa, ejus impediant legem. Exemp. gr.

Diſt.	*Conj.*	*Diſt.*	
לֵב־אִישׁ	יִגְבַּהּ	לִפְנֵי־שֶׁבֶר	*Proverb.* 18, 12.
cor viri	extollitur	Ante fractionem	
1	2	3	

Hic videri poterat vox tertia *ante-fractionem, quæ conſtructa eſt cum ſecunda, per Reg. 1, Memb. II, lit. β,* meritò cum eâdem conjungi debuiſſe, ut pars prædicati & ſic ambæ contradiſtinguendæ ſubjecto *Cor Viri:* ſed ut dictum, prævalet hic præſentis Reg. 2. Membrum II, lit. β. per quod ſemper in continuatis conſtructionibus priores duas voces, primam & ſecundam, conjungi oportet & tertiam diſtingui, quoties non eâdem plane conſtructione ſeq. vocem primam reſpiciunt ambæ poſteriores, tam tertia quam ſecunda: prout hic manifeſtum eſt de voce tertia, quod non conſtrui poſſit cum prima, ut ſecunda cum prima. Par ratio eſt ſeqq. & ſimilium; *de quibus conf. inf. Annot. 5. m.*

Diſt.

Dist.	Conj.	Dist.		Dist.	Conj.	Dist.	
דִּכִּיתָ׃	עֲצָמוֹת	תָּגֵלְנָה	*Psal.* 51,10.	מָסָכְתִּי׃	בְּיַיִן	וּשְׁתוּ	*Prov.* 9, 5.
contrivisti *quæ* ossa		Lætentur		miscui *quod de* vino		Et bibite	
1	2	3		1	2	3	

Memb. III. Quotiescunque TER continuantur immediatè constructiones seu nexus Syntactici, (*in quatuor adeò Vocibus ejusdem Propositionis ;*) semper priùs adornanda est illa (*è superiori Memb. II,*) ditio 3 Vocum: dehinc demum præcedens

vox quarta, aut (α) absolutiorem sistit sensum, quàm vel secunda vel tertia vox *distincta è super. Memb. II.* (*quod facilè discernetur è natura & partibus Subjecti vel prædicati, sibi invicem hic contradistinguendis, de quo conf. Reg. 3. Memb. I.*): & tunc illa quarta semper requirit distinctionem, & quidem majorem in ea Subdistinctivum Accentum illô, qui vel in secunda vel in tertia voce requisitus fuit *è super. Memb.* II. Exemp. gr.

Dist.	Conj.	Dist.	Dist.	
כְּנָעַן׃	יֹשְׁבֵי	כֹּל	נָמֹגוּ	*Exod.* 15,15.
Chnaan	incolæ	omnes	Diffluxerunt	
1	2	3	4	

Hic adornanda prius est *e superiori Memb. II*, Ditio 3. vocum; atque adeò per lit. β (*istius Memb. II, quod confer,*) deprehendetur, conjungendas esse tantum duas priores voces *Incolæ Chnaan*, distinguendam esse vocem tertiam *omnes*. Hinc *porrò* vox quarta *diffluxerunt*, *continuans constructionem seu nexum Syntacticum cum sequente*, cum absolutiorem sistat sensum, quàm distincta vox tertia, *utpote prædicatum contradistinctum toti Subjecto ;* proinde requirit jam *per lit. α. hujus Membri III*, distinctionem, & quidem majorem in ea Subdistinctivum Accentum, illô minore in tertiâ voce requisitô *per Memb. II, lit. β.* *Qui autem in his omnibus adhibendi sint Accentus, docebit inf. Reg. 4ta Memb. III, Exemplis præxeos, & his adjungenda Tabula.*

Similis est ratio sequent. Exemplorum, quibus eadem modo applicetur declaratio, quæ suprà.

Dist.	*Conj.*	*Dist.*	*Dist.*		*Dist*	*Conj.*	*Dist.*	*Dist.*	
אָֽוֶן	מַחְשְׁבוֹת	חֹרֵשׁ	לֵב	*Prov.* 6,18.	אֲבִיהֶֽם׃	יַעֲקֹב	ר֖וּחַ	וַתְּחִי	*Gen.* 45,27
mali	cogitationes	versans	Cor		Patris ipsorum	Jacobi	Spiritus	Et revixit	
1	2	3	4		1	2	3	4	

Dist.	*Conj.*	*Dist.*	*Dist.*	
רְשָׁעִֽים׃	מִשְׁכְּנ֣וֹת	אֹ֤הֶל ׀	וְאַיֵּה	*Job.* 21, 18.
impiorum	habitationum	tentorium	At ubi *est*	
1	2	3	4	

Sic Gen. 17,11. cap. 5,13 cap 30,12 & 36. cap 41,16.27. & 53. c 44,8. c. 47,8. Exod. 1,12 cap. 12,51. c 26. 6. 35. cap 31,6. cap. 35. 17. c. 38,39. cap. 40,51. Num 3,32. & 40. cap 8,6. & 11. cap. 14,19. c. 21,26. Deut. 2,19. cap. 5,24. cap 16,21. cap. 19,5. 11. cap 23,10. c. 27,17. c. 30,4 Jud 16,7. 2. Sam. 11,17 cap. 20,19. 1. Chron 28,27 Esr. 2. 42. & 66. cap 4,14. cap 6,7. & 17. Job 12,24. cap 39,2. Psal. 1,3. Psal. 68,22. Ps. 71,16. Jes 5,3 22. c 6,6 cap. 17,2. Jer. 20,4. cap. 22, 25. c 31,11. c. 39 3. c. 37. 17. Dan. 11,42 cap. 13, 2. Nah. 1, 13. Zeph 2, 5. &c. &c.

Atque in his omnibus hactenus Exemplis, prior subdistinctio è superiori Memb. II, obtigit in tertia voce, ex præscripto ejusdem lit. β. Subjiciemus nunc etiam Exempla, in quibus illa prior Subdistinctio obtingit in voce secundâ, ex præscripto illius Memb. II, lit. α. quod conferatur. Et eadem quartæ vocis (absolutiorem sensum sistentis) ratio ostendetur, ut

Dist.	*Dist.*	*Conj*	*Dist.*	* Exod. 14, 7.	*Dist.*	*Dist.*	*Conj.*	*Dist.*	* Gen. 8, 13.
בָּחוּר	רֶכֶב	שֵׁשׁ־מֵאוֹת	וַיִּקַּח		שָׁנָה	וְשֵׁשׁ־מֵאוֹת	בְּאַחַת	וַיְהִי	
selectos	currus	sexcentos	& accepit		annô	& sexcentesimo	Imo	Et factum est	
1	2	3	4		1	2	3	4	

Dist.

Dist. *Dist.* *Conj.* *Dist.*

וּמֹשֶׁה בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה *Deut.* 34, 7.

annorum | & viginti | filius centum || Et Moses *erat*

1 2 3 4

Nota, *ad huj. Memb. III, lit. a,* quod quarta illa vox, existens Particula Causalis, Conjunctionalis, similisve Adverbialis, aut præpositio, nihilominus absolutiorem plerumque sensum sistere censeatur, (praxi Biblicâ, principiô hic & ubivis *ἀναντιῤῥήτῳ*;) adeoque majorem sortiatur Subdistinctivum, quam vox tertia aut secunda, è sup. Memb. II. subdistincta. Ex. gr.

Dist. *Conj.* *Dist.* *Dist.*

אֵצֶל מִזְבַּח יְהוָה אֱלֹהֶיךָ *Deut.* 16,21.

Dei tui | Domini | altare || Apud

1 2 3 4

Dist. *Conj.* *Dist.* *Dist.*

הוֹי יֹשְׁבֵי חֶבֶל הַיָּם *Zeph.* 2,5.

maria tractus | incolis || Væ

1 2 3 4

Dist. *Conj.* *Dist.* *Dist.*

עַל־דְּנָה שְׁלַחְנָה וְהוֹדַעְנָא לְמַלְכָּא׃ *Esr.* 4, 14.

Regi & significavimus | misimus || Propterea

1 2 3 4

Sic Gen. 44, 8. *Exod.* 40, 6. *Num* 32, 18. *Deut.* 30, 4. 1. *Par.* 27, 4. *Jes.* 5, 22. *cap.* 17, 12. *Jer.* 7, 20, *c.* 48, 24. *Ezech.* 16, 57. *c.* 11, 7. *c.* 21, 29. *c.* 36, 5. *c.* 5, 7. *c.* 30, 22. *&c.* &c.

(*Aliquando tamen obtingit contrarium, ut scil. ejusmodi Particula conjungatur sequenti per Servum, prout Emphasis aliqua vel obtinere debet vel non obtinere, Jes.* 52, 4. *Jes.* 52, 15. *Jer.* 25, 31. *&c.*

Idem imitatur particula אֵת nota Accuſativi; ut

* *Exod.* 39,39.

Diſt.	*Conj.*	*Diſt.*	*Diſt.*
הָאֹהֶל:	פֶּתַח	מָסַךְ	וְאֶת •
tentorii	Januæ	tegumentũ	Et τὸ
1	2	3	4

* *Exod.* 39,40.

Diſt.	*Conj.*	*Diſt.*	*Diſt.*
הַמִּשְׁכָּן	עֲבֹדַת	כָּל—כְּלֵי	וְאֶת •
tabernaculi	miniſterii	omnia vaſa	Et τὰ
1	2	3	4

Sic Gen. 27, 16. *Exod.* 35, 17. *Lev.* 16, 5 *Num.* 31, 50. *Deut.* 1, 4. 2. *Reg.* 11, 18. *Nah.* 3, 15. (*Conf. Jer.* 25, 20. 21. 22 23. 24. 25.)

Quod pariter fit, ſi eidem Particulæ אֵת *Nomen connexum ſit per Makkaph; ut*

Diſt.	*Conj.*	*Diſt.*	*Diſt.*
אֱלֹהֵינוּ	יְהוָה	נָתַן	אֶת—הַכֹּל *Deut.* 2, 36.
Deus noſter	Dominus	dedit	τὸ univerſum
1	2	3	4

Aut (β) non ſiſtit abſolutiorem ſenſum illa quarta vox, (*quàm vel ſecunda vel tertia diſtincta per ſuperius Memb. II,* (*de qua proportione abſolutioris ſenſus conf.* Reg. 3. *Memb. I*;)

tunc verò (1) tertia voce ſotiente (*è lit. β. iſtius Membri II,*) diſtinctionem, ſemper quarta requirit conjunctionem per Accentum Servum. Exempli gr.

Diſt.	*Conj.*	*Diſt.*	*Conj.*
אֵלֶיךָ	בָּאוּ	וְאַחֶיךָ	אָבִיךָ
ad te	venerunt	& fratres tui	Pater tuus
1	2	3	4

Hic pari ratione adornanda priùs eſt *è ſuperiori Membri II*, Ditio 3um Vocum; atque adeò (*per lit.* β. *ejuſdem, quam confer,*) deprehendetur, tantùm duas priores voces hic conjungendas eſſe, & diſtinguendam vocem

cem tertiam (*&-fratres-tui.*) Dehinc jam vox quarta (*Pater-tuus*) continuans *constructionem seu nexum Syntacticum cum sequente*, non sistit absolutiorem sensum, quàm distincta vox tertia, (*utpote pars subjecti, quod totum hic contradistinguendum est prædicato*,) proinde requirit jam quarta, *per num. 1. hujus lit.* β. *Membri III.* conjunctionem cum seq. voce tertiâ per Accentum Servum.

Similis est ratio seqq. Exemplorum, quibus eadem modò applicetur declaratio, quæ suprà.

*Cant. 3, 11.

Dist.	*Conj.*	*Dist.*	*Conj.*
צִיּוֹן	בְּנוֹת	וּרְאֶינָה	צְאֶינָה *
‖ Zionis	filiæ	& videte	Exite
1	2	3	4

*Exod. 3, 7.

Dist.	*Conj.*	*Dist.*	*Conj.*
עַמִּי	אֶת־עֳנִי	רָאִיתִי	רָאֹה *
‖ populi	mei afflictionem	vidi	Videndo
1	•	3	4

Dist.	*Conj.*	*Dist.*	*Conj.*	
דּוֹר׃ .	לְאֶלֶף	צִוָּה	דָּבָר	*Psal.* 105, 8.
‖ generationes	in mille	præcepit	Verbum	

דּוֹר׃	לְאֶלֶף	צִוָּה	דָּבָר	1.*Chron.* 10, 15.
‖ generationes	in mille	præcepit	Verbum	

Qui duo posteriores Versus, alter è libro Prosaico, alter è Metrico, quamvis diversam habeant Accentuationem, ille prosaicam, hic metricam; easdem tamen servant Distinctionum & Conjunctionum discretas sedes, quod evidentissimo documento est perpetui & uniformis Accentuum ministerii sensus. Plura hujus generis v. inf. Vind. nost. Hebr. Part. I, Cap. 1, Sect. III.)

Sic Gen. 7, 9. c. 17, 13. Exod. 3, 7. c. 10, 19. c. 12, 28. c. 22, 26. Num. 11, 22. cap. 15, 31. c. 19, 2. cap. 29, 13. c. 33, 55. Deut. 1, 6. c. 20, 13. Job. 10, 12. Psal. 35, 4. Ps. 118, 26. Psal. 144, 11. Jes. 3, 7. cap. 37, 10. c. 38, 19. c. 41, 17. Jer. 38, 17. Ez. 6, 14. c. 17, 14. c. 18, 23. c. 33, 11. c. 35, 4. Dan. 4, 10. c. 10, 18.

NB. (I) Eadem manet ratio quartæ vocis conjungendæ, etiamsi tertia vox (per anomaliam Reg. 6, Memb. I,) pro Sub-

diſtinctivo minore acceperit Subdiſtinctivum majorem, & ſic ſecunda vox pro Servo Subdiſtinctivum minorem, eôdem quidem diſtinctionis ſenſu & valore, *ἐμφατικωτέρῳ* tamen & majori quaſi gravitate proferendô; (quales vel millenæ Emphaſes in Accentuum ſanctiori miniſteriô latent,) ut

Diſt. Diſt. *Conj.*

הַבָּקָר וְהַצֹּאן אַל־יִטְעֲמוּ מְאוּמָה *Jon. 3, 7.*

||| quicquam ne guſtanto | & greges Armenta

וַיְעַזְּקֵהוּ וַיְסַקְּלֵהוּ וַיִּטָּעֵהוּ שֹׂרֵק *Jeſ. 5, 2.*

|| vitem generoſam & plantavit in ea | & elapidavit Et circummunivit

NB. (2) Eadem quoque manet ratio quartæ vocis, conjungendæ quoties ea minùs abſolutè ſiſtit ſenſum, quàm ambæ illæ, (& ſecunda & tertia,) voces ſemper tunc diſtinguendæ, *ſecunda minori, tertia denuo minori Subdiſtinctivô.* Fit autem illud potiſſimùm, quando plura Verba ad unum eundemque prædicationis actum referuntur, quò parem ſingula ſortiantur conſtructionem cum ſequente ultima voce, cui igitur contradiſtinguenda ſunt. Ex. gr.

Diſt. Diſt. Diſt. *Conj.*

יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃ *Jeſ. 53, 1. De ſapiente Dei Servo.)*

||| valdè 1 || & exaltabitur 2 | & efferetur 3 Tolletur 4

וְדָרַשְׁתָּ וְחָקַרְתָּ וְשָׁאַלְתָּ הֵיטֵב *Deut. 13, 14. Contra autores Idolomaniæ.*

||| accuratè || & perconteris | & perveſtiges Et inquiras

Quà

Quæ continuâ gradatione Accentuum Distinctivorum *luculenter exprimuntur Emphatici gradus, tàm exaltandi sc. diversa guorissimata, Sapientis* Dei Servi, *Jes.* 53; *quam inquirendi majori majorique studio Autoris idolomaniæ,* Deut. 13. *Qualia per universam passim Scripturam, admirandi profundioris sensus, illustria documenta, uti citra Accentuum rationem minimè sic observantur, ita non sine magnâ oblectatione, & piarum meditationum incentivô, ex Accentuatione, nobilissimâ Hebraismi parte, evidentissime jam demonstrari possunt.*

Huc etiam pertinent seqq. & similia Exempla, quatenus bina in iis verba (ob communem cum ultimâ voce constructionem,) unum tantùm prædicationis actum intendunt, seu unicam Enunciationem constituunt, quasi (continuatâ constructione,) non citra Emphaseos gratiam; ut

וַיַּעֲנוּ הַכֹּהֲנִים וַיֹּאמְרוּ לֹא׃ *Hag.* 2, 13.

||| non || & dixerunt | Sacerdotes Et responderunt

וְעָנוּ כָל־הָעָם וְאָמְרוּ אָמֵן׃ Deut. 27, 15.

||| Amen || & dicet | totus populus Et respondebit

Cæteroqui, si duas Enunciationes efficere debuissent illa plura Verba, (citra Emphasium expressiones,) *sequenti modo fuissent distinguenda istæ ditiones, sec. Memb. I. hujus Regulæ.*

||| non & dixerunt | Sacerdotes Et responderunt

||| Amen & dicet | totus populus Et respondebit

||| accuratè & perconteris | & pervestiges Et inquiras

||| valdè & exaltabitur | & efferetur Tolletur.

(*Accentus hic nondum attenduntur; sed tantùm sedes Distinctionum & Conjunctionum illos dabit Reg.* 4, *& Tabb.*)

At

At (2) tertiâ voce tunc sortiente (*è lit. a. istius Membri II.*) conjunctionem, (*secundâ sic necessariò distinctâ ex eâdem lit. a.*), semper quarta talis, (*scil. non sistens absolutiorem sensum, quàm secunda jam vox distincta,*) requirit distinctionem, & quidem Subdistinctivum jam denuò minorem, illô minore, qui in secunda voce positus est (*è lit. a. Membri II.*) exempl. gr.

Dist.	Dist.	Conj.	Dist.		
יָדָעְתִּי	וּבֹאֲךָ	וְצֵאתְךָ	וְשִׁבְתְּךָ	*Jes. 37. v. 28.*	Hic pari modò adornanda priùs est, *è sup. Memb. II.* ditio trium vocum; atque adeò
novi	& ingressum tuum	& egressum tuum	Et sessionem tuam		
1	2	3	4		

(*per lit. a. ejusdem, quam confer,*) deprehendetur, conjungendam hic tantùm esse tertiam vocem cum seq. secundâ, hanc verò distinguendam esse à primâ, (*ut probant Exempla ibid. allegata.*) Dehinc jam vox quarta (*continuans constructionem seu nexum Syntacticum cum sequente,*) quia non sistit absolutiorem sensum, quàm distincta vox secunda, (*utpote pars ejus, quod totum hic contra distinguendum est Verbo seu prædicato* (*novi,*) proinde requirit jam quarta (*per hunc num. 2.*), distinctionem, & quidem Subdistinctivum in eâ denuò minorem, illô minore qui in secundâ voce positus est, (*è lit. a. Membri II,*) *conf. Tab. I. Classe II, & III.*

Par est ratio seqq. & similium Exemplorum:

Dist.	Dist.	Conj.	Dist.	
הַמַּשָּׂא	בִּן־יָקֶה	אָגוּר	דִּבְרֵי	*Prov. 30, 1.*
sententia	Filii Jake	Aguri	Verba	
1	2	3	4	

תַּכְלִימוּנִי	פְּעָמִים	עֶשֶׂר	זֶה	*Job. 19, 3.*
ignominiâ me affecistis		vicibus decem	His	

Memb. IV. Quotiescunque quater continuantur immediate constructiones seu nexus Syntactici, (*in*

(*in quinque adeò vocibus ejusdem propositionis*,) semper priùs adornandæ sunt, *è superioribus Membris II & III*, Ditiones trium & quatuor vocum; dehinc demum præcedens

vox quinta, aut (α) absolutiorem sistit sensum quàm quarta vox *distincta è super. Memb. III*, (*quod facilè discernetur è naturâ & partibus Subjecti vel Prædicati, sibi invicem hic contradistinguendis, de quo conf. Reg. 3, Memb. I:*) & tunc illa quinta semper requirit distinctionem, & quidem majorem in ea Subdistinctivum Accentum, istô, qui in tertia vel quarta voce requisitus fuit *è superioribus Memb. II, vel III: qui si major ibidem jam fuerit, eundem hic repetendum esse in quinta voce, docebit Reg. 4. Memb. III, n. 3. & Tab.* Exempli gr.

|||	*Dist.*	*Conj.*	|	*Dist.*	||	*Dist.*	|||	*Dist.*	
	אָבִיו	דָּוִד		עַל־כִּסֵּא		יָשַׁב		וּשְׁלֹמֹה	1 *Reg.* 2, 12.
	Patris sui	Davidis		super solio		sedit		Et Schlomo	
	1	2		3		4		5	

Hic pari ratione priùs adornandæ sunt *è superioribus Membris II. & III.* Ditiones trium & quatuor vocum; atque adeò (*per lit. β. Memb. II, quam confer*,) deprehendetur, conjungendam hic tantùm esse vocem secundam cum prima, tertiam vero distinguendam esse à secunda; (quandoquidem haut pari constructione primam vocem respiciunt secunda & tertia; nam *Davidis Patris sui* est appositio. at *super solio Patris sui*, foret regimen:) pariter *per lit. α. Membri III*, quam confer,) deprehendetur, quartam Vocem esse distinguendam & quidem majori Subdistinctivô, illô minore in tertia voce, (*quia nim. quarta hæc absolutiorem sistit sensum quam tertia, seu Verbum sive Prædicatum contradistinguendum suis partibus sive connexis.*) Dehinc jam vox quinta (*Et Schlomo*) *continuans constructionem seu nexum Syntacticum cum sequente voce*, cùm absolutiorem sistat sensum, quam distincta vox quarta, (*utpote Subjectum contradistinctum toti prædicato;*) proinde requirit jam (*per lit. α. hujus Memb. IV.*) distinctionem, & quidem majorem in ea Subdistinctivum Accentum, illô in quarta voce requisitô, (*ubi cùm jam fuerit major, repetendus hic fuit in præcedente tali quinta voce, ut docebis Reg. 4. Memb. III. n. 3. & Tabb.*) *Cur autem hôc loco ambo sint Sakephgadol pro Sakephkaton, scil. ob ditionem unius tantum vocis, v. Not. ad Tab. I, lit β.*

Eadem est ratio seqq. & similium Exemplorum, (quoad stam vocem.)

Dist. *Conj.* *Dist.* *Dist.* *Dist.*

הֵחֵל לִדְרוֹשׁ לֵאלֹהֵי דָּוִד אָבִיו 2. *Chr.* 34, 3.

Patris sui Davidis | Deum || quærere ||| Cœpit

(Ubi Verbum cœpit, emphaticè contradistinguitur reliquo, seu admiranda in octenni puero pietatis maturitas.)

סָגַר אֶת־פֶּרֶץ עִיר דָּוִד אָבִיו׃ 1. *Reg.* 11, 27.

Patris sui Davidis | Urbis || rupturam ||| Et obstruxit

Aut (β) non sistit absolutiorem sensum illa quinta vox, quàm quarta *è sup. Memb. III; (de qua proportione absolutioris| sensus, conf. Reg. 3. Membr. I)*: & tunc illa quinta semper requirit conjunctionem per Accentum Servum. *Exempli gr.*

Dist. *Conj.* *Dist.* *Dist.* *Conj.*

פָּדֹה תִּפְדֶּה אֵת בְּכוֹר הָאָדָם *Gen, 2, 12.*

hominis primogenitum | τὸν || redimes Redimendo
1 2 3 4 5

הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה *Gen. 2, 12.*

Hhavila omnem terram | τὴν || circumdat Is

His & similibus exemplis, primùm quoad ditionem 3um & quatuor vocum applicetur declaratio superioris exempli *ad lit.* (*α.*) Hinc præcedens vox quinta in iis, cùm non sistat absolutiorem sensum, quàm quarta, (*ut patebit examinanti singula exempla,*) requirit igitur illa quinta jam conjunctionem per Accentum Servum.

Memb. V. Si quinquies vel sæpius continuentur immediatè constructiones seu nexus Syntactici, (in sex vel pluribus vocibus ejusdem Propositionis;) pari modo prius ador-

adornandæ ſunt è ſuperioribus Membris, Ditiones 3um, 4, & 5 vocum; dehinc ſextæ vocis eadem eſt ratio ad quintam, quæ quintæ fuit ad quartam; & ſic conſequenter ſeptimæ ad ſextam, & ſicubi pluries continuentur conſtructiones ſeu nexus Syntactici. *Exempli gr.*

Diſt. *Conj.* *Diſt.* *Diſt.* *Diſt.* *Conj.*

מְעַט וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיַּי *Gen. 4,79.*

vitæ meæ annorum | dies || fuere ||| & mali Pauci

1 2 3 4 5 6

וְלֹא הִשִּׂיגוּ אֶת־יְמֵי שְׁנֵי חַיֵּי אֲבֹתַי *Ibid.*

patrum meorũ vitæ | annorum || dies || attigerunt Et non

In hac prolixiori ditione continuatarum quinquies conſtructionum in 6. vocibus, vox ſecunda utrobique conjungitur & tertia diſtinguitur, *per Memb. II. lit.* β. Vox quarta diſtinguitur, *per Memb. III, lit. a;* (& quidem Accentu Paſchtâ repetitô, pro Rbhia primâ vice ponendo; *sec. Reg. 6, Memb. III.*) Vox quinta diſtinguitur, & quidem majori Subdiſtinctivo, *per Memb. IV, lit. a.* Vox ſexta conjungitur, è pari ratione vocis 6tæ ad 5tam, qua 5tæ ad 4tam, *sec. Memb. IV, lit.* β. *& Memb. V.* Sic in ſeqq. & innumeris ſimilibus

Diſt. *Conj.* *Diſt.* *Diſt.* *Diſt.* *Conj.*

אַחֲרֵי הַכֹּתוֹ אֵת סִיחֹן מֶלֶךְ הָאֱמֹרִי *Deut. 1,44.*

Emoræum Regem | Sihonem || τὸν ||| percuſſiſſe eum Poſt

1 2 3 4 5 6

בֵּהּ בְּלֵילְיָא קְטִיל בֵּלְשַׁאצַּר מַלְכָּא כַשְׂדָּיָא׃ Dan. 5. ult.

Chaſdim Rex | Belſchatſar || occiſus eſt || nocte In illa

In priori Exemplo, in voce 4ta ponitur (*per Not. δ. ad Tab. I,*) Jthibh pro Paſchta, qui ponendus fuerat *per anom. Reg. 6. Memb. III. ut in ſuperioribus exemplis.* In poſteriori exemplo ſpeciatim notandum, quod vox ſexta in eo, pari quidem ratione jungenda fuiſſet quintæ per Accentum Servum, ut in præcedentibus exemplis; verùm quia in 5ta voce, Accentus Sakephkaton, pro Metheg ſibi aſſumpſit Servum Munach, *sec. anomaliam, Reg. 4ta;* proinde illæ duæ voces, 6ta & 5ta, jam habentur pro tribus; illaque 6ta jam ceu tertia ante Sakephkatonum, accipit Subdiſtinctivum ejus Minorem, qui hic (pro Paſchta eſt Jthibh, *sec. Not. δ. ad Tab. I.*) Quamvis etiam alia adhuc ejuſdem ratio dari poſſit, è *Reg. V, Nota I.*

Eadem est ratio seqq. Exemplorum, 7 vocibus constantium.

Dist. Conj. Dist. Dist. Conj. Dist. Conj.

מַלְכוּתָא וּרְבוּתָא וִיקָרָא וְהַדְרָא יְהַב לִנְבוּכַדְנֶצַּר אֲבוּךְ Dan. 5, 18.

||| patri tuo Nebucadnezari | dedit || & decorem & gloriam | & amplitudinem Regnum
1 2 | 3 || 4 5 | 6 7

Dist. Conj. Dist. Dist. Dist. Conj. Dist.

וַיַּעֲנוּ חֲמֵשֶׁת הָאֲנָשִׁים הַהֹלְכִים לְרַגֵּל אֶת־הָאָרֶץ לַיִשׁ *Jud.* 18, 14.

||| Lajisch terram | ad explorandum || euntes ||| Viri quinque | Et responderunt
1 2 | 3 || 4 ||| 5 6 | 7

Dist. Conj. Dist. Dist. Conj. Dist.

מִיכָה הַמּוֹרַשְׁתִּי הָיָה נִבָּא בִּימֵי חִזְקִיָּהוּ מֶלֶךְ־יְהוּדָה *Jer.* 26, 18.

||| Regis Juda Hiskiæ | in diebus || vaticinans fuit ||| Moraschites Micha
1 2 | 3 || 4 5 ||| 6 7

(In penult Exemplo, Sarka in quartâ voce repetitus *per Reg. 6. Memb. III*, (sub Domino Sgolta) pro Rbhia primâ vice ponendo; uti in superioribus exemplis, Paschta (sub Domino Sakephkaton) pro Rbhia. In ultimo Exemplo, vox 7ma, pro ordinario alias servo Munach, habet Paschtam ob ditionem duarum tantum vocum, *conf. Reg. 5. Not. 1.*) *Cæterum omnibus his applicentur saltem superiorum Exemplorum per singula membra declarationes, & deprehendetur item perpetuò constans & infallibilis Accentuationis tenor.*

Et tantum sufficiat, perspicuè & evidenter exposuisse, occultam hactenus & vix explicabilem habitam Distinctionum & Conjunctionum variationem, in vocibus, continuò nexu Syntactico sæpiùs immediatè constructis. Nam reliquarum Distinctionum, vel inter non constructas voces singulas ejusdem Propositionis, vel inter Propositiones simplices, vel Proposit. compositas, per se sat aperta & facilis patet ratio diversæ sedis earum à conjunctionibus, prout explicatur eadem seq. Reg. 3. Hinc verò quivis prudens & æquus rerum arbiter facilè æstimabit, (quandoquidem tàm imperfectè hactenus & obscure, non nisi sub generalioribus & planè in certis titulis Cohærentiæ absolutæ & respectivæ, vel Viæ nudæ & regiæ, *communiter actum est,) de Distinctionum & Conjunctionum diversa ratione,*

(prout

(prout monstrat Ledebuhrii Catena Script. pag. 51. seqq. & pag. 282;) quæ causa fuerit hactenus, quod nihil certi, aut evidenter veri, in his talibus definire aut assequi facile potuerit Lectoris judicium. Ut mirum adeò non sit, neglectui tandem damnatum esse, quad nullâ ratione sat perspectè intelligi potnit; & hinc denique, ut fieri solet, sub contemptus clypeo latuisse talium ignorantiam: quam certè in tanta nunc luce, restituta per Dei gratiam universa hujus doctrinæ, nihilominùs αὐθάδως affectare velle, ne ingrati omninò forent osoris S. Scripturæ Hebrææ, deque genuino ejus sensu parùm solliciti, quod tamen vix ampliùs de quoquam ingenuô ominari licebit.

ANNOTATIONES ad Reg. II.

Annot. (1.) Quoties Nomen, Pronomen, aut Particula indeclinabilis, ponitur sine Verbo, quod tamen subintellectum, (*sive verbum Substantivum* הָיָה *sive, aliud,*) ei includitur; semper talis vox accentuatur, quasi verbum expressum habeat adeóque construatur cum sequente, ut *Gen.* 44, 27. וְאָחִינוּ הַקָּטֹן אֵינֶנּוּ אִתָּנוּ׃ *Et frater noster parvus | non ipse (est) nobiscum |||:* (*conf. huic accentuationi, Memb. III. huj. Reg. 2, lit. β. 1.*) *Eademque est ratio omnium similium. De Pronomine* אֲשֶׁר *V. seq. Annot. 5.*

Annot. (2.) Subjectum prædicationis quandoque divisò in sensu à prædicato ponitur, & sic perpetuò habet distinctionem, ut *Psal. 11, 4.* יְהוָה בַּשָּׁמַיִם כִּסְאוֹ *Jhova* | i. e. Deum quod attinet, *in cœlis est sedes ejus* |||. *Psal. 27, 5.* בְּנֵי־אָדָם שִׁנֵּיהֶם חֲנִית וְחִצִּים *Filii hominis* || i. e. homines quod attinet, *dentes ipsorum | sunt hasta & sagitta* |||. *Eccl. 8, 1.* אֲנִי פִּי־מֶלֶךְ שְׁמֹר *Ego* | i. e. me quod attinet, *mandatum Regis serva* |||; וְעַל דִּבְרַת שְׁבוּעַת אֱלֹהִים *Et Supremus* || i. e. Supremum quod attinet, *ordinationem juramenti Dei* ||||i. e. serva ordinationes à Deo vindice

 jura-

juratas: (*ut adeò prius loquatur de officio Subditorum erga Regem; poſterius, de officio eorum erga Deum.*) *conf. plura inf. in Vindic. noſt. Parte II. Cap. I. & ſup. Gramm. noſt. Append. II.*

Annot. (3.) Vocativus exclamationis, in continuatis conſtructionibus ſemper habet diſtinctionem, (*nam non conſtructum cum ſequente, diſtinguendum eſſe, jam antè notum erit, è Memb. I. huj. Reg. 2:*) ut *Eſa.* 38, 3. *&c.* אָנָּה יְהוָה זְכָר־נָא *Ab Domine | memento* &c. *ſic Michæ 6, 5. conf. Reg. 3. Memb. I.* Si autem is ter repetatur, media vox habet Diſtinctivum, tertia conjunctivum, ut *Jerem. 22, 29.* אֶרֶץ אֶרֶץ אָרֶץ *terra terra | terra ||* &c. Cui non abſimile eſt illud *Ezech. 21, 32.* עַוָּה עַוָּה עַוָּה אֲשִׂימֶנָּה *Subverſionem ſubverſionem | Subverſionem ponam eam |||* At *Jeſ. 6, 3.* Perſonæ Trinitatis diſtinctæ, etiam Accentibus diſtinctivis continuis ſejunguntur, (contra ſuperiorum tenorem) ut

|||	*Diſt.*	*Conj.* ||	*Diſt.* ||	*Diſt.*		*Diſt.*
	צְבָאוֹת	יְהוָה	קָדוֹשׁ	קָדוֹשׁ	קָדוֹשׁ
|||	Zbaoth	Jhova |||	Sanctus ||	Sanctus		Sanctus

Quod evidens documentum eſt Trinitatis, (*tribus diſtinctionibus,*) & Unitatis, (*unâ conjunctione,*) eòdem locô expreſſæ in V. T. contra Judæos & Antitrinitarios. *Conf. ad hanc Accentuationem Exempla praxeos, inf. ad Tab. I. Claſſem III; & Reg. 7. Memb. II. β.*

Annot. (4.) Particula לֹא *non*, ſequenti immediatè verbo in eadem Propoſitione conjungitur perpetuo per Accentum Servum, quamvis ſequitur immediatè continuata conſtructio ſeu nexus Syntacticus, qui proinde ſemper tunc iterum divellendus eſt per Diſtinctivum, (*cum is aliàs debuiſſet habere conjunctivum, & vocula* לֹא *diſtinctivum, per ſuperius Memb. II, lit. β*); ut *Deut. 15, 17.* לֹא תְאַמֵּץ אֶת־לְבָבְךָ *Non obdurabis | cor tuum |||*, (*ubi Munach ut vicarius miniſter pro Pſik Munachato ſubdiſtinguit in voce ſecunda, per Reg. 7. Memb. II, β*). *Sic Gen. 16, 10.* וְלֹא יִסָּפֵר מֵרֹב׃ *Et non numerabitur | præ multitudine |||. Jeſ. 28, 12.* וְלֹא אָבוּא שְׁמוֹעַ׃ *Et non voluerunt | audire*

dire ||| ; *ubi* א *paragogicum est ad formam Arabismi, ut in undecim adhuc aliis locis, conf. Gramm. nost. Reg. 16.*

Sic etiam sequente licet Statu regiminis (*in quo alias semper vocem magis cum sequente cohærere quam cum præcedente, superius diximus Reg. I. Memb. I, α.*); ut *Jer. 23, 23.* וְלֹא אֱלֹהֵי מֵרָחֹק *Et non* sum *Deus* | *è longinquo* ||| i. e. longinquæ absentiæ, *conf. Reg. 1. l. cit.* Eadem est ratio voculæ לא compositæ cum aliâ particulâ separabili, ut *Cant. 1,* 8. אִם־לֹא תֵדְעִי לָךְ *Si non scis* | *tibi* ||| ; (*solenni Hebr. idiotismo*, ut לֶךְ־לְךָ *vade tibi*, *&c. conf. Gramm. nost. App. 11*). Sic *Num. 32,* 30. וְאִם־לֹא יַעַבְרוּ חֲלוּצִים *Et si non transibunt* | *expediti* ||. *Verum si subintellectum habeat verbum* הָיָה, *prævalet superior Ann. 1, ut Num. 20, 5.* לֹא׀ מְקוֹם זֶרַע || *sementis locus* | *est Non*

Exc. In Ditione 2 tantùm vocum sub certis Dominis, (*de qua conf. Reg. 5, & 9*), hæc etiam vocula לא, (ut aliæ), requirit Subdistinctivum, non tamen æquè perfectè tunc distinguentem, (ac aliàs), sed tantùm emphaticâ morâ & gravitate quâdam tardantem celerem alias decursum servi ad magnum Distinctivum; ut *1. Sam. 12, 21.* וְלֹא תָּסוּרוּ *& non recedetis. V. Reg. cit.*

Annot. 5. Pronomen אֲשֶׁר (*a*) in continuatis constructionibus positum,

(1) si sit secunda vox talium (*constructarum*), semper requirit conjunctionem (cum prima) per Accentum Servum; & tertia tunc accipit Distinctivum, Ex. gr.

	Dist.	*Conj.*	*Dist.*		*Dist.*	*Conj.*	*Dist.*
	יִבְחַר	אֲשֶׁר	בַּמָּקוֹם *Deut. 16, 16.*		לֹא־שֹׁמֵעַ	אֲשֶׁר	כְּאִישׁ *Psal. 38, 15.*
|||	eliget 1	quem 2	in loco 3	|||	non audit 1	qui 2	Ut vir 3

Eandem

Eandem hanc rationem semper servant illæ voces, quæ omissum pronomen אֲשֶׁר tamen subintellectum habent, (*quod probè notandum*,) ut

* *Psal. 51, 10.* — * *Psal. 90, 15.*

Dist. *Conj.* *Dist.* — *Dist.* *Conj.* *Dist.*

תָּגֵלְנָה* עֲצָמוֹת דִּכִּיתָ׃ | יוֹרֶנּוּ* בְּדֶרֶךְ יִבְחָר׃

i. e. ossa contrita ||| contrivisti (1) ossa *quæ* (2) | Lætentur (3) ||| eligit (1) viam *quã* (2) | Docebit illum (3)

Dist. *Conj.* *Dist.* — *Dist.* *Conj.* *Dist.*

Psal. 90,15. שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ | *Prov. 9, 5.* וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

||| afflixistinos (1) sec. dies *quibus* (2) | Lætificanos (3) ||| miscui (1) devino *quod* (2) | Et bibite (3)

Hæc aliàs videri poterant seq. ratione distinguenda, (sec. Memb. 1. huj. Reg.)

||| *quæ* contrivisti (1) | ossa Lætentur (2) ||| *quam* eligat (1) | viam Docebit illum (2)

||| *quod* miscui (1) | devino Et bibite (2) ||| *quibus* afflixistinos (1) | sec. dies Lætificanos (2)

Verùm non patitur id, in his & similibus, idiotismus Linguæ, & ad eum instituta praxis Biblica; quæ sat fidum nobis magisterium ubique præbere potest, cùm nihil in Scripturam sit inferendum, sed ex ea efferendum.

Eadem est ratio τῦ אֲשֶׁר compositi per Makkaph cum aliâ quâdam voce, ut

Dist. *Conj.* *Dist.* — *Dist.* *Conj.* *Dist.*

Ezech. 39.19. מִזִּבְחִי אֲשֶׁר־זָבַחְתִּי לָכֶם׃ | *Gen. 44. 1.* וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ

||| vobis (1) quammactavi (2) | Emactatione mea (3) ||| superdomo ejus ei qui*erat* (1) (2) | Et præcepit (3)

(2) Si verò אֲשֶׁר sit tertia vox (*in continuatis constructionibus*,) semper ea requirit distinctionem;

ctionem; & secunda tunc accipit servum, (*sec. Membr. II, lit. β.)* ut

Dist. *Conj* *Dist.* | *Dist.* *Conj.* *Dist.*

הָאֲדָמָה עַל־פְּנֵי אֲשֶׁר *Gen.* 7, 23. | יְהוָה צִוָּה אֲשֶׁר *Num.* 34,29.

||| terræ superfacie | Quæ *est* ||| Jhova jussit | Quos
1 2 3 | 1 2 3

Conf. duo Exempla unô versu 7, Gen. c. I

Eadem est ratio τȣ̃ אֲשֶׁר compositi cum aliquâ particulâ, ut

Dist. *Conj.* *Dist.* | *Dist.* *Conj.* *Dist.*

אֱלֹהִים צִוָּה כַּאֲשֶׁר *Gen.* 7,9. | בְּעֵינָי יָשַׁר לַאֲשֶׁר *Jer.* 27,5.

||| Deus præcepit | Secundum quod ||| in oculis meis rectus | Ei qui *est*
1 2 3 | 1 2 3

At contrarium obtinet, si ante hanc vocem tertiam אֲשֶׁר, præcedat quarta, אֵת, v. gr.

לְפָנֶיךָ הִתְהַלַּכְתִּי אֲשֶׁר אֵת *Jes.* 38,3. (*conf. de hoc loco seq. Reg. 3. Memb. II, fine.*)

||| coram te | ambulaverim quod | τὸ

Sic rariùs (in exprimendâ scil. Emphasi) obtinet contrarium, per transpositionem termini Distinctivi, *de qua V. Reg. 13*, ut

Dist. *Dist.* *Conj.* | *Dist.* *Dist.* *Conj.*

בְּכָל־שְׁעָרֶיךָ נָתַן־לְךָ אֲשֶׁר *Deut.* 12,15. | לָכֶם׃ נָתַתִּי אֲשֶׁר *Deut.* 3,20.

||| in omnibus portis tuis | dederit tibi Quam ||| vobis | dedi Quas
1 2 3 | 1 2 3

(*In quibus & similibus, transpositione illâ termini distinctivi, exprimitur Emphasis repetendi Prædicati, ad vocem primam; dedi inquam* vobis : *dederit inquam* in omnibus portis tuis, *scil. Dominus Deus tuus,*) Sic 2. *Chron.* 9, 5. & 1. *Reg.* 10, 6. אֲשֶׁר שָׁמַעְתִּי בְּאַרְצִי quam audivi | *audivi inquam*. in terra meâ. (*Regina Arab. de Salomonis fama.*)

Non igitur cum his confundenda sunt, semel tantum (aut non) constructa, (ubi אֲשֶׁר *sequitur communem analogiam Memb. I, huj. Reg. 2.)* ut

Diſt.	Diſt.	Conj.	
בַּתֵּבָה׃	אִתּוֹ	וַאֲשֶׁר	*Gen.* 7,23.
in arca	cum ipſo	Et quod *erat*	
1	2	3	

Ubi vox ſecunda haut conſtrui poteſt cum prima; quamobrem unica conſtructio conjungitur per Servum, ſic. Memb. I. & ſic ubique.

(3) Si verò אֲשֶׁר ſit quarta vox *in continuatis conſtructionibus*, ſemper accipit Servum, & tertia diſtinctivum, ut

Diſt.	Conj.	Diſt.	Conj.
יִשְׂרָאֵל	בְּנֵי	הֵבִיאוּ	*אֲשֶׁר
Iſraelis	filii	attulerunt	Quam
1	2	3	4

* *Exod.* 36,3.

Diſt.	Conj.	Diſt.	Conj.
בָּבֶל׃	אֶת־מֶלֶךְ	לֹא־יַעַבְדוּ	*אֲשֶׁר
Babelis	Regi	non ſerviet	Quæ
1	2	3	4

* *Jer.* 27,13.

Conf. 1. *Chron.* 9,9. & 2. *Chron.* 9,4.

Id rarius imitatur אֲשֶׁר non conſtructum cum ſequente voce Pronominali, (*ubi proinde meritò habuiſſet Diſtinctivum,*) ut

Diſt.	Conj.	Diſt.	Conj.	
אֶתְכֶם	מְצַוֶּה	אָנֹכִי	אֲשֶׁר	*Deut.* 28,14.
vobis	præcipio	Ego	Quæ	
1	2	3	4	

Diſt.	Conj.	Diſt.	Conj.	
אֶתְכֶם׃	מְצַוֶּה	אָנֹכִי	אֲשֶׁר	*Deut.* 4,2.
vobis	præcipio	Ego	Quæ	
1	2	3	4	

Idem ſingulariſſimè imitatur אֲשֶׁר ante voculam לֹא; (*cum quâ aliàs conſtrui nequit,*) in quâ occurrit ֥ *Mercachphula* pro Tbhir, (*conf. Not. ad Tab. I. lit. ε;*) & diſtinctivus in voce ſecunda, ut

Diſt.	Diſt.	Diſt.	Conj.	
אֶתְכֶם׃	צִוִּיתִי	לֹא	אֲשֶׁר	*Lev.* 10,1.
iis	præcepi	non	Quod	
1	2	3	4	

Diſt.	Conj.	Diſt.	Conj.	
לָהּ׃	הִגִּיד	לֹא	אֲשֶׁר	1. *Reg.* 10,3. & 2. Chron, 9,2.
ei	indicaris	non	Quod	
1	2	3	4	

(β) Pronomen אֲשֶׁר habens poſt ſe vocem ſtatus affixi, ejus ſemper cenſendum eſt Caſus, Numeri, Generis & conſtructionis, cujus eſt ſequens affixum, ad אֲשֶׁר relationem habens:

bens: & si tunc (1) nulla intercedat vox, (*inter* אֲשֶׁר *& ejusmodi vocem status affixi,*) semper cum ea conjungendum est אֲשֶׁר per Accentum servum; ipsa autem accipit distinctivum, (*quamvis cum sequente construatur grammaticè,*) ut

	Dist.	Dist.	Conj.	
Psal. 95,4.	מֶחְקְרֵי־אָרֶץ	בְּיָדוֹ	אֲשֶׁר	
	sunt pervestigationes terræ	in manu	Cujus	
	1	2	3	

	Dist.	Dist.	Conj.
Gen. 7,8.	טְהֹרָה	אֵינֶנָּה	אֲשֶׁר
	pura	non ipsa *est*	Quæ
	1	2	3

Sic *Deut.* 23,11. *Præcedente autem ibidem versu* 10, *contrarium obtingit, per transpositionem Termini Distinctivi manifesto ibid. emphaseos signo. conf. Reg.* 13.

Eadem est ratio τȢ אֲשֶׁר compositi per Makkaph cum aliqua voce: item subintellecti אֲשֶׁר, *ut superiùs lit. a. n. 1.*

	Dist.	Conj.	Dist.	
Jes. 1,30.	עָלֶהָ	נֹבֶלֶת	כְּאֵלָה	i.e. *cujus cadit folium.*
	folium ejus	cadit	Sicut arbor	
	1	2	3	

	Dist.	Conj.	Dist.	
Levit. 5,24.	עָלָיו	אֲשֶׁר־יִשָּׁבַע	מִכֹּל	i.e. *super quo juraverit.*
	super eo	quò juraverit	Ex omni	
	1	2	3	

(2) Si tunc una intercedat vox, pariter cum eà cohæret אֲשֶׁר, ipsa autem accipit Distinctivum (*quamvis constructa cum sequente,*) ut

	Dist.	Dist.	Conj.	
Num. 36,3.	לָהֶם	תִּהְיֶינָה	אֲשֶׁר	i.e. *quibuscum nupserint.*
	iis	nupserint	Qui	
	1	2	3	

	Dist.	Dist.	Conj.	
Ezech. 9,11.	בְּמָתְנָיו	הַקֶּסֶת	אֲשֶׁר	i.e. *in cujus lumbis.*
	in lumbis ejus	atramentarium	Qui	
	1	2	3	

	Dist.	Dist.	Conj.	
Deut. 10,12.	מֵהֶם	לֹא־תֹאכְלוּ	אֲשֶׁר	i.e. *de quibus.*
	de iis	non comedetis	Qui	

	Dist.	Dist.	Conj.	
Deut. 28,49.	לְשֹׁנוֹ׃	לֹא־תִשְׁמַע	אֲשֶׁר	i.e. *cujus linguam.*
	linguam ejus	non intelliges	Quæ	

Eademque est ratio τȢ אֲשֶׁר compositi per Makkaph cum aliqua voce, ut

Dist. D ſt. Conj.

עָלֶיהָ׃ שְׁמִי אֲשֶׁר־נִקְרָא *Jer. 34, 15.*

i. e. *super qua* | super ipsa 1 | nomen meum 2 | Quæ invocatum est 3

Dist. Dist. Conj.

עָלָיו נִקְרָא־שְׁמִי אֲשֶׁר *Jer. 7, 10.*

i. e. *super qua* | super ipsa | invocatum est nomen meum Quæ

(*De Munach illo subdistinguente hic ceu Vicario Psiki, V. Reg. 7, Memb. II. β*)

Contrarium obtinet per transpositionem termini distinctivi (*sec. Reg. 13.*) in seqv. Exemplo:

אִישׁ אֲשֶׁר אֵין־מַעְצָר לְרוּחוֹ׃ *Prov. 25, 28.*

Ubi plerique Codd. omisso Makkaph post אֵין vitiose eidem apponunt ֜ & ֣ voci מַעְצָר quod pluribus arguet *Reg. X, Memb.* I.

At (3) Si tunc duæ voces intercedant (*inter* אֲשֶׁר *& seqq. vocem status affixi*;) tertia (*illarum* 4) requirente Distinctivum (*sive per Memb. I. hujus Reg. sive per Memb. II, lit. β,*) quarta (אשר) accipit conjunctivum; tertia vero requirente Conjunctivum, (*per lit. a. ejusdem Memb. II,*) quarta (vox אשר) accipit Distinctivum; ut

Conj. Dist. Conj. Dist.

בְּמָתְנָיו הַסֹּפֵר קֶסֶת אֲשֶׁר *Ezech. 9, 3.*

i. e. *cujus in lumbis.* | in lumbis ejus | Scribæ atramentarium | Qui

Dist. Conj. Dist. Conj.

אֲלֵיהֶם שָׁלוּחַ מַלְאָךְ אֲשֶׁר *Ezech. 23, 40.*

i. e. *ad quos missus est.* | ad eos missus est | nuncius Qui

Dist. Conj. Dist. Conj.

בּוֹ בֹּטֵחַ אַתָּה אֲשֶׁר *Jes. 37, 10.*

i. e. *in quem tu speras.* | in eum speras | tu Qui

Dist.

Dist. *Conj.* *Dist.* *Conj.*

אֲשֶׁר יָדִי תִּכּוֹן עִמּוֹ *Psal.* 89,22.

i. e. *cum quo.* ||| cum ipso stabilis erit | manus mea Qui

Dist. *Conj.* *Dist.* *Conj.*

אֲשֶׁר אַתָּה בֹּטֵחַ בָּהֵנָּה *Jer.* 5,17.

i. e. *in quibus.* ||| in iis confidis | tu Qui

(γ) Pronomen אֲשֶׁר habens post se particulam localem שָׁם IBI, assumit significationem localem QUÒ vel UBI; eandemque servat rationem distinctionum constituendarum, qualis *præced. lit.* β. (*ante statum affixum*,) est monstrata, ut

Dist. *Dist.* *Conj.*

אֲשֶׁר אַדִּיחֵם שָׁם *Ezech.* 4,13.

i. e. *quò ego propellam vos.* ||| ibi 1 | propellam vos 2 Quod 3

Dist. *Conj.* *Dist.* *Conj.*

אֲשֶׁר אַתָּה הֹלֵךְ שָׁמָּה׃ *Eccles.* 9,10. *conf. Jer.* 35,7.

i. e. *quò futurus es.* ||| ibi 1 iturus es 2 | tu 3 Quod 4

אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה *Lev.* 18,3.

||| illuc || vos deduco | ego Quò

Dist. *Dist.* *Conj.*

אֲשֶׁר הֲפִיצוֹתִיךָ שָׁם *Jer.* 30,11.

i. e. *quò dispersi te.* ||| ibi | dispersi te Qui

		Dist.	*Dist.*	*Conj.*	
		שָׁמָּה	הִדַּחְתִּיךָ	אֲשֶׁר	*Jer.* 46, 28.
I. e. quò dispuli te.	|||	ibi |	dispuil te	Qui	

(*De Munach utrobique subdistinguente, ceu Vicario Psiki, conf. Reg. 7. Memb. II. β.*)

Eademque est ratio compositi tunc אֲשֶׁר (aut שָׁם) cum aliqua voce, *conf. paulo sup. lit. β, n. i.* ut

		Dist.	*Conj.*	*Dist.*	
		שָׁם	אֲשֶׁר־עָלִיתָ	הַמִּטָּה	2. *Reg.* 1, 6.
I. e. quò ascendisti.	|||	ibi	quem ascendisti |	Lectus	

		Dist.	*Conj.*	*Dist.*	
		שָׁם׃	אֲשֶׁר־אַדִּיחֵם	בְּכָל־הַמְּקֹמוֹת	*Jer.* 24, 9.
i. e. quò depulero eos.	|||	ibi	qui depulero eos |	In omnibus locis	

		Dist.	*Dist.*	*Conj.*	
		הַגּוֹיִם	עָבְדוּ־שָׁם	אֲשֶׁר	*Deut.* 12, 2.
I. e. ubi servierunt gentes Diis suis	|||	gentes |	servierunt ibi	Quæ	

(δ) Pronominis אֲשֶׁר rationem sequitur vocula Chaldaica דִּי Qui, *Esr.* 7, 25. דִּי בַּעֲבַר נַהֲרָה *qui est | trans flumen* |||. Semel autem hæc Particula per transpositionem termini Distinctivi, cohæret cum vocula לָא habente ֥ Merca chphula, scil. *Esr.* 7, 23. *conf. sup. lit.* α. 3, *fine.*

Annot. 6. Vocula אִישׁ, quando significat QUISQUE, ALTER, sequenti voci (*sive constructa secum sive non constructa,*) in eadem Propositione, conjungitur per servum, ut *Jes.* 53, 6; אִישׁ לְדַרְכּוֹ פָּנִינוּ *quisque viam suam | prospeximus* |||. *Jer.* 31, 34; *Non docebit amplius* אִישׁ אֶת־רֵעֵהוּ וְאִישׁ אֶת־אָחִיו *quisque amicum suum | & quisque fra-*

fratrem suum |||. Pariter cum bis ponitur illa ipsa vox, ut אִישׁ אִישׁ *vir vir*, i. e. *quivis*, *Num. 5, 12. Levit. 17, 3. & 8. c. 24, 11.* At si sequatur Pronomen אֲשֶׁר, hoc conjungitur sequenti voci secum constructæ, אִישׁ autem accipit Distinctivum; ut *1. Sam. 22, 2;* וְכָל־אִישׁ אֲשֶׁר־לוֹ נֹשֶׁא *Et quivis | cui* est *exactor* |||. *Conf. de Kadma hic vicario (subdistinct. Reg. 7. Memb. II. a. Nota 1.) Eccles. 6, 2;* אִישׁ אֲשֶׁר יִתֶּן־לוֹ הָאֱלֹהִים *Quivis || cui dat | Deus* |||. *conf. de his Munachim distinguentibus vicariis, Reg. 7. Memb. V. fine.)*

Annot. 7. Quando Nomen ita regit alterum Nomen; sive in Dativo, sive (mediante Præpositione) in aliô Casu, ut pro posteriori possit stare Relativum *Alter:* talia duo Nomina ordinarie conjunguntur per Servum, (*idque ex genio Linguæ, cùm aliàs non videantur constructa;*) ut *Psal. 19, 3;* יוֹם לְיוֹם יַבִּיעַ אֹמֶר וְלַיְלָה לְּלַיְלָה יְחַוֶּה־דָּעַת׃ *Dies diei | eructat sermonem* ||| *& nox nocti | indicat scientiam.* Sic *Hos. 4, 2; Sanguis sanguini | accessit* |||. *Ezech. 21, 14; complode | manum ad manum* |||. *Conf. similes alias locutiones, inf. Reg. 13: spectant enim talia ad transpositionem Emphaticam termini distinctivi.*

Annot. 8. Parenthesis Hebræa, hôc constat indiciô; cùm nempe vel vox singula, vel integra Propositio, interserta alterius cujusdam Propositionis partibus, majori clauditur Distinctivô, quàm ante eam obtinet: adeoque ratione sensus semper Parenthesis magis cohæret cum antecedentibus, quàm cum sequentibus; (*idque ex usu Linguæ quem docet constans praxis Biblica.*) *Exempli gr. Jer. 31, 1;* בָּעֵת הַהִיא נְאֻם־יְהוָה אֶהְיֶה לֵאלֹהִים *tempore illo* | (*dicit Jhova*) || *ero Deus &c.* (ultimò hôc Paschta Emphaticô, pro servô sec. *Reg. 5.*) *Proverb. 13, 4.* מִתְאַוָּה וָאַיִן נַפְשׁוֹ עָצֵל *concupiscet* (*& nihil aderit*) | *anima pigri* |||. *Jes. 45, 24;* אַךְ בַּיהוָה לִי אָמַר צְדָקוֹת וָעֹז *Utique in Jhova*

Jhova | (*mihi dicunt*) || *est justitia & robur* |||. *Psal.* 40, 17. יֹאמְרוּ תָמִיד יִגְדַּל יְהוָה אֹהֲבֵי תְּשׁוּעָתֶךָ *Dicant jugiter* | (*magnificetur Jhova*) || *diligentes salutem tuam* |||. *Jes.* 45, 3. לְמַעַן תֵּדַע כִּי אֲנִי יְהוָה הַקּוֹרֵא בְשִׁמְךָ אֱלֹהֵי יִשְׂרָאֵל׃ *Igitur cognosces* || (*quia* | *ego Jhova* || *voco nomen tuum*) ||| me *Deum Jisraelis* ||. 2. *Chron.* 34, 3; וּבִשְׁמוֹנֶה שָׁנִים לְמָלְכוֹ וְהוּא עוֹדֶנּוּ נַעַר הֵחֵל לִדְרוֹשׁ לֵאלֹהֵי דָּוִיד אָבִיו *Et anno octavo* | *imperii sui* || (*cùm ipse adhuc esset Puer*) ||| *cœpit* || *quærere* || *Deum* | *Davidis Patris sui* |||. *Conf. Neh.* 5, 14. 1. *Chron.* v. 28 s.

Non igitur sunt parenthetica verba illa *dicit Deus*, *Jes.* 48, 22; & 57, 21. אֵין שָׁלוֹם אָמַר אֱלֹהַי לָרְשָׁעִים *Non est pax* ||| *dicit Deus* | *improbis* ||||. Cæteroquin talis requireretur Accentuatio;

||| *improbis* || (*Deus dicit*) | *pax Non est*

quô pactô daretur parenthesis, ceu majori distinctivo jam exiens quam incipiens: (& sic in aliis.) Pariter non efficit parenthesin, Propositio interserta ante לֵאמֹר, (*quod videri poterat;*) ut *Jes.* 8, 11. וַיִּסְּרֵנִי מִלֶּכֶת בְּדֶרֶךְ הָעָם־הַזֶּה לֵאמֹר׃ *Et instruit me* ||| *ne eam* | *in via populi hujus* || *dicendo* |||. *Sed plura de tali singulari vocum ante* לֵאמֹר *cum hâc ipsâ cohærentia majori, quàm cum præcedentibus, ad quæ tamen magis pertinere videntur; (ferente sic idiotismo Linguæ,) V. Reg.* 8, *Memb. II; & Reg.* 13, *Memb. II.*

NB. (1) Quando (rariùs) posterior dimidia pars Versus (*quæ Silluki est*,) Parenthesin continet (seu claudit;) sequente sic versu, ad præcedentis versus Propositionem necessariò adhuc pertinente, intercedens ibi Silluk non efficit Punctum aut Colon, sed tantùm Semicomma, v. gr. *Gen.* 23, 17. ubi Textus sic habet:

|| *in*

‖ *in Machpela qui* est | *Ephronis ager* | *Et factus est*

| *& omnis arbor* ‖ *quæ* est *in eô & spelunca* | *ipse ager)* ‖ *Mamre è regione* | *quæ* est

‖ (*: circumquáque* | *in toto confinio ejus quæ* est | *in agro quæ* est

Jam sequente Versu 18.

‖| *: portam Urbis ejus ingredientibus* | *coram omnibus* ‖ *filiis Heth coram* ‖ *possessio Abrahami*

Conf. cum hâc Accentuum & Virgularum proportione, Reg. 3, & Tab. I. (Item de primi Territorii Paschta & Rbhia, V. Reg. 6, Memb. I.) Simulque ex hôc & similibus exemplis collige, quàm prorsus erronea sit illa vulgata persuasio, quasi Sillûko, Athnacho, & sic consequenter reliquis majoribus Distinctivis, *ex se & per se competat, & velut nativum sit, magnas distinctiones vel* Coli *vel* Puncti *vel* Semicoli, *inferre spatiis sententiarum; cùm potiùs ipsi illi* Distinctivi *suam proportionem, seu valoris quantitatem semper demum accipiant ab illis sedibus, quas per consecutionem occupare coguntur: prout hic Silluk versus 17mi, non nisi Semicomma maximum, Athnach autem in utrôque versu 17 & 18, non nisi Semicomma majus efficit; & Sakephkatoni hinc cum reliquis, minori proportione, Semicomma minus, Semicomma intermedium, aut minimum, sec. Reg. 3. Conf. sup. Præcogn. Axiom. I.*

Similem interstinctionem 2 versuum in N. Test. vide *Act. 1, v. 21, 22.* Sic *Jer. 33, v. 10.* ampliatio Prædicati efficit Parenthesin, & sequente *versu 11*, sequitur demum subjectum. Eôdem modô, distractam per tres Versus unam Propositionem, *V. 2. Sam. 17, v. 27, 28, 29. Conf. Esth. 8, v. 11. & 12. Num. 31, 22.*

NB. 2. *Emphases* in S. Hebræa Script. præcipuè advertuntur è transpositione Termini Distinctivi, *de qua Reg. 13.* quamvis & alias è toto Accentuum ministerio sensus, eas ritè observari posse, passim monstretur totô hôc Tractatu.

Signa Interrogationis verò, partim dabit ה interrogativum, partim ipsa quoque ex Accentuatione fluens vocum & sententiarum junctura.

Caput II.

De

Distinctionum majoris aut minoris variâ proportione:

seu

QVANTA unaquæque Distinctionis SEDES præfiniri debeat,

sec. Dictamen Logicum,

totidem tunc Virgulis designanda, ad faciliorem & certiorem deinde Accentuum positum.

REGULA III.

Distinctio major aut minor, obtinet pro magis minusve absoluto sensu, adeoque pro diverso termino, vel (1) Integrarum Propositionum, tùm simplicium, tùm compositarum: vel (2) Singularum vocum intra Propositionem; quatenus illæ sunt partes Propositionis, aut connexa vel Subjecti vel Prædicati.

Memb. I. Integræ Propositionis (α) Simplicis Distinctio est magna, & fit in termino finiti Subjecti cum Prædicato; quod (*sec. Principia Logica,*) vel unâ tantùm voce constare potest, (*subintellecto sæpè subjecto*: ut וַיֹּאמַר ;) vel pluribus vocibus seu verbis, attamen unum prædicationis actum intendentibus: (*quod diligenter attendendum est, ne sæpè diversæ videantur Propositiones, quæ tamen (praxi Biblicâ,) tantùm habendæ sunt singulæ voces intra unam eandemque Propositionem; prout inf. Memb. II, monstrabi-*

strabitur exemplis.) Atque in tali jam (*Propositionis simplicis*) distinctionis sede, (*quicunque etiam, sive maximus sive minimus, Accentus Distinctivus in eâ obtingat per consecutionem*,) pari quilibet effectu seu valore adæquat Latinorum Comma. Et signari potest, in præfiniendâ Distinctionum proportione, (*antequam ipsi Accentus commodè imponi queant*,) tribus ejusmodi virgulis ||| (*si non calamô, saltem mente conceptis.*) Sed & ipsa illa Commata facilè iterum suâ proportione alia majora, alia minora æstimari possunt, pro qualitate sequentis Propositionis cognati aut diversi argumenti.

(β) Compositæ Propositionis Distinctio est major, quæ fit in terminô duarum vel trium Propositionum simplicium semper copulatarum, quâcunque Particula vel conjunctionali, *&*, *ut*, *quod*, &c. vel disjunctivâ, *aut*, *ne*, &c. vel relativa aut causali, *sic*, *sicut*, *quomodo*, *ergò*, *quia*, aut simili quâvis *sive expreßâ sive subintellectâ.* (*Quò tamen non pertinet particula* אֲשֶׁר אֶת τὸ quod: *cùm hæc ex usu linguæ non incipiat novam Propositionem*, *conf. Exempla inf. Memb. II*, *circa finem.* *Quod etiam valet de* אֵת *habente post se præfixum Pronominale* שֶׁ, *V. ibid.*) Atque in tali jam Distinctionis sede, (quicunque Accentus Distinctivus, & quantæcunque dignitatis, in eam deveniat per consecutionis necessitatem,) pari quilibet effectu seu valore, adæquat Latinorum Semicolon; aut in diverso magis (à seq.) argumentô, *Colon minus*, si intra Versum obtingat (*ubi ea tunc maxima intra Versum distinctionis sedes est*) in fine tunc autem Versus, *Punctum*. Et signari potest in præfiniendâ Distinctionum proportione, quatuor Virgulis ||||. *Exempla V. inf. ad finem Reg. 4ta.*

Nota. Unica Propositio simplex, pro multitudine ejus vocum, aut diversô (seu contradistinctô) sequentibus argumentô, æquiparari potest (*quoad terminum sensus*) Propositioni compositæ, & tantundem distinctionis valorem tunc obtinet, scil. vel Semicoli; vel (*pro dissentaneo argumentô*,) Coli, si intra

I 2 Ver-

Versum, (*ubi tunc maximam interstinctionis sedem constituit;*) aut Puncti, si in fine Versus obtingat.

(γ) Duæ aut plures Propositiones Compositæ, si intra Versum occurrant, efficiunt Colon majus, & maximam intra Versum Distinctionis sedem constituunt, quinque virgulis h. m. notandam |||||. Eædem vero si totum Versum absolvant, efficiunt Punctum majus, sex virgulis h. m. designandum ||||||. *Exempl. V. ad finem Reg. 4te.*

Memb. II. Distinctio singularum vocum intra Propositionem, est duplicis generis: aut enim ejusmodi singula vox, non est Grammatice constructa cum subsequente voce ejusdem Propositionis; (& talis per se semper est distincta Accentu Regio, *sec. Reg. 2, Memb. I:*) aut est constructa quidem cum sequente, nihilominus ob continuatam bis vel sæpiùs immediatam constructionem, iterum (certis legibus) divellenda per *Distinctivum*, *sec. Reg. 2. Memb. II, III, IV, V, & seqq. ibidem Annot.* In Utravis ejusmodi Distinctionis sede, (quicunque Accentus Distinctivus, & quantæcunque dignitatis, in eam deveniat per consecutionis necessitatem,) pari quilibet effectu seu valore signat tantùm Semicomma; & si plures ejusmodi voces distinctæ concurrant in eadem Propositione, pro earum tunc pluralitate & proportione absolutioris aut minus absoluti sensus, (*de quo mox,*) alibi constituitur Semicomma maximum, & signari potest, *in præfiniendâ Distinctionum proportione*, hoc modô |||; (*nam totius Propositionis terminus signatur 3bus virgulis:*) alibi Semicomma majus, quod signari potest h.m. ||; alibi Semicomma intermedium; quod signabitur h. m. ||; alibi Semicomma minus, quod signabitur h. m. |; alibi denique Semicomma minimum, quod signabitur dimidiâ virgulâ h. m. ǀ; (*requirente sic accuratissimâ, & soli Textui Hebræo usitatâ, distinguendi ratione, de qua V. præcognita Axiomatica I & II.*

Harum

Harum verò omnium Distinctionum (inter voces singulas) proportionem, à posteriori quidem evidenter satis arguent existentes jam in Textu majores aut minores Subdistinctivi Accentus: at à priori ea præcipuè dijudicanda est è natura Subjecti & Prædicati, aut alterutrius partium; ut scil. ea semper major seu perfectior distinctio (*intra Propositionem*) æstimetur, ubi subjectum contradistinguitur Prædicato, & contrà: aut alterutrius pars seu connexum, emphaticè contradistinguitur reliquo. *Exempla plurima*, *V. sup. Reg. 2. quibus seqq. subjungere licet:*

כַּאֲשֶׁר דִּבֶּר יְהוָה אֶל־הַגּוֹי אֲשֶׁר לֹא־יַעֲבֹד אֶת־מֶלֶךְ בָּבֶל׃ *Jer.* 27,13.

||| Babelis Regi | non serviet quæ || ad gentem ||| Jhova dixit | Sicuti

Conf. Gen. 26, 15. c. 30, 36. c. 38, 12. Eccl. 3, 10.

Hæc unica est Propositio; quod patet è maximô hic Distinctivo in voce Jhovah, *conf. Tab. I, Classe II*, adeo ut cotradistinguatur jam Jhovah *dicens*, genti *cui id dictum*. Alioquin si pro duabus Propositionibus hæc habenda forent, seq. modô fuissent accentuanda;

כאשׁר דבר יהוֹה אל־הגּוי אשׁר לא־יעבֹד את־מלך בבל׃

|||| Babellis Regi | non serviet quæ ||| ad gentem || Jhova dixit | Sicuti

conf. de priori membro, Reg. 7, Memb. II, (α.) & Memb. I, ibid.

In seqq. & sic innumeris aliis, pars seu connexum Prædicati, contradistinguitur reliquo Propositionis, non sine singulari Emphasi:

וּבִגְלַל הַתּוֹעֵבֹת הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפָּנֶיךָ׃ *Deut.* 18, 12.

||| coram te | eos expellit || Deus tuus Jhova || istas abominationes | Et propter

עֲלֵיהֶם אֶשְׁפּוֹךְ כַּמַּיִם עֶבְרָתִי׃ *Hos.* 5, 10.

||| iram meam | ut aquam effundam || Super ipsos

אֶת־הַכֹּל נָתַן יְהוָה אֱלֹהֵינוּ *Deut. 2,36.*

||| Deus noster Jhova | dedit || Universum

Sic *Jes. 4, 4: ultima quatuor voces contradistinguntur utique praecedenti Propositioni, quasi unica nec dum absoluta.* *Sic Joel. 4, 11.*
Sic sæpe duo Verba seu prædicata, unô prædicandi actu, contradistinguntur uni subjecto, emphaticâ hujus iteratione subintellectâ ad singulum prædicatum, ut

יֵשְׁבוּ לָאָרֶץ יִדְּמוּ זִקְנֵי בַת־צִיּוֹן *Thren. 2, 10.*

||| filiæ Zionis Seniores || conticescunt | humi Sedent

Duæ unim si forent Propositiones, sequens fuisset Accentuum facies, *sec. Tab. I, Classe III,* citra Emphasin,

ישבו לארץ ידמו זקני בת־ציון

|||| Filiæ Zionis Seniores | conticescunt ||| humi Sedent

Contra unum Prædicatum sæpè contradist. pluribus Subjectis, ut

כִּי יְסִיתְךָ אָחִיךָ בֶן־אִמֶּךָ אוֹ־בִנְךָ אוֹ־בִתְּךָ אוֹ ׀ אֵשֶׁת חֵיקֶךָ *Deut. 13, 7.*

||| sinus tui uxor | aut || aut filia tua aut filius tuus || filius matris tuæ frater tuus || Si incitabit te

(*Conf. Tab. I, Classe IV, de tota hac* Ditione *Rbbia.*)

Sic duabus quasi propositionibus contradistinguitur unus sequens Vocativus *Ez.* 37, 13.
Et unus vocativus præcedens duabus Propositionibus contradistinguitur, *Ez.* 27, 3.

Nec impedit Grammatica vocis constructio cum subsequente, quo minùs illa possit esse contradistincta pars Propositionis, reliquo ejusdem; ut

אָנָּה יְהוָה זְכָר־נָא אֵת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ בֶּאֱמֶת וּבְלֵב שָׁלֵם *Jes. 38, 3.*

||| probo & corde | inveritate || coram te | ambulaverim quod | τὸ || memento || Ah Domine

De Paschtâ in voce יהוה (*Vocativô constructô cum seq. & tamen contradistinctô reliquis*) pro Rbhia secundo existente, *conf. Reg. 7, Memb. V, nam præcedit in textu adhuc unus Rbhia.* De ditione Rbhiæ vocis לפניך, *conf. Reg. 7. Memb. III, 1. β.*

De

De Munach Legatô in voce אִתּ *V. Tab. I. Classe V*, (*a.*) Quod si duæ Propositiones forent, prius Membrum h. m. fuisset accentuandum. אֲבָה יְהוָה זְכָר־נָא *Ab Domine* | *memento* ||| τὸ quod &c.

עַמִּי זְכָר־נָא מַה־יָּעַץ בָּלָק מֶלֶךְ מוֹאָב Sic *Mich. 6, v. 5.*

||| Moab Rex | Balak || quid consuluerit || memento || Populè mi

De Paschta in זְכָר־נָא *pro secundo Rbbia, V. Reg. 6, Memb. V. Si duæ forent Propositiones, priores voces sic fuissent accentuandæ,* עַמִּי זְכָר־נָא *Populemi memento* ||| &c.

עַל־מִשְׁכָּבִי בַּלֵּילוֹת בִּקַּשְׁתִּי אֵת שֶׁאָהֲבָה נַפְשִׁי Sic *Cant. 3. v. 1.*

||| anima mea | quem diligit τὸν || quæsivi innocte || Superlecto meo

Plura hus facientia Exempla, V. ad Reg. 4ta, Memb. III.

Annot. I. Integrorum Versuum diversas quantitates seu proportiones præfiniri nihil attinet; cùm certiores & manifestiores eorum termini sint, quàm ut ullum in sensu dubium creare queant: tùm etiam sat ritè discerni possunt, per ipsam hanc Reg. 3. Interim in Libb. Prosis, Versus ad minimum constant 3 vocibus, *ut Gen. 20, 5. c. 42, 20. cap. 49, 18. Num. 26, 8. Deut. 3, 15. cap. 14, 3 & 11. &c. cap. 28, 5, & 17. Et semel duabus Makkaphatis, Num. 26, 11.* In Libb. אמ״ת Versus ad minimum constat 4 vocibus; nisi quod interdum Titulus Psalmi, & in Hiobo, denunciatio Personæ sermonem ordientis, tribus etiam absolvatur vocibus. Nunquam autem ultra 40 voces Versus Prosaicus habet.

NB. *1. Chron. 28. Versus imus* habet voces 23, & tamen nec Athnach nec Sakephkaton in eo locum reperit; quod inde fit, quia maxima in eô Distinctionis sedes (*è Reg. 3. Memb. II.*) proxime ante Silluk incidit, quam proinde occupante Tiphchâ, (*per Tab. I. Classe II,*) præcedentia omnia huic parent Domino; cujus Subdistinctivus minor cùm sit *Tbbir*, suos iterùm habens Subdistinctivos, proinde è *Tab. I. Classe III, IV, & V.* omnes ibidem Subdistinctivi ordinandi fuere. *Conf. sequ. Reg. 4 Memb. II, A.* Sic in אמ״ת Psal. 106, *Versus ult.* habet voces 11; & *Psal.* 104, *Vers.* 35, voces 10; & tamen nec Merca Mahpachatus nec Athnach in iis poni possunt. V. rationem unà cum exemplis illis, *Reg. 10, Memb. III, num. 2.*

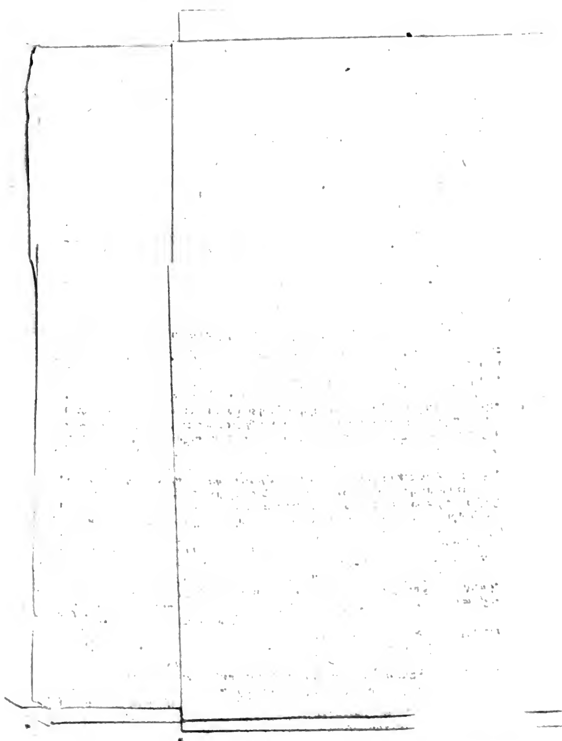
Annot.

Annot. (2) A Masorethis observata sunt 25 loca Scripturæ, in quibus in medio Versus prope Athnach, positum est crassius Punctum cum aliquo intervallo, פִּסְקָא *Piska* dictum; quod quasi singulari ratione notet finem Versus in medio Versus. Primus locus occurrit *Gen. 4, v. 8.* Reliqua recensentur in *Comment. Masorethico Cl. Buxtorffii, p. 280*: quorum ratio Autoribus eorum fuit nota.

CAPUT III.
simulque
REGULA IV.
De
Positu Accentuum Distinctivorum & Conjunctivorum:
seu
QVINAM ACCENTUS Distinctivi aut Conjunctivi, præfinitis jam Sedibus per Reg. 1, 2, 3. imponendi sint;

sec. praxin Biblicam, seu inductionem Exemplorum Biblicorum universalem & perpetuam.

Memb. I. In fine absoluti cujusque Versus, (sive Prosaici sive Metrici;) tanquam in maximâ (*totius Versus*) Distinctionis sede, ponitur *è Classe I utriusque Tabulæ*, (*tùm Prosaicæ, tùm Metricæ*, *quæ semper cum hac Reg. 4ta conferendæ sunt*,) Distinctivus maximus, scil. Absolutus Dominus seu Imperator — *Silluk* cum (:) *Soph Pasuk*; qui proinde dominatur toti Versui; partim immediatè, scil. respectu propriorum Subdistinctivorum suorum, tùm minoris, tùm majoris, tùm maximi;



CLASSE IV. pc
aut VIC
sting

V.
EGATI.

Nam superiores illi 4 Duces; Major *Rbbia*, Minor *Sarka*, Minor *Pasch-ta*, Minor *Tbbir*, D–

I. *M*
(*seu p*
ma an
cem)
stincti
sedi,
divers
cum D

I. *Minori* *seu proxima* [st]inct[i]*ante Comi-* [se]di, *item* Subdi[-] [di]stinctionis [cum] [D]edi, suos

(α) in tertia (β) in secunda

Ditionis voce (subdistinguendâ per Reg. 1,2;) Distinctivos; (*in intermedia enim secunda tunc voce conjungunt ii, qui seq. lit* β. *erunt distinctivi.*)

Munach

Ditionis voce (subdistinguenda per Reg. 1,2.) Distinctivos; (*in pravià autem tunc tertiâ voce conjungunt ii, qui priori lit.* (α) *erant distinctivi.*)

Munach

2. Praecedenti Subdistinct., (*ultra tertiam istorum Dominorum vocem, aliàs enim spectat ad priorem Num. 1.*) sive majori, sive denuò

ximi; partim mediatè, quatenus hi iterùm suos habent Subdistinctivos, Silluko tantùm mediatô jure subjectos: *de quibus seq. Memb. III.*

Memb. II. In medio Versus, i. e. in maximâ intra Versum distinctionis sede, (*ubi nempe absolutior divisi Versus sensus præfinitus est per Reg. 3;*).

(A) In Lib Prosis, (sic vulgò dictis omnibus præter אמת,) ponitur *è Classe I. Tab. Imæ seu Prosaicæ*, Imperator Vicarius (*per dimidiam Versus partem*) ֑ *Athnach.* Hujus in versu præsentis (*seu apponendi*) exempla, quolibet obviô versu facilè patebunt: verùm absentis à Versu, (*seu excludendi Athnachi,*) tùm conditiones, tùm Exempla, jam erunt subjungenda. Igitur

Exc. Abest à Versu Prosaico ֑ *Athnach*, (*administrante tunc solo Sillukô ditionem totius Versus, ad præscriptum sequentis Memb. III;*)

(1) Si unica in toto Versu, (trium vel quatuor vocum) requiratur perfecta Subdistinctio, (*sive in secunda sive in tertia à Silluk voce, per Reg. 2.*) *Exempl. gr.*

Deut. 14,3. לֹא תֹאכַל כָּל־תּוֹעֵבָה׃ | *Gen. 42,40.* וְהָרָעָב כָּבֵד בָּאָרֶץ׃

||| ullum abominabile | comedes Non — ||| in terra *erat* gravis | Et fames

Exod. 15,18. יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד׃

||| & æternitatem in seculum | regnabit Jhova

Gen. 1, 15. וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם רְבִיעִי׃

||| quartus dies | & factum est mane Et factus est vesper

Eadem est ratio illorum Exemplorum, In quibus vel (*per Reg. 6, Memb. I,*) Distinctivus major irregulariter obtinet pro Minore, & hic pro Servô tunc intermedio; vel (*per Reg. 5.*) pro Servô, irregulariter venit subdistinctivus minor emphaticus saltem:

 utrobi-

utrobivis enim manet nihilominus una tantum perfecta subdistinctio in Versu, *ut constat per easdem Regulas:* ut

לְגָד אֶלְיָסָף בֶּן־דְּעוּאֵל׃ *Num.* 1, 15.

||| filius Dhuel | *fit* Eljasaph De Gad

וַיֹּאמֶר אַבְרָהָם אָנֹכִי אִשָּׁבֵעַ׃ *Gen.* 21, 24.

|||| jurabo Ego ||| Abraham Et dixit

Parallela vid. *Lev.* 4, 1. *c.* 6, 1. *c.* 8, 1. *c.* 12, 1. *cap.* 14, 1. *cap.* 17, 1. *cap.* 18, 1. *cap.* 19, 1. *cap.* 20, 1. *c* 23, 1. *c.* 24, 1. *cap.* 27, 1. *Sic Num.* 1, 6. 7. 8. 9. 10. 13. 14. 16. *quæ sic sæpissimè recurrunt. Num* 5, 1. *c.* 6, 1, *cap.* 8, 1. *c.* 10, 1. *cap.* 15, 1 *cap.* 17, 1. *Conf. Gen.* 8, 14. *cap.* 10, 27 28. *cap.* 26, 23. *cap.* 24, 26. *cap.* 36, 3. *Exod.* 12, 45. & 47. *cap.* 22, 20. & 22. *Jos.* 16, 4. *Esth.* 4, 14. *Cant* 1, 1. *cap.* 7, 7. & 11. *Thren.* 3, 5 & 13. & 15. & 19. & 23. & 25.

Excipiuntur hic 4 loca, in quibus Athnach nihilominus retinetur in unica versus subdistinctione ob singularem repetendi prædicati emphasin; nim. *Jer.* 2, 16. *Ezech.* 27, 20, 2. *Sam.* 22, 12. *Jes.* 12, 3.

(2) Abest ‸ à Versu Prosaico, si maxima intra Versum Subdistinctionis sedes, (*quæ jam præfinita erit per Reg.* 3.) obtingat in secunda à Silluk voce (*seu immediatè ante ipsum* ‸) *sive unicâ Propositione constet Versus, sive duabus, at parùm discreti argumenti.* Exempl. gr.

וַיַּצֵּב אַבְרָהָם אֶת־שֶׁבַע כִּבְשֹׂת הַצֹּאן לְבַדְּהֶן׃ *Gen.* 21, 28.

||| seorsim || gregis oves | septem || Abraham Et constituit

חֲבוּר עֲצַבִּים אֶפְרָיִם הַנַּח־לוֹ׃ *Hos.* 4, 17.

|||| sine illum ||| *est* Ephrajim | Idolorum Socius

וַיַּעַשׂ יְהוָה אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כָּתְנוֹת עוֹר וַיַּלְבִּשֵׁם׃ *Gen.* 3, 21.

|||| & vestivit eo ||| pellis tunicas || & uxori ejus Adamo || Deus Jhova | Et fecit

Paralle-

Parallela exclusi sic Athnachi vide *Gen. 2,1. cap. 7,22. c. 10. vers. 13,14 15.16. 17. cap. 13,1. c. 22,4. c. 23,6. c. 21,9, c. 28,7. c. 31,9. Exod 40,28. Lev. 13,14. Deut. 2,18. Jos. 9,3. 1. Sam. 31,6. 1. Reg. 7,11. Jes. 3,8. c. 14,15. Jer. 5,11. Am 8,13.*

Imprimis conf. 1. *Chron.* 28, 6. 1, in quo 23. voces sunt, & tamen nec ֑, nec ֽ in eo obtinere potest, rationem V. suprà p. 74.

Excipiuntur seqq. 4 loca, quibus Athnach in tali immediato ante Silluk positu (*licet intra eandem Propositionem*) retinetur; *Exod.* 26, 23. *cap.* 29, 24. *Levit.* 18, 20. *Num.* 31, 20. Item seqq. 4, in quibus simul pro Metheg in voce Sillukatâ assumtus est Tiphcha, ut *Levit.* 21, 4. *Num.* 15, 21. *Jes.* 8, 17. *Hos.* 11, 6.

Contrà, si qua immediatè ante Silluk finita Propositio, sit discreti (à voce Sillukkata) argumenti, vel & redditivè ei opposita, aut emphaticè iteranda; aut si sit terminus Propositionis compositæ: semper tunc retinetur Athnach immediatè ante Silluk, sec. ipsius Regulæ tenorem; ut

וַיִּקַּח חֲנַנְיָה הַנָּבִיא אֶת־הַמּוֹטָה מֵעַל צַוַּאר יִרְמְיָה הַנָּבִיא *Jer. 28, 10.*

||| Prophetæ Jeremiæ | collo | de || jugum | Propheta Hhananja | Et sumsit

וַיִּשְׁבְּרֵהוּ׃

||| & fregit illud (*nim. iterando emphaticè primum prædicatum*, sumsit *inquam*, & fregit illud, *admirando & detestando tàm indignum facinus.*)

וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר וַיֹּאמֶר שְׁבוּ־פֹה וַיֵּשֵׁבוּ׃ *Ruth. 4, 2.*

||||| & sederunt ||| sedete hic & dixit ||| civitatis de senioribus || Viros decem | Et assumsit

וַיֹּאמֶר אֱלֹהִים יְהִי־אוֹר וַיְהִי־אוֹר׃ *Gen. 1, 3.*

||||| Et facta est lux |||| fiat lux ||| Deus Et dixit

Conf. Parallela, in quibus Athnach istis conditionibus retinetur, *Gen. 1, 7. & 9. c. 33, 4. c. 41, 21. cap. 42, 20. Exod. 14, 4. cap. 23, 23. c. 36, 7. Lev. 13, 18. Num. 10, 28. Deut. 22, 28. 1. Sam. 25, 9. 2. Sam. 10, 4. 1. Reg. 13, 27. cap. 18, 14. 2. Reg. 15, 12. Neh. 8, 11. Jer. 28, 10. cap. 41, 12 c. 51, 34. Ez. 7, 21. c. 16, 17. Zach. 8, 15. Sic Gen. c. 5. vers. 5, 8. 11. 17. 20. 27, 31. & c. 9, 28. &c.*

(3) Abest ֑ à Versu Prosaico, si maxima intra versum Subdistinctionis sedes obtingat (*per Reg. 3.*) in tertia

 vel

vel quarta ante Silluk voce; Versu unicâ constante Propositione, & quidem citra emphasin iterandi Prædicati; *Ex. gr.*

וַיַּעֲנוּ בְנֵי־חֵת אֶת־אַבְרָהָם לֵאמֹר לוֹ׃ *Gen.* 23, 5.

||| ipsi dicendo || Abrahamo | filii Hheth Et responderunt

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר׃ *Levit.* 13,1 & 15, 1. & *Num.* 2, 1. & 4, 1. & 15, 1. &c.

||| dicendo | & ad Aharonem ad Mosen || Jhova Et locutus est

וְהוּא אִשָּׁה בִבְתוּלֶיהָ יִקָּח׃ *Levit.* 21, 13.

||| accipiat | virginem uxorem || Ipse verò

Parall. v. *Gen. 21,34. c. 25, 1. c. 30, 12. cap. 36, 19. c. 42, 43. cap. 49, 32. Lev. 5, 16. cap. 16, 25. Num 5. 9. cap. 7, 14. c 9, 4. c. 27, 5. c. 33, 56. Deut. 2, 16 cap 3, 8. ult. cap. 4, 48. c. 5, 4. cap 15, 1. c. 23, 2. Jud. 8, 29. cap 16, 22. cap. 20. 24. 1. Reg. 6, 4. 2. Reg. 4, 44. c 9, 4. 1 Par. 2, 6. Esth. 9, 11. Job. 1, 2. Jes. 9, 13. cap. 31, 6. c. 43, 21. c 45, 25. c 66, 21. Jer. 6, 5. c. 38. 34 c. 51. 37. Ezech. 39, 6. Zeph. 2, 6. Sic in voce quarta Gen. 30, 5. Deut. 3, 31. Jos 12, 10. Jud. 12, 12. 1. Sam. 7, 15. cap. 17, 21. c. 30, 39. 2. Sam. 24, 19. 1. Reg. 1, 46. 2. Reg. 4, 35 1. Paral 2, 11. c 7, 12 Neh 7, 26. Eccl. 10, 2. cap. 12, 6. Cant. 1, 11. cap. 4, 7. c. 6, 11. Ezech. 3, 16. c. 6, 1. c. 7, 1. c. 11, 14. cap. 12, 1. & 17 c. 13. 1 c. 14, 1. c. 15, 1. c. 17, 1. & 11. cap. 18, 1. c. 21, 6 c. 22, 1. & 23. c. 23, 1 c. 24, 7. c 25, 1. 2. cap. 27 1. c. 28, 1. & 11. & 20. c. 30, 1. c. 33, 1. & 23. c 34, 1. c. 35, 1. c. 36, 16. c 38, 1. & c &c. Conf. Thren. totô c. 3 & cap 5 passim, ob Emphases accelerati doloribus sermonis. Sic:*

הָאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמֵם לְמַעַן אֲדֹנָי׃ *Dan.* 9, 17.

||| dominum propter || desolatum tuum sanctuarium-super | faciem tuam Illustra.

Iterando Prædicatum: *illustra* inquam, propter *Dominum* Messiam.

Sic in Genealog. ut Nehem. 7, à vers. 8. usq; ad 55. & cap. 10. & 12. Jos. 12. à vers. 9. ad 24. Esr. totò cap. 2. 1. Chron. cap. 1 2. 7. 9. passim.

Contrà, in iterando tunc emphaticè Subjecto aut Prædicato, aut alterutrius connexô, retinetur —, ut

Jon.

וַיִּתְפַּלֵּל יוֹנָה אֶל־יְהוָה אֱלֹהָיו מִמְּעֵי הַדָּגָה׃ *Jon.2,1.*

||| Balænæ è visceribus ||| Deum suum | ad Dominum | Jona Et orabat

(*scil. iterato prædicatô, orabat* inquam, *admirando tàm insolent oratorium & magnam invocantis fidem.*

וַיָּמָת חֲנַנְיָה הַנָּבִיא בַּשָּׁנָה הַהִיא בַּחֹדֶשׁ הַשְּׁבִיעִי׃ *Jer. 28. ℣. ult.*

||| septimô mense ||| isto annô || Propheta Hhananja | Et mortuus est

(*Illo ipso,* inquam, *annô, quô Propheta Jeremia ipsum periturum prædixerat; & quidem mense septimô.*)

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר־צִוָּהוּ יְהוָה׃ *Gen.7,5.*

||| Deus | quod præceperat ei sec. omne || Noah Et fecit

(*Fecit* inquam, *sec. omnia & singula, licet irridentibus ipsum incredulis;*) *ubi de emphaticâ etiam transpos. termini Distinctivi ante Silluk, V. Reg. 13.*

Sic Gen. 1, 17. *cap.* 8, 14. *Mich.* 7, 13. *Deut.* 28, 42. *Jerem.* 25, 37. *Jerem.* 22, 29. *Exod.* 13, ℣. *ult.*

Pariter manet Athnach, si in quinta vel sexta à Silluk voce obtingat, (*per Reg.* 2,3.) etiamsi intra Propositionem, imprimis si emphatica iteratio intendatur: ut

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃ *Gen.* 1,1.

||| terram & τὴν | cœlum || Deus creavit | Principiô

* *Ubi ad emphaticam distionem Athnachi sufficiunt* (1) *Tempus creationis: Neq; enim sine attentione singulari unô quasi lectionis spiritu transiliri debebat augustum principium divini Codicis Hebræi.* (2) *Actus creandi,* (3) *Creator ipse Deus. Sic Gen.* 7, 12. *Exod.* 40, 6. *Num.* 23, 32. & 30, 14. *Deut.* 3, 2. *Neh.* 5, 14. *Jes.* 4, 4. *cap.* 13, 19. *cap.* 20, 5. *Jer.* 2, 17. *Rariùs tantùm tunc abest Athnach, ut Eccles.* 1, 2, & *cap.* 3, 4, 5, 6, 7, 8, 9. & *Dan.* 5, 30. *nisi quod in Genealogiis sæpius, conf. Nehem. c.* 7. *passim.*

(4) Rariùs etiam abest ֑ à Versu Prosaico, si maxima intra Versum Subdistinctionis sedes obtingat (*per Reg.* 3,) in tertiâ vel quartâ, rarissimè quinta ante Silluk voce, Versu duabus Propositionibus constante: ut

אֵין שָׁלוֹם אָמַר אֱלֹהִים לָרְשָׁעִים׃ *Jes.* 48, 22. & 57, 21.

|||| improbis | Deus dicit ||| Pax Non est

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן׃ *Cant.* 1, 2.

|||| vinô | amores tui nam meliores *sunt* ||| oris sui osculis Osculetur me

כֻּלָּךְ יָפָה רַעְיָתִי וּמוּם אֵין בָּךְ׃ *Cant.* 4, 7.

|||| inte non *est* | & macula ||| amica mea | pulchrum *est* Omne tuum

Sic *Gen.* 30, 5. *c.* 36, 8. *c.* 26, 30. *Cant.* 1. 8. 12, 13, 14, 15, 16. *Thren* 3, 8. & 9. *seqq. sic cap.* 5 *passim. Causa autem absentis in his Athnachi, est in genere, acceleratio sermonis in brevibus & abruptis sententiis, quales vel turbatô animô & cum doloribus luctante, passim in Threnis fundit Propheta, vel in Cantico Salom. cælestis Sponsus aut sponsa, pro variis sanctissimi & flagrantissimi amoris affectibus.*

Speciatim abest ‸ à sexta voce *Cant.* 6, *v.* 11. Singularissime semel reperitur ∸ pro ‸ *Esr.* 7, 13: *nec datur simile in tota Script. Plurima Exempla absentis, ob allegatas sup. rationes, Athnachi, occurrunt in seqq. cap. Thren.* 3. & 5. *Cant. cap.* 1, & 2. *Eccles. cap.* 3. *Jos.* 12. *Esr.* 2. *Neb. cap.* 2, & 10, 11. 12. 1. *Chron. cap.* 1, & 2, 6, 9, 23, 24, 25.

Cæterum in ditione unius tantum vocis omittitur ‸, ut *Joel*, 1, 8. &c.

Excip. In seqq. tamen locis retinetur ‸ *sc. Gen.* 15, 8. *cap.* 18, 3. *c.* 19, 7. *c.* 24, 34. *cap.* 30, 28. *cap.* 34, 31. *cap.* 33, 5. *c.* 44, 6. *Exod.* 33, 14. 18. *Lev.* 8, 19. *cap.* 22, 19. *Deut.* 11, 27, *Jos.* 15, 33. 1. *Chron.* 4, 35. *cap.* 6, 5. 10. *c.* 24, 21. *c.* 25, 3. 4. *cap.* 26, 20. *Esr.* 2, 36. 41. 43. *c.* 10, 23. 25. *Neh.* 10, 10. *Ez.* 23, 2. *c.* 33, 33. *Dan.* 5, 27. 28.

Et sic visa nobis sunt omnia genera Athnachi prosaici absentis ordinariè, aut extraordinariè præsentis, in Versu: (nam ordinariè præsens, facilè ob viô quôvis patebit Versu.)

(B) In Libb אמ״ת, ponitur in medio versus, *i. e.* (*in absolutiori divisi totius versus sensu per Reg.* 3,) *è Classe Ima, TABULÆ IIdæ seu Metricæ.*

(1.) Rex

(1.) Rex major ֤֣ Merca Mahpachatus, (*qui tunc priorem Versus partem administrat suis subditis, in Tab. monstratis;*) si nimirum incidat (*ille absolutior sensus, seu media Versus intersectio,*) ultra quartam à Silluko vocem; ubi simul (α) (*si per conditiones seq, num. 2, lit. b & c liceat,*) intermedius *inter Mercam Mahpachatum & Sillukum*, Rex minor est Athnach, (*scil. in illâ posterioris versus partis mediâ intersectione, sec. Reg 3*) ut

מִי־זֶה מֶלֶךְ הַכָּבוֹד יְהוָה עִזּוּז וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה׃ *Psal. 24,8.*

||| bellò fortis | Jhovah || & fortis robustus | Jhovah || ? gloriæ Rex | Quis-ille

יָשִׂישׂוּ וְיִשְׂמְחוּ בְּךָ כָּל־מְבַקְשֶׁיךָ וְיֹאמְרוּ תָמִיד *Ps. 70,5.*

| jugiter & dicant ||| omnes quærentes te || in te | & lætentur Gaudeant

יִגְדַּל אֱלֹהִים אֹהֲבֵי יְשׁוּעָתֶךָ׃

||| salutem tuam diligentes || (Deus magnificetur)

Conf. eundem hunc Versum eâdem interpunctione, Psal. 40, 17. nisi quod prima vox ibi habeat Psik euphon. seu emphaticum. De ֤֣ *in voce penult. V. Reg. 9, Memb. I. De praced. Parenth. V. sup. p. 66.*

Parall. v. *Job. 3,3.5.6 7.11,20. Job, 10. c. 11.20 c. 14, 7. 10. 12. c. 18, 3. Psal. 1, 1. 3. Psal, 4, 9. Ps. 7, 19. Ps 8, 3. Ps. 9, 7. 15. Ps. 10, 14. 18. Ps. 11, 4. 5. 6. Ps. 12, 7. Ps. 13, 6. Ps. 14, 4. 7. Psal 16, 4. 11. Psal. 18, 3. 7. 10. 14 31 36 44 49. Psal. 19, 17. Psal. 20, 7. Ps. 21, 10. Psal. 22, 25. 26. Ps 24, 4. 10 Psal 25, 7. Psal. 27, 2. 3. 5. 11. 14. Psal. 28, 3 4 7. Ps 29, 3 Psal. 30, 12. 19. Ps 31, 8 12. 20 31. Psal 32, 1. 6. 9. Psal 35, 4. 8 10. 14 15, 17. 20. 21, 26. Ps. 36, 5. Psal. 37, 7. 25 39. Ps 39, 2. Ps. 40, 4. 15. Psal. 42, 37. Psal. 45, 6. Psal. 46, 10. Psal. 48, 3 Ps. 50, 23 Ps. 51, 19. Psal. 52, 2 Ps 53, 5. 6 7. Ps. 55. 13. 20 Ps. 56. 5. 9. 14. Ps. 57, 5. 7. Psal. 59, 13. 17. Ps. 60, 8 Ps. 62, 4. 16. Ps. 63, 2 12. Ps. 65, 5 Ps. 66, 12. Psal. 68, 39, 14. 17. 29. Psal. 69, 4. 7. 21. Ps 70, 3. 6. Ps. 71, 13 18. 19 20 22. Psal. 72, 5. 16. Ps. 73, 26, 28. Psal. 74, 9. Ps. 77, 3, 7. Ps. 78, 5, 7. Ps. 79, 8. 10. 13. Ps. 84, 3. 12. Psal. 85, 9. Ps 86, 17. Psal. 87, 8. Psal. 88. 9 10. Ps. 97, 4, 10. Ps 98, 9. Ps. 99, 4. 8 Psal. 100, 3. Ps. 101, 3 5 7. 6. Ps. 102, 3. 27, Ps. 104, 1. 3. 25. 29. Ps. 106, 23, 43. Ps. 107, 3. Ps. 108, 8. Ps. 109, 18. Ps. 115, 12. Ps. 116, 8. 16. Psal. 118, 27.*

Psal.

Ps. 120,1. Ps. 123,4. Psal. 125,2. Ps. 126,2.6. Ps. 128,3.5. Ps. 130,2.7. Ps. 131,2. Psal. 132,1.11. 12. Ps. 133,3. Ps. 135,6.7. Ps. 137,6 Ps. 138,7.8. Ps. 139,12.14 15.16. Ps. 140,11. Ps. 142,6.8. Ps. 143,7.12. Psal. 144, 2.7.11.12.14. Prov. 1,22.23. c. 3,3. c. 5,19. c. 6,26. c. 7,22. c. 8,30. 34. cap. 23,5.7.31. cap. 24,14. cap. 30,1.15.16.20. Adde his omnia Exempla inf. num. 2. lit. (b)

Si verò (β) id non liceat *per sequentem num. 2. lit. b, c, (ut scil. ille intermedius Athnach ponatur in illâ posterioris (versus) partis mediâ intersectione;)* pro Athnacho ibi tunc intermedius fit alternans Archidux RBHIA GERESCHATUS, *(sec. condit. Reg. 10, Memb. III, n. 2; & inf. seq. n. 3,) usurpando Athnachi Subdistinctivos, (si requirantur,)*

tùm regulares, (ut docet Reg. cit.) ut

ואני | אמרתי בחפזי נגרזתי מנגד עיניך *Ps. 31, v. 23.*

oculis tuis procul ab | excisus sum | intrepidatione mea | dixi | Et ego

אכן שמעת קול תחנוני בשועי אליך:

ad te inclamando me | deprecationum mearum vocem | audivisti | veruntamen

Ubi ; & . sunt subdistinctivi Athnacho regulariter usitati.

Sic *Job. 20,25. Ps. 4,5. & 7,10. & 31,3. & 51,6. Prov. 8,13. (in quo ultimo est ; vicarius Rbhia Gereschati, per Reg. 10, Memb. III; licet quidam Codices ibid. praecedentem erronee habeant ‸ pro ; quod ibi non permittere sensum, vid. Reg. cit. Memb. III, n. 2. A.)*

tùm irregulares, (sec. Reg. 10, Memb. III, n. 2.) ut

לכן | אנשי לבב שמעו־לי חלילה לאל מרשע *Job. 34,10.*

improbitas | à Deo absit | auscultate mihi | cordati viri | Proinde

ושדי מעול:

iniquitas & ab omnipotente

(De Rbhiâ hic ante Mercam Mahp. conf. Reg. XI, Memb. I. De irregulari subdistinctivo ; vicario Tiphchae anterioris, in לאל, conf. alleg. Reg. 10, Memb. III.)

Sic *Psal. 3,6. & 10, & 19, & 40,3. & 55,22,23. & 64,10. & 92,12. & 144. 10. Proverb. 1,21. ubi in Aria Montani, & aliis quibusdam Codic. erronee est ‸ (pro illo*

),

illo Subdistinctivo ֥) *quod arguit* (*præter probatiores Codices*,) *præcedens Tiphcha posterior, licet male hunc, Hutteranus, Parisiensis, Venetus, Genevensis, & Pagnini, Codices, mutaverint in* ֥ , *nam refellit ibi utrumque illum Accentum* (֖ & ֥ ,) *sensus distinctior in seq. voce Rbbia-Gereschata, quæ igitur non patitur ante se* ֖ , *ut quasuam distinctiorem illa facturus esset vocem.*) NB. *Psal.* 68, 20. *pro illô Rbbia Gereschato, est Vicarius* ֑ , *per cit. Reg.* 10, *Memb. III*, *n.* 2, *B*; *& in voce ab eo* (*non laborante*) *tertiâ, est irregularis subdistinctivus* (*Athnachi*) ֑ *pro* ֥ *intermedio servo* ֥ , *per eandem Reg.*

Sic non requisito Subdistinctivo, sub Rbbiâ Gereschato; ut

* *Psal.* 1, 2.

* כִּי ׀ אִם־בְּתוֹרַת יְהוָה חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

|||| & nocte die | mediatur & in Lege ejus ||| oblectatio ejus || Domini in Lege Quin

Conf. rationes priorum duarum vocum, seq. ibi v. 4; *& Reg.* 13 *Memb. I.*) *Sic Ps.* 5, 7. & 31, 21. & 42, 10. & 43, 2. 4. & 73, 26. & 124, 7. & 144, 13.

Nota. *Quod liberè etiam pro Merca Mahpachatô in 5ta vel 6ta à Silluk voce, ipse Athnach occupare possit illam mediam Versus intersectionem, vid. inf. num.* 2. (*a*.)

(2.) Rex minor ֑ ATHNACH ponitur; Vel (a) in media illâ totius Versus intersectione, si ea obtingat (*per Reg.* 3,) vel in 4ta à Silluk voce; ut

Prov. 26, 16. חָכָם עָצֵל בְּעֵינָיו מִשִּׁבְעָה מְשִׁיבֵי טָעַם׃

||| cum ratione respondentibus | præ septem || in oculis suis | piger Sapit

(*De* ֑ *hic vicariè subdistinguente pro* ֥ *ante Athnach, V. Reg. XI, Memb. II.*)

Prov. 21, 16. אָדָם תּוֹעֶה מִדֶּרֶךְ הַשְׂכֵּל בִּקְהַל רְפָאִים יָנוּחַ׃

||| cubabit | mortuorum in cœtu || prudentiæ à via | aberrans | Homo

(*De* ֑ *hic vicariè subdistinguente pro* ֥ *ante Silluk, conf. Reg.* 10, *M. II.*)

Parall. v. *Job.* 5, 27. *cap.* 10, 20. *cap.* 37, 7. *c.* 41, 11. *Psal.* 24. 7. *Psal.* 37, 28. 34. *Ps.* 50, 20. *Ps.* 65. 3. *Ps.* 77, 17. *Ps.* 87, 2. *Ps.* 102, 8. *Ps.* 107, 26. 39. *Ps.* 120, 4. *Psal.* 137, 4. *Ps.* 148, 9. 10, *Prov.* 7, 17. *c.* 17, 10. *c.* 20, 10. *c.* 21, 3. *c.* 22, 20. (*hic enim vox ante Silluk*

 assumtô

assumtô accentu servô pro Metheg, valet duas, per Reg. 14. Memb. II. not. 2.) c. 24,4. c.26.16. c.28,8 c.29,5 c.20,10. c 28,8. Job 41,11 c. 10,20. c. 37,7. c. 5, 27. &c. &c. Conf. inf. plurima Exempla praxeos ad Memb. III.

vel interdum in 5ta aut 6ta à Silluk voce, (*plerumque tunc, cum non datur locus Athnacho in intermedia pôsterioris partis sectione,*) sic tamen, ut liberè tunc & indifferenter, (*adeòque pari interpunctionis sensu & valore,*) ipse etiam Merca Mahpachatus talem medii Versus intersectionem occuparet, (*ceu patet super. num. 1. β. & inf. lit. c.*) ut

לְהוֹדִיעֲךָ קֹשְׁטְ אִמְרֵי אֱמֶת לְהָשִׁיב *Prov. 22,21.*

ad respondendum ||| verissima verba | veritatem Addocendum te

אֲמָרִים אֱמֶת לְשֹׁלְחֶיךָ׃

|||| mittentibus te || veritatis verba

שַׂמֵּחַ נֶפֶשׁ עַבְדֶּךָ כִּי אֵלֶיךָ אֲדֹנָי נַפְשִׁי אֶשָּׂא׃ *Psal. 86,4.*

|||| levo animam meam || Domine | ad te nam ||| servi tui animam | Lætifica

(*De intermedio hic* ֥֗, *ut & de* ֖ *subdistinguente, in utroq; Exemplo, V. Reg. 10. Memb. II. (α) & inf. num. 3. De cobarentia vocis* כִּי *cum* אֵלֶיךָ, *V. Reg. 13.*)

Parallela conf *Psal. 9, 16. & 68, 32. & 34. & 74, 22. & 45, 10, ubi vitiosè quidam Codices pro illô* ֖ *subdistinguente, (sec. Reg. 10, Memb. II,) habent Tiphcham posteriorem, quod verò penitus repugnat praxi Biblicæ; ut bene id igitur correctum sit in Cod. Hutteriano; sic conf. Prov. 26, 2. Psal. 53, 2. (ubi vitiosissimè, in Aria Mont. Basileensi, Francofurtano, Genevensi, & aliis quibusdam codicibus, pro tali subdistinguente, iteratus est* ֥֗, *adeò ut hic bis in eodem versu in illis occurrat; quod monstrum est in Accentuatione Metricâ.) Item Ps. 23, 5. Ps. 32, 5. & 44, 2 & 52. 11. & 99, 4. & 127, 2, & 55, 4. & 63, 19. & 7?, 9. & 42, 11. Job. 7, 9. (ubi quidam Cod. vitiosè habent* ֛ *pro tali* ֖ *in voce* כִּי; *) conf. c. 16, 8. & Prov. 25, 1. in quibus plerisq; exemplis, etiam in 6tâ à Silluk voce existit* ֤ *pro* ֥֗.

Ps. 28,

יְהוָה עֹז־לָמוֹ וּמָעוֹז יְשׁוּעוֹת מְשִׁיחוֹ הוּא׃ *Ps.* 28, 8.

||||| ipse *est* | uncti sui salutum | & robur ||| fortitudo iis *est* Dominus

De Vicario hoc ֗ pro Rbbia Gereschato, conf. Reg. 10, *Memb. II*, (β.)

Parall. *conf. Job.* 22, 12. *Psal.* 54, 8. & 68, 24. & 30. & 74, 10. & 79, 12. *Prov.* 29, 13.

טוֹב־מְעַט בְּיִרְאַת יְהוָה מֵאוֹצָר רָב וּמְהוּמָה בוֹ׃ *Prov.* 15, 16.

||| in eo & tumultus | multô prathesaurô || Domini intimore | Præstat-exiguum

Parallela *conf. Job.* 3, 3. *cap.* 11, 12. *Psal.* 6, 9. *Ps.* 7, 15. 17. *Ps.* 8, 4. *Ps.* 10, 3. 6. 7. 9. 11. 13. 17. *Ps.* 12, 2. 6. *Psal.* 13, 4. 5. *Ps.* 17, 6. 9. *Ps.* 18, 21, 32. *Ps.* 21, 3. 6. *Psal.* 22, 2. 7. *Ps.* 23, 3. 4. 6. *Ps.* 29, 5. 8. 10. *Psal.* 30, 13. *Ps.* 31, 4. *Ps.* 33, 5. 11. *Ps.* 34, 11. 21. 23. *Ps.* 36, 2. *Ps.* 37, 2. 5. 9. 13. *Ps.* 38, 4. 5. 11. 16. 17. *Ps.* 39, 11. *Ps.* 40, 2. *Ps.* 41, 2. 5. 6. 9. *Ps.* 42, 8. *Ps.* 44, 19. 21. *Ps.* 51, 3. 12. 13. *Ps.* 55. 12. *Ps.* 68, 28. *Ps.* 89, 11. 12. *Ps.* 110, 6. *Ps.* 137, 3. *Ps.* 146, 4. *Prov.* 6, 23. *cap.* 7, 20. *c.* 19, 1. c. 22, 11. *c.* 25, 12. 18. 20. 23. 24. 25. *cap.* 27, 3. 4. *cap.* 31, 27. *&c. &c. Conf. infr. plur. Exempla prax. ad Memb. III. bujus Reg. item*

כִּי־הִשְׁקִיף מִמְּרוֹם קָדְשׁוֹ יְהוָה מִשָּׁמַיִם *Psal.* 102, 20.

| è coelis || Dominus ||| Sanctitatis suæ de excelso | Nam prospicit

אֶל־אֶרֶץ הִבִּיט׃

|||| aspicis in terram

Conf. de intermediò ֗ & Psik, Reg. 10. *Memb. I.* (*a*) *Sic Job.* 3. 13. cap. 15, 24. *c.* 21, 28. *c.* 36, 28. *c.* 37, 14. *Ps.* 3, 1. *Psal.* 7, 20. *Psal.* 20, 2. *Ps.* 40, 8. *Ps.* 45, 2. *Ps.* 47, 9. *Ps.* 73, 2. *Ps.* 98, 6. *Ps.* 102, 20. *Ps.* 119, 69. 104. *Psal.* 148, 4. *Prov.* 19, 10. *cap.* 21, 29.

Job. 5, 19. בְּשֵׁשׁ צָרוֹת יַצִּילֶךָּ וּבְשֶׁבַע ׀ לֹא־יִגַּע בְּךָ רָע׃

|||| malum | te non tanget || & in ſeptimâ ||| liberabitte | anguſtiis E ſex

Conf. de ֑ *&* ֥ *ſubdiſtinguente Reg. 10. Memb. I.* (β) *Sic Job. 15, 23. c. 16, 9. Job. 40, 18. Pſal. 13, 2. 3. Pſ. 20, 8. Pſ. 29, 11. Pſal. 41, 8. Pſ. 44, 9. Pſ. 89, 2. Pſ. 94, 17. Pſ. 143, 1. Prov. 6, 10.*

Nota. Quod in inſcriptione Pſalmorum, titulus unius vocis, requirens (per hunc Num. 2,) Athnachum, pro hôc accipiat ֑, *docebit Reg. 11, Memb. I; quodque id ſpecialiſſime imitentur tria hæc alia loca, Pſal. 18, 2. Proverb. 1, 10. Pſal. 58, 3.* ֑ *pro* ֮ *admittentia. Ibid.*

Vel (b) in poſterioris (Verſus) partis interſectione media, ſi hæc ultra tertiam à Silluk vocem obtingat, *ſec. Reg. 3*: (*Mercâ Mahpachatò ſic mediam totius Verſus interſectionem occupante, aliàs pro Athnacho hoc eſt* ֑ *ſec. lit. B. n. 1. β.*) ut

Pſ. 128, 5. יְבָרֶכְךָ יְהוָה מִצִּיּוֹן וּרְאֵה בְּטוּב יְרוּשָׁלָם כֹּל

| omnibus || Jruſchalajim bonum | ut videas ||| è Tzion | Dominus Benedicat tibi

יְמֵי חַיֶּיךָ׃

|||| vitæ tuæ diebus

Parallela v. *Job.* 3, 3. 5. *c.* 7, 11. 20. *c.* 10, 1. *c.* 14, 7. 12. *c.* 18, 3. *c.* 30, 1. *Pſ.* 1, 3. *Pſ.* 10, 4. *Pſ.* 11, 4. 6. *Pſ.* 12, 7. *Pſ.* 14, 4. 7. *Pſ.* 15, 18. *Pſ.* 16, 4. 11. *Pſ.* 18, 3. 10. 14 18 31. 44. 49. *Pſal.* 20, 7. *Pſ.* 22, 15. 17. 26. *Pſ.* 24, 4. 8. 10. *Pſ.* 27, 2 3. 9. *Pſ.* 28, 4. *Pſ.* 29, 3. *Pſ.* 31, 8. 20. *Pſ.* 32, 6. 9. *Pſal.* 35, 10. 14. 15. *Pſ.* 36, 5. *Pſal.* 37, 7. *Pſ.* 39, 2. *Pſ.* 42, 3. 7. *Pſ.* 45, 6. *Pſ.* 46, 10. *Pſal.* 48, 3. *Pſ.* 50, 23. *Pſ.* 51, 19. *Pſ.* 52, 2. *Pſ.* 53, 5. 6. 7. *Pſal.* 55, 20. *Pſal.* 56, 5. *Pſ.* 57, 5. 7. *Pſ.* 59, 17. *Pſ.* 62, 10. *Pſ.* 63, 2. 12. *Pſal.* 68, 3. 9. 14. 17. 29. *Pſal.* 69. 21. *Pſ.* 71, 19. 20. *Pſ.* 72, 16. *Pſal.* 73, 8. *Pſ.* 74, 9. *Pſal.* 77, 3. *Pſ.* 78, 8. 21. 50. *Pſ.* 79.

Ps. 79, 8.10.11. *Psal.* 80,15. Ps. 81, 8. *Psal.* 84, 3. 12. Ps. 85, 9. *Psal.* 86, 17. Ps. 87, 4. *Ps.* 88, 9. 10. Ps. 90, 17. Ps. 97, 10. Ps. 98, 3. Ps. 99, 4.8. Ps. 100, 3. Ps. 101, 3 5.7. Ps. 102, 3.27. Ps. 104, 1. 25. Ps. 106, 23. Ps. 126, 2. *Psal.* 131, 2. Ps. 133, 3. Ps. 135, 7. Ps. 137, 6. Ps. 138, 7. Ps. 139, 14. 15. Ps. 142, 6. 8. *Psal.* 143, 7.12. *Ps.* 144, 2.7.11 12.14. *Prov.* 1, 22.23. *cap.* 3, 3. *c.* 5, 9. *c.* 7, 22. *c.* 8, 30. 34. *cap.* 23, 5. *cap.* 24, 14. *c.* 30, 1.5.16.19. 20. *Adde pleraque Exempla sup. num.* (*a.*)

Vel (c) in utralibet, (sive totius Versus, sive posterioris ejus partis,) intersectione media, si ea obtingat (*per Reg.* 3.) in tertia ante Silluk voce, sed quam sequentes duæ postremæ (*Versus*) voces, (*aut utraque aut alterutra*,) non sint laborantes, (*i. e. ante tonum habeant syllabas plures unâ;*) ut

In totius Versus divisione;

כָּלּוּ תְפִלּוֹת דָּוִד בֶּן־יִשָׁי׃ *Psal.* 72, v. 20.

||| filii-Jischaj Davidis | orationes Finiuntur

הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל׃ *Ps.* 121, v. 4.

||| Jisraelis custos || dormit neque | non dormitat Ecce

De ֽ jam pro ordinariô aliàs ministro stante citra tamen servilem conditionem, tùm emphaticam seu euphonicam moram injiciat ultimis Versus verbis, V. Reg. 9, Memb I.)

Sic *Job.* 9, 16. *cap.* 15, 16. *c.* 16, 7. *Psal.* 4, 6. *Ps.* 25, 21. *Ps.* 28, 5.15. *Ps* 38, 6.19.23. *Psal* 63, 7 *Psal.* 66, 14. *Ps* 72, 20. *Ps*, 87, 7. *Ps.* 106, 39.46 *Psal.* 116, 1. 9. *Psal.* 119, 6.9.10. 13.15.18.21 22 25.27.28 31.38.41.43 53.55.60.64 75.77.93.95.102, 105. 117, 118, 121. 125. 126. 134. 135. 137. 143. 146, 148, 170. 174. *Prov.* 30, 28.

דֶּרֶךְ־שֶׁקֶר הָסֵר מִמֶּנִּי וְתוֹרָתְךָ חָנֵּנִי׃ *Psal.* 119, 29.

|||| gratiam mihi fac at legis tuæ ||| à me prohibe | Viam-mendacii

(*De servo* ֥ *jam eo locô positô, quô antea Rbbia Gereschatus, ob Sillukum nunc laborantem. V. alleg. Reg. 9, Memb. I.*)

Sic Job.19,14. Ps.20,4. Psal. 87,7. Psal.113,6. Ps.119,2.3.8.20.30.35 37.40.76. 81.109. 120. 122. 123.127. 133. 138. 147.150. 154. 156. 163. 166. 167. 169. 175. Proverb. 2, 4. cap. 23, 4.

Item in posterioris versus partis divisione, (Merca sic medium versus occupante;)

*Psal. 32, 10.

* רַבִּים מַכְאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בַּיהוָה חֶסֶד יְסוֹבְבֶנּוּ׃

|||| circum dabit eum misericordia ¦ in Domino assperantem ||| improbo | dolores Multi *sunt*

Hic Schva mobile post vocalem longam, in יסובבנו*, censetur syllabam efficere, sec. Pracogn. Element. Ann. 4; hinc pracedens vox* חסד *obtinet* ‸, *alias servum* ‸ *habitura, per Reg.9, Memb. I.)*

Sic *Job.11,20. Psal.4,9. Ps.7,1. Ps.9,15. Psal. 27,5. 11. 14. Psal. 28,3. Psal.35, 4.8.17. Psal.37,25. Psal. 40,4. 15. 17. Psal.56,9.14. Psal.62,4. Psal.64,8. Psal 65, 5. Psal 66,12 Psal.68,21.32 35. Psal.69,4.7. Psal 70 3.5.6. Psal.71,13.18 22 Psal.72,15. Psal.73,28 Ps 78,5. Ps.79,13 Psal.98 9. Psal 101,6. Ps.104,3. Psal.106,43. Ps 109,18.* P*s. 116,16.* P*s.118,27.* P*s.120,1.* P*s.123,4.* P*s.125,2* P*s 126,6.* P*s. 128,3.* P*s. 130,2* P*s 132,1. 11.12* P*s.135,6* P*s.139,12.* P*s 140,11. Prov 23,7 31. &c.*

Prov. 24, 24.

אֹמֵר לְרָשָׁע צַדִּיק אָתָּה יִקְּבֻהוּ עַמִּים יִזְעָמוּהוּ לְאֻמִּים׃

|||| gentes & detestabuntur eum || populi male dicent ei ||| tu *es* justus | improbo Qui dicit

Sic P*sal. 11,5.* P*sal. 18,36* P*s 21,10.* P*s 28,7.* P*sal 30,12.* P*sal. 31, 12.* P*sal 35, 21. 26.* P*sal.55,13.* P*sal. 68,24.* P*sal 77,7.* P*sal 78,7.* P*sal 86,17.* P*sal 104,29.* P*sal.107,3.* P*sal. 116, 8.*

At Makkaphatâ alterutrâ voce, licet laborante utrâque, liberè, vel præsens in his est Athnach; vel absens, subeunte ejus vicem tunc ‸ (*per seq. num.3;*) ut

Ps.119, 6, 2. אַשְׁרֵי נֹצְרֵי עֵדֹתָיו בְּכָל־לֵב יִדְרְשׁוּהוּ׃

|||| quærent eum ex toto corde ||| testimonia ejus custodientes | Beati

Sic *Psal.* 22, 11. & 119, 14. 35. & 59, 8. 94, 11. *Quod imitantur seqq. loca laborantia, non Makkaphata, Ps.* 30, 6. 10. & 119, 103. & 26, 11. *Contrà liberè;*

P*sal.*

הַט־לִבִּי אֶל־עֵדְוֺתֶיךָ וְאַל אֶל־בָּצַע׃ *Ps.*119,ꝟ.36.

||| ad avaritiam & non || ad testim. tua Inclina cor meum

Sic *Psal.* 119, ꝟ. 14, 34. *Job.* 10, 22, *c.* 33, 27. *V. plura inf. n.* 3. *conf. de illo* ⏜ *Reg.* 9, *Memb. III.*

Nota. ad h. num. 1. & 2; quod aliquando in אֶמֶת obtingat concursus Mercæ Mahpachati cum immediatè sequente Athnacho, ubi nequaquam (*ut quibusdam Interpretibus placuit*,) ambo virtutem suam distinctivam conjungunt, in Athnacho terminandam; sed suum uterque ordinarium distinctionis tenorem semper servat, nempe ― majorem, ― minorem; ut

* *Psal.* 76, 12.

* נִדְרוּ וְשַׁלְּמוּ לַיהוָה אֱלֹהֵיכֶם כָּל־סְבִיבָיו יוֹבִילוּ שַׁי לַמּוֹרָא׃

|||| terribili | munus afferant || omnes circuitus ejus ||| Deo nostro Domino | & reddite Vovete

Erroneè hic Arias Montanus & sequaces, Colon constituunt in Athnacho, transiliendo planè Mercam Mahp. quomodo & primæ voci Munachata dant Comma, sequentem Sarkatam conjunctioni permittentes, quam apertam esse fallaciam compositionis & divisionis, V. sup. p. 47; *& seqq. Exempl. Psal.* 29, 9. & 79, 6, & 3, 6. & 5, ꝟ. *ult.* & 58, 3. (*ubi* ― *pro* ―, *conf Reg.* 12, *Memb. I.*) *Job.* 27, 5. *Quod verò Psal.* 133, ꝟ. 2, *dubium illud de barba Aaronis Pontificali attinet; illa quoque tàm commodam admittit distinctionem, quâ reliquorum exemplorum analogiæ maneat conformis; nempe h. p.*

|| barbam Aaronis ||| super barbam descendens || super caput || optimum Sicut oleum

|||| : vestimentorum super eos | quæ descendit.

Hic erronee communiter Interpretes Colon constituunt in Athnacho, & præcedenti Mercæ Mahpachato tantum dant Comma; & consequenter oleum faciunt descendens in vestimentum, quod tamen Accentuatio barbæ tribuit. De ― *proximè ante Mercam Mahpachatum, loco servi (citra tamen servilem conditionem) singularissimè posito, conf. Reg. XI. Memb. I.*

(3.) Alioquin in utralibet (*sive totius versus, sive posterioris ejus partis*) intersectione mediâ ponitur *pro Athnacho* alternans Archidux ― RBHIA GERESHATUS, *cum Athnachi subdi-*

ſubditis, (*ſec. Reg.* 10, *Memb. III*, β;) aut hujus iterum Vicarius ‸ vel ∸ (*ſec. cit. Reg.*)

tùm (α) *in totius Verſus diviſione*, (*ſcil. abſente utroque tàm* ‸: *quàm* ∸ *per leges ſuper. num.* 1. & 2;) ut

שָׁפְטֵנִי כְצִדְקְךָ יְהוָה אֱלֹהָי וְאַל־יִשְׂמְחוּ־לִי׃ *Pſ.* 35, 24.

|||| & non lætabuntur de me ||| Deus mi Domine | ſec. juſtit. tuam Judica me

הַזֹּרְעִים בְּדִמְעָה בְּרִנָּה יִקְצֹרוּ׃ *Pſ.* 126, 5.

||| metent cum jubilo | cum lacrymis Seminantes

In priore exemplo, interſectio Verſus obtingit (per Reg. 3,) *non in tertiâ voce, ſed ſecunda, ante Silluk; in poſteriori, obtingit ea quidem in tertia voce, at quam ſequentes duæ, laborant quantitate ſyllabarum; hinc neutrubi admiſſo Athnachô aut Mercâ Mahpachato, (per ſup. n.* 1, 2,) *obtinet per b. num.* 3, *Rbbia Gereſchatus.*

Sic *Job* 3,25. *cap.* 9,9. *c.* 10,22. *c.* 33,24.27. *c* 34,26. *Pſ* 29,7 *Pſ* 45,4. *Pſal.* 47, 8. *Pſ.* 50, 2. *Pſal* 52,6. *Pſal.* 55,7. *Pſ* 68.4.7. *Pſ.* 83,18 *Pſ.* 73,4. *Pſ* 79,3 *Pſ.* 84,2. *Pſ* 92,9. *Pſ* 102,84 *Pſ* 106,6 *Pſ.* 115,18. *Pſ* 119.4 5. 12.14 17 22.26 33 34 36.44. 46. 47. 48.52. 54.57. 65. 68 113.124 130.140. 144. *Pſal.* 137, 5. *Pſal.* 149 4.9. *Proverb* 24, 10. *Conf. plurima Exempla Reg* 10. *Memb. III. inde igitur fit, ut dentur verſus plurimarum vocum, in quibus tamen nec* ‸ *nec* ∸ *obtinere poteſt. Conf. Pſal.* 106, 48. & *Pſal.* 149,9.

Idem neceſſariò obtinet verſu tribus tantum vocibus conſtante, ut Job 31,1. *c* 34.11. *Pſ* 19,1 *Pſ* 3[illegible],1. *Pſ* 38,1 *Pſ.* 40,1 *Pſ.* 44,1. *Pſ* 47,1. *Pſ.* 48,1. *Pſ.* 49,1 *Pſ.* 61,1. *Pſ.* 69,1. *Pſ* 81,1. *Pſ.* 83,1. *Pſ* 89,1. *Pſ* 108,1.

Exempla Munachi ſuperioris vel inferioris pro iſtô Rbbia Gereſchatô, V. plurima Reg. 10, *Memb. III.*

tùm (β) in poſterioris verſus partis mediâ diviſione, (*ſcil. præſente ſolò Mercâ Mahpachatô;*) *ſed hujus generis exempla, plur. jam appoſita, V. ſuper. num.* 1. *lit.* β. & *Reg.* 10, *Memb. III.*

Hactenus igitur vidimus etiam omnia genera Verſus Metrici, quà interſectionem ejus mediam, ſive totius ſive poſterioris ejus partis. (*De* ∸ *pro* ‸ *in titulis Pſalmorum, V. inf. Reg.* 12. *Memb. I.*)

Atque

Atque ſic tandem utriusque Accentuationis tàm Proſaicæ quàm Metricæ neceſſariò fundamentô præſuppoſitô, (*ſcil. Pauſâ utrâque maximâ conſtitutâ per præcedentia Membra I & II, & utriusque Tabulæ Claſſem Imam,*) jam demum ritè pergere licebit ad reliquorum Accentuum poſitum, ſec. præſcriptum Tab I. & II, (per ſequentes ibi Claſſes, II, III, IV, V;) quarum ambarum epitomen & quaſi introductionem ad eas, exhibebit ſequens Membrum III, (*hujus Reg. 4tæ,*) quò ſimul & ſemel docetur, quod poſiti jam Imperatores (*in fine & medio verſus*) præcedentibus ſubdiſtinctionum ſedibus (*præfinitis per Reg.* 1. 2. 3.) imponant ſuos Reges (*è Claſſe II. Tabulæ I.*) & ſic iterum, Reges nunc poſiti, ſubordinatis ſibi diſtinctionibus imponant ſuos Duces (*è Claſſe III. ejus Tab.*) iterumque ſic Duces jam poſiti, ſubordinatis ſibi diſtinctionum ſedibus imponant ſuos Comites aut vicarios (*è Claſſe IV. ejus Tab.*) & deniquè & Comites aut vicarii jam poſiti ſubordinatis ſibi diſtinctionibus imponant ſuos legatos (*è Claſſe V. ejus Tab.*) præviis aut intercedentibus ubique ſervis, ſcil. obtingente ullibi voce conjungendâ (*de quô conſtat è Reg. 1. & 2.*) Idemque proceſſus eſt Metricæ Accentuationis *ſec. Tab. II. ſeu Metricam.* Et hæc omnia oſtendit *ſequ. Memb. III.* in genere; ſequentes duæ Tabulæ (*Proſaica & Metrica*) in ſpecie (*ſed per Claſſes;*) & ſequentia demum Exempla praxeos, numericè & παραλλήλως.

Memb. III. De ſubdividendis partibus Verſus. Poſitus jam uterque Accentus Diſtinctivus, tàm Silluk, quàm Athnach, aut in אמ״ת Merca Mahpachatus, (*pariterque ſic deinceps extiturus per ſeq. num. 2, 3, quivis alius Diſtinctivus,*) ceu Dominus nunc porrò præcedentium ditionum ſubdiſtinguendarum, imponit jam ampliùs,

(1.) Minori, (*i. e. proximæ ante ſe*) ſubdiſtinctionis ſedi, (*ſive in ſecundâ ſive in tertiâ ante Dominum quemque voce requiſitæ, per Reg. 1, 2,*) iſtum ſuum Subdiſtinctivum

 mino-

minorem, quem indicabit in ſingula claſſe Tab. I. in proſ. vel Tab. II, in אמ״ת, (*ut paulo inf. monſtrabunt Exempla praxeos per omnes ditiones, num.* 1,2,3,4.)

(2.) Præcedenti (*ante illam minorem*) MAJORI (*ſub eodem Domino*,) ſubdiſtinctionis ſedi, (*quæ proportio jam præfinita, & virgulis deſignata erit per ſuper. Reg. 3, per quam ſi ea non obtingat, omittitur tunc quoque Subdiſtinctivus ille major in ſingula Claſſe aliàs indicatus; & ipſe minor, è præced. num. 1. jam poſitus, ut Dominus, ſuam adminiſtrare incipit ditionem in ſequenti Claſſe Accentuum*,) imponit idem Dominus, Subdiſtinctivum ſuum majorem. quem itidem indicabit Tab. I. vel II, in ſingulâ Claſſe, (*ut inf. monſtrabunt Exempla praxeos, ſingulô num. 2.*)

(3.) Præcedenti (*ante illam majorem*) ADHUC MAJORI (*ſub eodem Domino*) ſubdiſtinctionis ſedi, (*quæ proportio itidem jam præfinita, & virgulis deſignata erit per Reg. 3*,) uni aut pluribus, imponit idem Dominus, eundem (*è ſup. num. 2. ſemel poſitum*) Subdiſtinctivum majorem, ſic jam repetendum; idque toties, quoties ſemper adhuc major, (noviſſimô quoque majore,) ſubdiſtinctionis ſedes, (*ſub eodem Domino*,) monſtratur per Reg. 3, (*ſcil. virgulis per eam appoſitis, ut inf. monſtrabunt Exempla praxeos, ſingulo num. 3.*) quæ repetitio ejusdem Diſtinctivi, ſi bis, ter, vel quater, (*ut fieri poteſt, pro ratione Reg. 3*,) obtingat, ſemper tunc remotior à Domino ſuô, habetur majoris valoris; propior, minoris: ita ut remotiſſimus eorum ſemper ſit maximus ſui ordinis.

NB. Qui repeti poſſunt Subdiſtinctivi, ſequentes tantùm ſunt; tùm in lib. proſis, (in eadem ditione, ſeu ſub eodem Domino,) — — — —, & certis conditionibus, (*de quibus Reg. 6, Memb. II, III, IV, V. & Reg. 7. Memb. III*,) — — —, & | Pſik; tùm in lib. אמ״ת (in eodem verſu,) — —, & | Pſik: reliqui diſtinctivi nunquam bis in eodem verſu libb. אמ״ת reperiuntur.

(4.) Si

(4.) Si porrò (*quod jam superiori num. 1, 2, aliquo modo innuimus,*) novæ restent subdistinctionum sedes, sub quocunque Distinctivô, (*sive minore, sive majore, per praeced. n. 1, 2, 3, apposito,*) sic jam Dominô; illis tunc eôdem modô, (*hactenus num. 1, 2, 3, exposito,*) imponuntur illi Accentus subdistinctivi, quos in singula classe monstrant Tabulæ I vel II; (*ceu patebit inf. Exemplis praxeos, singulo num. 4.*) Atque tali processu, universa accentuatio semper in orbem redit per singulas classes, donec totô absolutô Versu, eadem à priori prodeat facies omnium Accentuum, qualem deinde collatus Textus concordem ostendet. Nam & servum seu conjunctivum Accentum, cuilibet Distinctivo, (*sic Domino, sive ejus Subdistinctivo,*) præmittendum, (*si nim. prævia sit aliqua vox conjungenda sequenti, per Reg. 1, 2,*) eadem monstrabunt Tabulæ, & inferius Exempla praxeos: (salvis quarumlibet anomaliarum legibus, quas docent Regulæ Cap. IV, V, VI.)

Quod jam igitur hoc Membrum III. (*Regulæ 4ta,*) in genere docuit, de omnibus Accentuum classibus seu speciebus, in communi, id ipsum insertæ hic TABULÆ, Ima (Prosaica,) & IIda (Metrica,) quasi unâ quâdam Regulâ ostendunt per singulas Accentuum classes seu species in particulari; (*quæ igitur h. l. perlustrandæ*) & utrumque nunc denique, eôdem ordine comprobabit quasi numericè seu individualiter inductio Exemplorum, sive ipsa praxis Accentuatoria, perpetuis suis parallelis tàm evidenter confirmata, ut nullam deinceps incertitudinis Accentuum suspicionem, aut obscuritatis criminationem, vel ipsi pertinaciæ relictam esse confidamus.

 EXEM-

EXEMPLA

PRAXEOS ACCENTUATORIÆ REGULARIS, ad præſcriptum generale Memb. III,

Reg. 4tæ;

ſimulque

ad ductum ſpecialem TAB. I. (Proſaicæ,) & II (Metricæ,) per certas claſſes Accentuum, in variis Verſus ditionibus ſeu partibus.

Nam integri unius Verſus continuam accentuationem, inferiùs ſubjungemus geminâ Proſaici & Metrici Verſus praxi, (ſub finem harum ditionum ceu partium Verſus;) cum una eademque ſit cujusvis totius Verſus accentuandi praxis ſeu ratio; ut qui unam perviderit, omnes ſimul nôrit, obſervatis ſaltem ſingulis ditionibus.

A. In Lib. Prosis, ad ductum Tab. I. (a) ad Tab. Imæ Claſſem II.

I. in ditione Summi Imperatoris Silluki;

(1) ad ejus num. 1. ſive in ditione ejus ſemel tantùm ſubdiſtinguenda; ſcil. Subdiſtinctivô minore ֖ *Tiphchâ*, (*ceu patet in Tabula*,) *præviô ſervò* ֥ *Merca:*

aut (α) *in ſecunda ditionis voce*, (*quod conſtabit per Reg.* 2, *Memb.* I, β; & *Memb.* II, α;) ut

בְּתַלְמִדָֽי׃	תּוֹרָ֖ה	חֲת֥וֹם *Jeſ.* 8,16.	לָהֶֽם׃	הַאִדָּרֹ֥שׁ אִדָּרֵ֖שׁ *Ezech*, 14, 3. 2.
in diſcipulis meis	Legem	Obſigna	ab iis	conſular An conſulendo
1	2	3	1	2 3

Conſ. Parallela. *Gen.* 4, 13. *cap.* 9, 13. *c.* 13, 8. *c.* 16, 10. *c.* 24, 59. *c.* 37, 33. *Num.* 35, 16. 17 18. *Jud.* 5, 21. 24 1. *Sam.* 11, 15. *cap.* 12, 1. *Eccleſ.* 5, 3. *Jeſ.* 9, 23. *c.* 10, 1. 27. *cap.* 11, 10. *cap.* 12, 1 *c.* 19, 6, *c.* 26, 8. *c.* 28, 4. 12, *c.* 41, 2) *Jer.* 6, 18 *Ezech.* 6, 12. *c.* 8, 11. *c.* 36, 19. *c.* 48, 15. *Dan.*

Dan. 3,32. cap. 4,3. cap. 13,7. c. 17,4. c. 24,9. Hos. 2,6. &c. Quibus Exemplis in Ledebubrii Catenâ Scripi. sic oblatis p. 121, innumera alia ubivis obvia, addere liceret, nisi supervacaneis haut implendas paginas ducerem, cùm perpetuò in his (& sic seq. aliis,) sufficere possit ve. unicum illud Symbolum bonæ Regulæ, NEC DATUR DISSIMILE; scil. regulari positu, nam irregulares positus fortè dissimiles, cùm suis ubiq; restringantur conditionibus, (in seqq. Cap. IV, V, VI,) nullum plane inductioni similium pariunt obstaculum.

Aut (β) in tertia ditionis voce, (intermedio sic servo ֥ *Merca,) quod constabit per Reg. 2, Memb I, β; & Memb. II, β;* ut

וְלִירוּשָׁלַם מְבַשֵּׂר אֶתֵּן׃ *Jes. 41, 27.* | וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ׃ *Deut. 32, 18.*

||| dabo præconem | Et Hierosolymis ||| formatoris tui Dei | Et oblitus es
1 2 3 1 2 3

Parallela Vid. *Gen. 23, 1. c. 24, 64. Exod 31, 7 Deut. 32, 9, 37. Jos. 24, 2. 16. Jud. 5, 22. Jes. 1, 15, 22. cap. 2, 12 13. 14 c. 3, 13. cap. 10, 34. c. 11, 1. 5. cap. 13, 6. 12. 15. cap. 16, 11. cap. 19, 5 c. 20, 6 cap. 23, 6. c. 24, 8 c 32, 19. c. 33, 17. cap. 38, 10 c. 39, 5. cap. 41, 24. cap 42, 3. Jer. 6, 16. 17. cap. 18, 2. Ezech. 4, 5. c. 6, 7. 14. c 9, 10. cap. 12, 14. cap. 18, 27. c. 30, 17 c. 31, 2. c. 39, 20. 25. Hos. 2, 23, 24 c 4, 4. 8 c 5, 2. c. 6, 5. 11. c. 9, 2. cap. 11, 1 c. 12, 4. cap. 13, 7 cap. 14, 8. &c. &c. Plura etiam Exempla occurrent in seqq. ditionibus num. 2, 3, 4. item*

לְהוֹצִיא אֶת־בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם׃ *Exod. 6, 6. 13.*

||| Ægypti è terra | filios Jisraelis Adeducendum
1 2 3 4

Conf. Parall. *Gen. 1, 5. 8. 13. 19. 23, 31. cap. 2, 7. 16. c. 4, 12. c. 27, 2. cap. 35, 12. c. 37, 34 c. 41, 29. c. 44, 23. cap. 47, 5. cap. 49, 3. Exod. 7, 1. cap. 10, 20. Lev. 2, 13. cap. 11, 24. 27. 39. 42. cap. 25, 42. cap. 27, 27. 2. Sam. 23, 12. Jes. 1, 8. cap. 3, 7. cap. 10, 23. cap. 21, 13. cap. 28, 19. Jer. 2, 34. cap. 4, 11. 13. 30. c. 15, 10. cap. 33, 16. Thren. 1, 21. 22. Ezech. 12, 27. c. 14, 6. cap. 19, 14. Am. 2, 14. nec datur dissimile.*

(2) Ad num. ejusdem 2, sive in ditione Silluki bis subdistinguendâ immediatè, *scil. præter subdistinctivum ejus minorem* ֑, etiam Subdistinctivô majore ֔ *Sakephkatono, prævio servo* ֥ *(vel in ditione unius vocis,* ֓ *pro* ֔, *de quo conf. ad Tab. I, Not. β; quæ proportio Subdistinctionum constabit per Reg. 2. Memb. III, α; nec non Reg. 3;* ut

* *Gen 41,16.* * *Deut. 32, 40.*

* וְאָמַרְתִּי חַי אָנֹכִי לְעֹלָם׃ *אֱלֹהִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה׃

||| Parhonis pacem | respondebit || Deus ||| in æternum | ego vivo | Et dixi

Conf. Parallela. *Gen. 30,27. cap. 32, 22. cap. 33, 9. cap. 41,16. 27. cap. 43,13. 40. cap. 45,27. cap. 47,8. cap. 48,9, Exod. 1,12. cap. 14,24. cap. 15, 15. c. 16,25. cap. 18, 24. cap. 31,6. cap. 35,17. 34. cap. 39,38. c. 40, 2. 6. Lev. 14,35. cap. 26, 10. 40. Num. 2, 2. cap. 3, 32. 40. c. 4,5. cap. 6,10. cap. 8,9. 11. cap. 10, 6. cap. 13, 20. Deut. 1, 19. cap. 4, 36. 40. cap. 19, 3. 11. cap. 23,10. 20. cap. 28,49. Jos. 7,5. Jud. 5,29 2. Sam. 11,17. 2. Par. 9,6. Esr. 2,42. 66. cap. 4,14. 15. Neh. 5,8. Cant. 2,11. Jes. 5,3. cap. 6,6. cap. 17,7. cap. 29,12. Jer. 15,15. cap. 27,5. cap. 31,11. c. 48,10. cap. 51,57. Ezech. 2,2. cap. 4,13. 16. cap. 12,18. cap. 15,28. cap. 26,35. cap. 29,3. Dan. 2,48 cap. 6,20. Hos. 5,10. c 9,13. Obad. vers. 20. Hab. 1,7. Zach. 4,1. nec datur dissimile. Item*

וּלְשׁוֹן אִלְּמִים תְּמַהֵר לְדַבֵּר צַחוֹת׃ *Jes.* 32, 6. 4.

||| nitida loqui | festinabit || mutorum Et lingua

וַיְהִי יוֹסֵף יְפֵה תֹאַר וִיפֵה מַרְאֶה׃ *Gen.* 39, 5. 6.

||| aspectu & decorus | formâ pulcher || Joseph Et erat

Conf. Parall. *Gen. 2,2. cap. 10, 21. (ubi de Paschta pro servo veniente conf. Reg. 5.) cap. 37,6. c. 40, 2. 3. cap. 42,13. Exod. 18, 25. Num. 19,14. cap. 24,23. Deut. 14,3. cap. 29,9. 2. Sam. 15, 33. Esr. 2, 6. Jes. 1,2. 3. 6. 13. 18. c. 2, 7. 8. cap. 5,5. cap. 39, 8. cap. 58, 4. cap. 59, 19. cap. 65, 1. 4. Jer. 2, 2. 8. c. 3. 25. cap. 44, 25. Ez. 16,6. c. 22,28. c. 23,9. c. 34,26. Hos. 10, 15. cap. 12,9. Am. 5, 11, Nah. 2, 14. &c. &c.*

At acceptô (liberè) in voce Sakephgadolanda, (*pro Metheg secundario*,) Paschta, subdistinctivô aliàs Sakephkatoni, ipse tunc retinetur ⸗ in tali unius vocis ditione (*propriâ aliàs* ⸗ *sede;*) *conf. Not. β, ad Tab. I. & Reg. 14, Memb. I.* ut

Deut.

Esr. 4. 15. עַל דְּנָה קִרְיְתָא דָךְ הָחָרְבַת׃ | *Deut.* 23, 10. וְנִשְׁמַרְתָּ מִכֹּל דָּבָר רָע׃

vastata est | hæc urbs | Propterea || mala re | ab omni | Et caveas

Conf. Parall. *Gen.* 43, 30. *Exod.* 26, 35. *c.* 29, 3. *Num.* 4, 5. *cap.* 6, 10. *Num.* 8, 9. *c.* 13, 20. *Jer.* 51, 57. *Dan* 2, 48. *Dan.* 6, 20. *&c.*

(3.) Ad num. ejus 3, sive in ditione Silluki ter vel sæpiùs subdistinguenda immediatè, scil. *præter subdistinctivum minorem* ֽ, *& majorem* ֥, (*vel* ֗, *sec. Not.* β. *Tab. I,*) *adhuc majori unô vel alterò præcedaneô Sakeph*, (*quæ proportio distinctionum constabit per Reg. 2, Memb. IV, & Reg. 3;*) ut

* *Jer.* 34, 15. *& cap.* 7, 10.

* וַתִּכְרְתוּ בְרִית לְפָנַי בַּבַּיִת אֲשֶׁר־נִקְרָא שְׁמִי עָלָיו׃

super ipsâ | nomen meum quâ invocatum est || in domo || coram me | fœdus Et feriistis

* *Jes.* 8, 3.

* וַיֹּאמֶר יְהוָה אֵלַי קְרָא שְׁמוֹ מַהֵר שָׁלָל חָשׁ בַּז׃

prædæ properans | spolium festinans || nomen ejus voca || ad me | Dominus Et dixit

Conf. Parall. *Gen.* 4, 1. *c* 8, 3. *c.* 14. 10. *c.* 20, 4. *c.* 24, 3 37. 40, 49. *c.* 26, 18. *c.* 28, 2. *c.* 36, 10. *c.* 42, 16. *c.* 44, 26. *Ex.* 26, 21. *c.* 33, 16, *c.* 37, 26. *Lev.* 2, 4. *c.* 25, 5. *Num.* 3, 25. *c.* 6, 13. *c.* 27, 17. *c.* 28, 2. *Deut.* 4, 28. *c.* 9, 9. 16, *c.* 15, 10. *c.* 25, 15. *c.* 26, 4. *c.* 28. 8. 21. 1 *Sam.* 29, 4. 1. *Reg.* 12, 11. 14. 2. *Reg* 2, 24. *Esr.* 27, 7. *Eccles.* 9, 10 *Jes.* 31, 1. *c.* 32 6. *c.* 33, 15. *c.* 37, 29. *c.* 47, 11. *Jer.* 3, 17. *c.* 16, 4. *c.* 17, 23. *c.* 25, 38. *c.* 33, 17. *c.* 44, 24. *Ez.* 18, 25 *c.* 32, 30. *cap.* 34, 13. *c.* 40, 13. *Dan.* 2, 11. *c.* 5, 18. *c.* 18, 12. *Hos.* 4, 6. *Mich.* 4, 3. *Zeph.* 1, 13. *nec datur dissimile. It.*

וְהָיָה כִּנְפֹל בָּהֶם בַּתְּחִלָּה וְשָׁמַע הַשֹּׁמֵעַ וְאָמַר 2. *Sam.* 17, 9.

& dicat | audiens ut audiat ||| in principiô | ex istis in cadendo || Et erit

הָיְתָה מַגֵּפָה בָּעָם אֲשֶׁר אַחֲרֵי אַבְשָׁלוֹם׃

Abhschalomum post | qui *est* || in populo || clades facta est.

Conf.

Conf. Parall. *Gen.* 3, 1. *cap.* 33, 3. *Deut.* 1, 21. *cap.* 14, 4. *c.* 30, 16. *Jos.* 4, 3. *c.* 18, 3. *c.* 22, 19. *cap.* 24, 26. *Jud.* 6, 29. 1. *Sam.* 8, 9. 2. *Sam.* 2, 24. *cap.* 6, 10. *c.* 19, 9. *c.* 21, 2. 1. *Reg.* 11, 27. *cap.* 13, 24. *cap.* 16, 24. 34. 2. *Reg.* 6, 12. *Neh.* 1, 9. *Esth.* 6, 9. *Ezech.* 27, 3. *Dan.* 4, 16. *Joel.* 3, 9. *Zach.* 7, 3. *cap.* 11, 9.

(4.) Ad classem ejus simul II & III, sive in ditione Silluki bis subdistinguendâ, at mediatè, scil. subdistinctivô minore ֥, & denuô minore ֖ (*qui immediatus Tiphcha subdistinctivus est, mediatus tantùm Silluki, ceu patet in Tab.*) *Proportio autem talium Distinctionum, constabit per Reg. 3; & Reg. 12, Memb.* III, *ß.* (*NB.* 2,) *& num.* 2. ut

* *Gen.* 32, 8. — * 1. *Reg.* 28, 21.

וְהָיָה הַמַּחֲנֶה הַנִּשְׁאָר לִפְלֵיטָה׃ * — וְלֹא־עָנוּ אֹתוֹ הָעָם דָּבָר׃ *

in evasionem	reliqua acies	Et erit	verbum	populus	ei Et non respondit

Conf. Parall. (*prioris Exempli,*) *Gen.* 6, 16. *cap.* 25, 31. *cap.* 27, 38. *c.* 31, 17. *Exod.* 1, 20. *c.* 2, 10. *cap.* 12, 16. 34. *cap.* 26, 14. *c.* 38, 10. 11. 12. 38. *Lev.* 7, 20. 27. *cap.* 14, 32. Num. 1, 35. *c.* 16, 16. *c.* 20, 15. *Deut.* 18, 1. *cap.* 27, 15. *Jos.* 10, 18. *Jud.* 1, 29. 2. *Sam.* 11, 6. *cap.* 14, 3. *c.* 21, 14. 1. *Reg.* 17, 22. *Cant.* 3, 3. *c.* 8, 4. *Jes.* 25, 3. *cap.* 35, 1. *c.* 43, 12. *Jer.* 1, 8. *cap.* 2, 12. 29. *c.* 4, 16. *c.* 23, 19. *cap.* 31, 40. *Ezech.* 23, 43. *cap.* 26, 18. *cap.* 34, 4. *Dan.* 3, 23. *Am.* 7, 9. *Hag.* 2, 13. 14. *Conf. infra longè plura Exempla, A.* (*b*) III.

NB. Concurrente utrâque sæpius ditione, immediatâ & mediata, (*è sup. num.* 2, *& hoc num.* 4,) utriusque simul obtinet ratio, qualis hactenus sigillatim ostensa; ut

* *Jes.* 1, v. 21.

מְרַצְּחִים׃ וְעַתָּה בָּהּ יָלִין צֶדֶק מִשְׁפָּט מְלֵאֲתִי *

latrones *habitant* at nunc	in eâ solet habitare	Justitia	judicii Plena

Conf. Parall. *Ezech.* 36, 24. *Levit.* 9, 29. *Num.* 18, 15. *Conf. etiam Exempla quædam è super. num.* 2, 3.

II. In

II. In ditione Vicarii Imperatoris Athnachi,

(ejusdem Claſſis II, in Tab. I.)

(1.) Ad ejus num. 1. ſive in ditione ejus ſemel tantum ſubdiſtinguendâ, ſcil. Subdiſtinctivô minore ֖ Tiphchâ, *pravio ſervô* ֥ *ſi is requiratur per Reg. 1, 2. (ceu patet in Tabula,)*

aut (α) in ſecunda ditionis voce, (per Reg. 2, Memb. I, β; & Memb. II, α;) ut

וַיִּיקֶץ נֹחַ מִיֵּינוֹ . *Gen. 9, 24.*

||| e vinô ſuô 1. | Noah 2. Et vigilavit 3.

חֵלֶם חֲזֵית וִיבַהֲלִנַּנִי *Dan. 4, 2.*

||||| & terret me 1. ||| vidi 2. Somnium 3.

Conf. Parall. *Gen.* 5, 2. *cap.* 9, 19. 21. *c.* 34, 28. *Jeſ.* 14, 7. *c.* 21, 2. 15. *cap.* 22, 10. *cap.* 40, 1. *cap.* 43, 11. *cap.* 45, 16. *Jer.* 13, 15. *cap.* 22, 19. *cap.* 23, 11. *Hoſ.* 2, 3. 21. 22. *cap.* 4, 8. *c.* 5, 5. *cap.* 7, 10. *c.* 9, 8. 14. *Hab.* 1, 7. *Zach.* 2, 14. *Plura Exempla occurrent in ſeqq. ditionibus.*

Aut (β) in tertia ditionis voce, (intermediô ſic ſervô ֣ *Munach,) quod conſtabit per Reg. 2, Memb. I, β; & Memb.* II, *β;* ut

אֲדֹנָי עֲלֵיהֶם יִחְיוּ *Jeſ. 38, 16.*

||| vivitur 1 ſuper illis 2 | Domine 3

חִזְקוּ יָדַיִם רָפוֹת *Jeſ. 35, 3.*

||| remiſſas 1 manus 2 | Confortate 3

Conf. Parallela. *Gen.* 4, 11. *c.* 8, 22. *c.* 9, 7. 25. *cap.* 13, 2. 12. *c.* 14, 6. *cap.* 19, 23. *cap.* 21, 5. *cap.* 22, 23. *Jeſ.* 10, 25. *cap.* 14, 14. *cap.* 32, 19. *c.* 42, 7. *c.* 47, 15. *c.* 57, 24. *c.* 60, 8. *Jer.* 18, 3. *c.* 46, 15. *c.* 51, 40. *Ez.* 12, 5. *c.* 27, 28. *c.* 36, 9. *Hoſ.* 1, 8. *c.* 4, 6. *c.* 12. 4. 7. *Joel.* 1, 3. *c.* 2, 6. *c.* 4, 12. 13. *Am.* 6, 3. 5. 13. *c.* 7, 16. *Plura occurrent in ſeqq. dition. item*

*מַצְדִּיקֵי רָשָׁע עֵקֶב שֹׁחַד *Jeſ. 5, 23.*

||| munus 1 propter 2 | impium 3 Juſtificantes 4

Conf. Parall. *Gen.* 10, 11. *c.* 30, 43. *c.* 35, 10. *cap.* 41, 37. *c.* 44, 9. *c.* 50, 7. *Exod.* 2, 2. 16. 21. 25. *cap.* 4, 17. *c.* 5, 6. 12. 21. *c.* 6, 30. *cap.* 8, 9. 10. 26. *c.* 10, 20. 27. 28. *c.* 12, 18. 38. *c.* 14, 18. *cap.* 15, 7. 10. 13. *cap.* 18, 24. *c.* 22, 26. *cap.* 25, 23. 24. *c.* 29, 39. 43. *c.* 30, 1. 10. 26. *cap.* 32, 28. *c.* 35, 25. *c.* 36, 21. *c.* 37, 2. *c.* 38, 12.

c. 39,

c.39,24. Lev.8,21.22. c.13,27. Num.6, 16, 27. cap. 8, 10. cap. 10, 10. cap. 12, 3. cap. 14, 25. cap. 15, 8.27. Eccles. 1, 5 cap. 2, 6. cap. 3, 2. cap 5, 8. c. 6, 4. c. 7, 15. cap. 9, 5. cap. 10, 8. cap. 11, 1.2.4. Jes. 7, 24. cap. 10, 34. c. 42, 8. cap. 60, 1. Jer. 2, 13.33. c. 5, 20. c. 8, 20. Ez. 21, 21. cap. 26, 8. nec datur dissimile.

(2.) Ad num. ejusdem 2, sive in ditione Athnachi bis subdistinguenda immediatè, scil. *præter subdistinctivum ejus minorem* ‒, etiam Subdistinctivô majori ‒, *praviô servô* ‒, (*vel in ditione unius vocis*, ‒, *de quo conf. ad Tab. I, Not. β*;) *quæ proportio distinctionum constabit per Reg. 2, Memb. III, α; nec non Reg.* 3; ut

* *Jer. 31, 3.* | * *Jes. 47, 6.*

לִי נִרְאָה יְהוָה *מֵרָחוֹק | שְׁמוֹ צְבָאוֹת יְהוָה *גֹּאֲלֵנוּ

mihi apparuit | Dominus | Elonginquo | nomen ejus | Zbaoth Jhovah | vindex noster

Conf. Parall *Gen. 8, 6. cap 17, 11 c. 24, 31. c. 41, 53. c. 42, 38. Exod. 12 51. cap 24, 10. cap. 26, 6. cap 27, 9 c. 5, 21. Lev. 7, 8 cap. 8, 14.18 c. 9, 15. cap 13, 33 c 23, 21. c. 25, 7. cap. 27, 25. Num 4.42 c. 11, 15 16.19 23 24, 26.27 31 cap 14, 17 c. 28, 20 28. cap. 29, 3. 9.14 cap. 34, 29 Deut. 2, 2. cap. 4, 17 c 10, 16. c. 27, 17. 2. Sam 9, 8. cap 20, 19. 2. Chron. 6, 17. Esr 6, 7. Jes 5, 22. cap 22, 8 cap. 45, 15. Jer 4, 25. cap 32, 28 cap 52, 33. Ezech. 3, 16. cap. 12, 18. cap. 18, 3 cap 20, 33. Dan. 13, 2. Hos 9, 11. Nec datur dissimile.*

הַשִּׂמְחָה הִגְדַּלְתָּ לֹא . הַגּוֹי הִרְבִּיתָ *Jes. 9, 2.*

gaudium magnificasti | ei | gentem Multiplicasti

רוּץ לוֹ וַיֹּאמֶר אָרוּץ וִיהִי־מָה *2. Sam. 18, 23.*

curre | ei & dixit | curram Quicquid sit

De illo loco Jesaiano, conf. Vindic. mss. pag. 197, seqq.

Conf. Parallela. *Gen. 2, 2.5. c. 38, 20. Ex. 40, 3. 13. Lev. 13, 47. c. 14, 57. c. 25, 15. Num. 7, 7.8. Deut. 28, 67. Jud. 6, 24. c. 15, 5. 1. Reg. 8. 65. c. 16, 12. Esr. 2, 66.67. Jes. 32, 14. Jer. 11.19. c. 15, 20. c. 37, 4. Ez. 9, 10. cap. 11, 19. c. 33, 20. c. 34, 23. 27.*

At

At acceptô (liberè) in voce Sakephgadolandâ, (*pro Metheg secundario*,) Paschtâ, subdistinctivô alias Sakephkatoni, ipse tunc retinetur ⁒ in tali unius vocis ditione (*propria aliàs* ⁒ *sede;*) *conf. Not. β. ad Tab. I, & Reg. 14, Memb. I*; ut

* *Gen. 37, 24.* * *Exod. 32, 16.*

* וַיִּקָּחֻהוּ וַיַּשְׁלִכוּ אֹתוֹ הַבֹּרָה | * וְהַלֻּחֹת מַעֲשֵׂה אֱלֹהִים הֵמָּה

|| Et acceperunt eũ || eũ & projecerunt | in foveã ||| Et tabulæ || opus Dei | ipsæ erant |||

Conf. Parall. *Lev.* 7, 8. *c.* 11, 33. *c.* 13, 33. *c.* 25, 7. *c.* 26, 18. *c.* 27, 25. *Num.* 10, 15. 16. 19. 23. 24. 26. 27. *cap.* 28, 20. 28 *cap.* 29, 3. 9. 14. *cap.* 31, 38. 1. *Chron.* 6, 65. *Neh.* 3, 26. *Ez.* 10, 10. *Dan.* 8, 22. *c.* 13, 2.

(3.) Ad num. ejusdem 3, sive in ditione Athnachi ter vel sæpiùs subdistinguendâ immediatè, scil. *præter Subdistinctivum ejus minorem* ⁒, *& majorem* ⁒, (*vel* ⁒, *sec. Not. β, Tab. I,*) adhuc majori unô vel alterô præcedaneô Sakeph, (*qua proportio distinctionum constabit per Reg. 2, Memb. IV. & Reg. 3;*) ut,

* *Jer. 14, 7.*

* אִם־עֲוֺנֵינוּ עָנוּ בָנוּ יְהוָה עֲשֵׂה לְמַעַן שְׁמֶךָ

Si peccata nostra | contra nos testantur ||| Domine | fac | propter nomen tuum ||||

Jes. 40, 6. 3. קוֹל אֹמֵר בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ יְהוָה

Vox clamat ||| indeserto || parate | viam Domini |||

Conf. Parall. *Gen. 16, 3. Ex. 2, 19. c. 4, 10 c. 18, 18. c. 23, 19. c. 29, 24. c. 34, 26. c. 39, 32. cap. 40, 29. Lev. 16, 28. cap. 24, 20. c. 25, 50. cap. 27, 22. Num. 2, 33. c. 18, 29. cap. 19, 8. cap. 31, 48. c. 35, 8. 14. 24. 27. Deut. 7, 1 cap. 3, 14 c. 16, 7. c. 28, 8 36. 1. Sam. 6, 8. 2 Sam. 10, 10. 1, Reg. 2, 12. c. 8. 55. c. 9, 4. c. 11, 7. 2. Reg 4, 5. Jes. 10, 2. c. 30, 1. 13. cap. 49, 23. cap. 65, 12. Jer. 4, 26. c. 7, 6. 34 cap. 20, 18. c 22, 26. c 23, 3. c. 25, 1. 20. c. 31, 1. cap. 33, 4. cap. 38. 22. Thr. 2, 19. Ez. 1, 25. c. 4, 5. 10, c. 22, 14. c, 29, 1, 2. c. 38, 7. 15. Dan. 5, 19. Joel. 3, 13. nec datur dissimile.*

* *Gen. 12, 7.*

* וַיֵּרָא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת

|||| hanc τὴν terram | dabo || semini tuo ||| & dixit ||| Abrahamo | Dominus Et apparuit

Conf. Parall. *Gen.* 9, 23. *cap.* 26, 24. *Exod.* 35, 5. *Lev.* 4, 21. *Num.* 7, 5. *c.* 35, 6. *Deut.* 19, 10. *Jos.* 13. 25. *Jud.* 9, 44. 1. *Samuel.* 14, 42. *c.* 16, 16. 1. *Reg.* 8, 29. *cap.* 19, 4. 2. *Reg.* 9, 25. *cap.* 10, 4. 2. *Chron.* 34, 3. *Esr.* 1, 2. *cap.* 7, 26. *Neh.* 1, 11. *Jer.* 10, 18. *cap.* 21, 14. *c.* 24, 7. *Dan.* 1, 13.

Nota. Cùm in ditione Athnachi, liberè pro ֑, adhibeatur ֔, (*duarum ad minimum vocum Dominus,*) his duabus conditionibus; si vel (1.) unica obtingat Subdistinctionis majoris sedes, & simul Tiphchæ ditio sit plurium quàm duarum vocum; vel (2) si sit ultima duarum vel plurimum subdistinctionum majorum sedes; (*adeò, ut ubicunque ponitur* ֔, *liberè etiam & pari valore possit stare* ֑, *non verò contrà; prout utrumque docet Nota γ, ad Tab. I, ubi vide:*) proinde utriusque generis seqq. nunc erunt Exempla.

* *Num. 11, 17.*

* וְיָרַדְתִּי וְדִבַּרְתִּי עִמְּךָ שָׁם וְאָצַלְתִּי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ

|||| superte qui | de spiritu || & seponam |||| ibi | tecum & loquar || Et descendam

וְשַׂמְתִּי עֲלֵיהֶם

|||| super eos & ponam

Conf. Parall. *Gen. 1, 28. c. 26, 28. c. 43, 33. Exod. 8, 17. c. 25, 33. cap. 25, 2. c. 37, 19. Lev. 5, 11. cap. 11, 35. c. 14, 21. cap. 16, 5. c. 18, 11. 19. cap. 22, 22. c. 27, 3. 11. c. 30, 13. Deut. 1, 7. c. 27, 4. Jud. 20, 4. 2. Reg. 20, 17. c. 25, 1. Jes. 39, 6. Jer. 29, 14. c. 32, 8.*

Ex. 11, 5. וּמֵת כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מִבְּכוֹר פַּרְעֹה

| Parhonis à primogenitô ||| Ægypti in terra | omnis primogen. Et morietur.

הַיֹּשֵׁב

הַיֹּשֵׁב עַל־כִּסְאוֹ עַד בְּכוֹר הַשִּׁפְחָה אֲשֶׁר אַחַר הָרֵחָיִם

|||| molas post | quieſt || ancillæ primogen. | usque ad || ſuperthronô ejus ſedente

Conſ. Parallela. *tum duarum Subdiſtinctionum majorum. Gen. 48, 13. Ex. 13, 15. c. 14, 4. 11, 21. cap. 23, 15. c. 26, 33. c. 34, 10. 18. cap 38, 17. Lev. 3, 9. cap. 7, 12. c. 9, 9. c. 10, 12. c. 12, 5. 8. cap. 13, 5. 6. 32. 56. c. 14, 14. 25. c. 16, 4. c. 17, 15 c. 18, 5. c. 19, 19. c. 24, 23. c. 25, 28. Num 4, 5. c. 5, 21 cap. 7, 13. 16. c. 14, 14. c. 15, 24 c. 17, 5. c 21, 13. c. 24, 13. c. 35, 25. Deut. 12, 10. c. 17, 16. c. 28, 31. Joſ 15, 11. c. 18, 14. 19. 1. Sam. 4, 3. 19. cap. 5, 4. 1. Reg. 1, 25. c. 6, 17. cap 7, 14 c. 9, 3. c. 11, 38. c. 17, 1. 2. Reg. 6, 15. 18. c. 7, 7. 2. Chron. 24, 25. Jer. 9, 23. cap. 22, 24. cap. 23, 2. cap. 24, 38. cap. 25, 9. cap. 27, 11. cap. 29, 6. Ezech 13, 9. tùm trium Subdiſtinctionum majorum, Exod. 8, 5 10 c. 10, 7. c. 41, 21. Lev. 13, 53. c. 32, 8. Num. 6, 20. cap. 10, 10. c. 11, 21. 25. c. 26, 11. 15. 20. 26. 35. 38. 44. 57. cap. 30, 9. cap. 34, 55. cap. 36, 4. Deut. 3, 12. c. 19, 5. Joſ. 1, 14. Jud. 20, 23. 1. Reg. 11, 24. cap. 8, 16. 2. Reg. 19, 15. 1. Chron. 19, 2. Jeſ. 16, 14. c. 19, 15. c. 20, 6. cap 53. 7. Jer. 5, 3. cap. 14, 15, c. 20, 11. cap. 26, 2, 19. cap. 31, 9. 12. cap. 32, 12. c. 36, 23. Ez. 7, 19. cap. 10, 9 cap. 37, 11. c. 46, 12. Dan. 3, 29. tum quatuor ſubdiſtinctionum majorum. Num. 16, 28. 1. Reg. 13, 31. Eſth. 6, 6. Jer. 52, 30. Ez. 6, 9. tum 5 Subdiſtinct. majorum. 2. Reg. 1, 6. Ez. 48, 10.*

Par etiam ejusdem ֔ *ponendi eſt ratio, ſi ſec. anomaliam Reg. 6, Memb. I, Subdiſtinctivi minoris in tertia voce requiſiti locum occupet primus major* ֔ *, pro ſervo tunc intercedente ſubdiſtinctivô minore* ֖ *vid. reg. cit.* ut *

* *Lev. 9, 17.*

* וַיַּקְרֵב אֶת־הַמִּנְחָה וַיְמַלֵּא כַפּוֹ מִמֶּנָּה וַיַּקְטֵר עַל־הַמִּזְבֵּחַ

||||| ſuper altari & adolevit ||| ex eo | manum ſuam & implevit |||| munus | Et attulit

Conſ. Parall. *Deut.* 1, 22. c. 12, 12. c. 13, 16. c. 25, 9. c. 30, 19. *Jer.* 18, 18. *&c.*

(4.) Ad Claſſem ejus ſimul II & III, ſive in ditione Athnachi bis ſubdiſtinguendâ, at mediatè, ſcil. ſubdiſtinctivô minore ֖, & denuô minore ֖ (*immediatô Tiphchæ ſubdiſtinctivô, at mediatô tantùm Athnachi, ceu patet in Tab.*) *Proportio autem talium ſubdiſtinctionum dignoſcenda, conſtabit per Reg. 3; & Reg. 2, Memb. III, β. (NB. 2,) & num. 2;* ut

 * *Jer.*

* *Deut.* 15,8. * *Jer.* 7,19.

*הַאֹתִי הֵם מַכְעִסִים נְאֻם־יְהוָה |*כִּי־פָתֹחַ תִּפְתַּח אֶת־יָדְךָ לוֹ

||| ei || manum tuam | aperias Sed aperiendò |||| dictum Domini ||| ?provocant illi | Numme

Conf. Parall. *Gen.* 1,4. *c.* 2,12. *cap.* 3,9.23. *c.* 22,15. *c.* 28,19. *c.* 34,17. *c.* 44,27. *c.* 45,14. *Exod.* 7,22. *cap.* 13,12. *c.* 16,31. *c.* 18,17. *cap.* 23,13. 29. *c.* 25,18. *c.* 29,31. *c.* 36,16. *c.* 38,14. *Lev.* 6,19.20. 21. *cap.* 15,12. *cap.* 19,6. *cap.* 27,31. *Num.* 11,3. *cap.* 15,4. *cap.* 19,22. *c.* 32,30. *Deut.* 2,33. *cap.* 4,36. *cap.* 7,23. *c.* 11,15. *c.* 20,13. *cap.* 22,19. I. *Sam.* 18,7.20. *Jes.* 9,15. *cap.* 22,22. *c.* 30,19. *c.* 37,28.35. *Jer.* 3,15. *cap.* 31,14. *cap.* 39,11. *c.* 51,8. 14. *Thr.* 1,13. *Ez.* 1,3.11. *c.* 16,18. *c.* 17,4. *cap.* 22,5. *Dan.* 9,4. *Conf. infra longè plura exempla A.* (*b*) *III.*

NB. Concurrente utrâque fæpiùs ditione immediatâ & mediata, (*è ſup. num.* 2, *& hoc num.* 4,) utriusque ſimul obtinet ratio, qualis hactenus ſigillatim oſtenſa; ut

מִמִּצְרָיִם אֶת־יִשְׂרָאֵל יְהוָה הֶעֱלָה וּבְנָבִיא *Hoſ.* 12, 14.

||| ex Ægypto || Jiſraelem | Dominus eduxit ||| Et per Prophetam

Sic *Jeſ.* 24,21. I. *Chron.* 11, 10. *Jer.* 14, 12. *&c. Conf. etiam è ſuper. num.* 2. *&* 3. Sic cum ˙̶ *pro* ˙̶, (*ſec. ſuper. num.* 3, *Nota;*) *Gen.* 43, 33. *Ezech.* 25,33. *c.* 37,19. *V. loc. cit.*

(b) Ad Tab. Imæ Claſſem III.

I. In ditione Regis maximi Sgoltæ.

(1.) Ad ejus num. 1, ſive in ditione ejus ſemel tantùm ſubdiſtinguenda, ſcil. ſubdiſtinctivô minore ˜ Sarka, *prævió ſervô* ˗ *Munach, ſi requiratur,* (*ceu patet in Tabula,*)

aut (*α*) *in ſecundâ ditionis voce,* (*per Reg.* 2, *Memb.* 1, *β;* *& Memb.* II, *α;*) ut

Jer.

Jer.29,14 וְנִמְצֵאתִי לָכֶם נְאֻם־יְהוָה | *Num,14,35.* אֲנִי יְהוָה דִּבַּרְתִּי

||| dixi 1 | Jhovah 2 Ego 3 ||||| dictum Jhova 1 ||| vobis 2 Et inveniar 3

Conf. Parall. *Gen.* 1, 17.28. *c.* 14,17. *cap.* 23,26. *c.*28, 16. *c.* 47, 29. *Exod.* 2,3.7. *c.*18,22. *c.*20,22. *c.*25,22. *cap.*26,24. *cap.*36, 29. *cap.* 38, 17. *cap.* 40,21. *Num.*26,12.15.20.26.35.44. *Deut.*5,1. *cap.*19,3. *c.* 33,7. *Jos.*1, 14. *Jud.*3,15. *c.*9,15. 1. *Sam.*5,4 2. *Sam.*6,21. 1. *Reg.*12,21. *cap.*35,25. 2. *Chron.* 11,1. *Esr.*8,13 *Neh.*8.16. *cap.*9,6 *Jes.*39,2. *Jerem.*23, 38. *Ez.* 16, 61. *c.* 28, 26. *cap.*37,1. *c.*38,8. *c.*48,17. *Plura Exempla occurrent in seqq. ditionibus.*

aut (β) in tertiâ ditionis voce, (intermediò sic servò ֣ Munach,) quod constabit per Reg.2, Memb.I,β; & Memb.II,β; ut

Jer.38,2. כֹּה אָמַר יְהוָה | *Jer.31,12.* וּבָאוּ וְרִנְּנוּ בִמְרוֹם־צִיּוֹן

|||| in Excelso Tzionis & cantabunt ||| Et venient |||| Dominus 1 dicit 2 | Sic 3

Conf. Parall. *Gen.* 28, 8. *c.* 30, 40, *cap* 45,9. *Ex.* 12, 11. *cap.* 14, 2. *Lev.* 5, 23. *c.*13, 53 56. *cap* 14,25 *cap.*23, 46. *Num.* 5, 6. *cap.*27. 3. *cap.*35, 2. *Deut.*15, 2. *c.*24, 3. 1. *Chron* 9,45, *cap.*10,12 2. *Chron* 24,5 *Esr* 4,19. *cap.*6, 8. 11, *cap.*15. 16 *Jes.* 39. 6. *Jer.* 32,17, *cap* 34,17. *cap.*35, 2. *Ezech.* 3, 23. *cap.* 16,57. *cap.* 23, 10. *c.*28, 25. *Dan.* 3, 29. *c.* 4, 6. *Item*

* *Gen.* 8,21. * *Gen.*31,15.

* וַיָּרַח יְהוָה אֶת־רֵיחַ הַנִּיחֹחַ | * שֵׁשֶׁת יָמִים תֵּעָשֶׂה מְלָאכָה

||| opus 1 fiet 2 | diebus 3 Sex 4 ||| quietis 1 odorem 2 | Dominus 3 Et odoratus est 4

Conf. Parall. *Gen.*21,17. *c.*29,33.34. *c.*39,6. *cap* 46,10 *cap.*47, 11. *Exod.* 6,13. *c.*9,8. *cap.*11,15. *cap.*12,4 12.23. *cap.* 14, 4 *cap* 26,33. *cap.* 35, 2. *Lev.* 2, 13. *cap.* 13, 5. *c.* 14,14. *cap.* 23, 3. *cap.* 24,23. *cap.*27,18 *Num.* 7, 17. 23 29 35. 41. 47 53 59 65, 71. 77 83 *cap.* 13, 22, *c.*18,26. *c.*22,22 31. *c.* 36,4. *Deut.* 20,8 *c* 29, 20. 23. *c.*31, 9. *Jos.* 21, 27. 34. *c.* 24. 11. *Jud.*4,18. 1. *Chron.* 9. 28. 2. *Chron.*13,19. *c.*33,19. *Neh.* 3, 24. *cap.*9, 8. *Cant.* 9, 11.

(2.) Ad num. ejusdem 2, sive in ditione Sgoltæ bis subdistinguendâ immediatè, scil. *præter Subdistinctivum ejus minorem*

rem ⏨, etiam Subdistinctivo majori ⏨ Rbhia, *pravio servo* ⏨ ; (*quæ proportio distinctionum jam constabit per Reg. 2, Memb. III. α ; nec non Reg. 3 ;*) ut

* 1. *Reg.* 13, 18. * *Ez.* 11, 7. *conf. Vind. nost. p.* 317.

* לָכֵן כֹּה־אָמַר אֲדֹנָי יֱהֹוִה | * וַיֹּאמֶר לוֹ גַּם־אֲנִי נָבִיא כָּמוֹךָ

sicut tu Propheta *sum* etiam ego ei Et dixit Elohim Adonaj sic dicit Quare

Conf. Parall. *Gen.* 24,15. *c.* 30,41. *Exod.* 13,15.17. *c.* 16, 12. *c.* 21, 29. *c.* 29,13. *c.* 36,5. *Lev.* 2,2. *c.* 8,16. *c.* 11,17. *Num.* 5, 7. *c.* 14, 14. *c.* 27, 2. *Deut.* 5,32. *c.* 13,16. *Jos.* 5, 13. 1. *Reg.* 11. 38. 2. *Reg.* 7, 10. *cap.* 9, 19. 2. *Chron.* 9, 1. *Esr.* 6,17. *Jer.* 5,3. *Ez.* 17, 16. *c.* 34,21. *Dan.* 4, 30. *Hab.* 3,2. *Zach.* 13, 3. *Quod 7 locis pro illo Rbhia in ditione unius vocis alternet* ⏨ *cum virgula Psik, conf. ad Tab. I. not. lit.* (η)

Jud. 10,6. וַיֹּסִפוּ | בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה

Domini in oculis malum facere Jisrael filii Et perrexêre

Conf. Parall. *Gen.* 24, 47. *c.* 42, 25. *c.* 47, 4. 15. *Exod.* 3,8. *Lev.* 12,6. *c.* 15, 2. *Num.* 4,7. *c.* 7,88. *c.* 11,31. *Deut.* 4,10. *Jos.* 24, 15. *Jud.* 1, 27. *c.* 2,12. *c.* 7,4. *c.* 9,48. *c.* 13,6. *c.* 16,18.30. 2. *Sam.* 12,9. *c.* 13, 20. *cap.* 19, 20. 1. *Reg.* 13,18. *c.* 18,36. 1. *Chron.* 20,16. *c.* 22, 5. 2. *Chron.* 19, 2. *cap.* 24, 25. *Neh.* 4,10. *c.* 5,14. *Job.* 1,17 *Jes.* 27,13. *Jer.* 26,2. *c.* 37, 21. *c.* 38, 4. *c.* 39, 5. *Ez.* 7,19. *c.* 45,17. *Dan.* 4,30.

(3.) Ad num. ejusdem 3, sive in ditione Sgoltæ ter vel sæpiùs subdistinguenda immediatè, scil. *præter subdistinctivum ejus minorem* ⏨, *& majorem* ⏨, adhuc majori uno vel altero præcedaneo ⏨ *Rbhiâ*, (*quæ proportio distinctionum jam constabit per* Reg. 2, *Memb. IV ; & Reg. 3 ;*) ut

1. *Reg.* 9, 9. וְאָמְרוּ עַל אֲשֶׁר עָזְבוּ אֶת־יְהוָה אֱלֹהֵיהֶם אֲשֶׁר הוֹצִיא

e duxit qui Deum suum Dominum reliquerunt quod eò Et dicent

אֶת־

אֶת־אֲבוֹתָם מֵאֶרֶץ מִצְרַיִם

|||| Ægypti è terra || patres eorum |

(*De subdistinguentibus hic Legatis* ֫ , *&* ֨ *in* אשר , *constabit inf. Reg. 7, Memb. II, α; & Memb V*) Sic 2. *Chron. 7, 22.* (*simili prorsus modô,*) 1. *Sam. 21, 9. Dan. 5, 23. &c.*

(4) Ad Classem ejus simul III. & IV, sive in ditione Sgoltæ bis subdistinguenda, at mediatè, scil. Subdistinctivô minore ֩, & denuò minore, aut ֗, aut ֒, aut vicario aliquo ministrô, vel Legatô, cum vel sine Psik, *sec. anomaliam Reg. 7, Memb. I. & II, ubi vide.* (*De proportione talium subdistinctionum dignoscendâ, v. Reg. 3, & Reg. 2, Memb. III, β (NB. 2,) & num. 2;*) ut

* *Gen. 31, 42.* זֶה־לִּי עֶשְׂרִים שָׁנָה בְּבֵיתֶךָ

| Hi- mihi || anni-viginti || in domo tuâ ||||

* *Ezech. 14, 20.* וְנֹחַ דָּנִיֵּאל וְאִיּוֹב בְּתוֹכָהּ

| Et Noah | & Job Daniel || in medio ejus ||||

* *Exod. 14, 21.* וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם

| Mosche et extendit || manûsuâ || super mare ||||

* *Exod. 34, 6* וַיַּעֲבֹר יְהוָה עַל־פָּנָיו וַיִּקְרָא

| Et transibat Domin; | corâ eô || & clamabat |||||

Conf. Parall. *Gen. 30, 16. cap. 37, 22. c. 43, 15. Exod. 9, 23. c. 14, 13. Num 5, 13. c. 20, 20. c. 22, 20. c. 26, 57. Deut. 25, 68. Jud. 9, 37. 1. Sam. 3, 8. 2. Sam. 14, 33. c. 20, 3. Ez. 14, 16. 18. Dan. 9, 18. c. 11, 24. Conf. plura exempla Reg. 7, Memb. I, II, seqq.*

NB. Concurrente utraque sæpiùs ditione immediata & mediata, (*è sup. num. 2. & hôc num. 4,*) utriusque simul obtinet ratio, qualis hactenus sigillatim ostensa; ut

Jer. 39, 11. וַיְהִי בַּעֲלוֹת נְבוּכַדְרֶאצַּר מֶלֶךְ־בָּבֶל אֶל־הָאָרֶץ

| Et factum est ||| cum ascenderet | Nbuchadnezar Rex Babelis || in terram ||||

(*De Kadmà subdistinguente Legato, v. Reg. 7, Memb. II, α Nota.*)

Conf. Parall. *Deut. 4, 10. c. 22, 24. Jos. 24, 15. 1. Reg. 9, 9. c. 18, 36.*

II. In ditione Regis majoris Sakephkatoni,
(ejusdem Classis III, in Tab. I.)

(1) Ad ejus num. I, sive in ditione Sakephkatoni semel tantùm subdistinguenda, scil. Subdistinctivo minore ◌֔ *Paschtâ*, prævio servo vel ◌ֽ vel ◌ֽ, *(quo discrimine, v. Not ad Tab. I. lit. ζ.)*

aut (α) in secundâ ditionis voce, (per Reg *2, Memb. I, β; & Memb. II, α;)* ut

Jer. 2,11. הֲהֵמִיר גּוֹי אֱלֹהִים | *Ez. 18,12.* עָנִי וְאֶבְיוֹן הוֹנָה

||| ? Deos 1 | gens 2 An mutavit 3 ||| oppressit 1 | & egenum 2 Afflictum 3

Conf. Parall. *Gen. 17,20. c. 25,22. c. 34, 23. cap. 37,8. 2. Reg. 12, 18. Jes. 7, 22. c. 10,33. c. 11, 7. c. 22,11. c. 24, 18. 19. c. 33, 9. c. 46, 2. c. 59, 4. 5. 10. 11. 12. 13. 14. 15. 16. 17. 19. 20. Jer. 2, 3. cap. 6, 26. c. 7, 5. c. 15, 7. Ez. 18, 7. c. 24,3. 6.* 14. *c. 27,5. c. 30,16. c. 31,11. Hab.* 1,5. *c.* 2,2. 17. *Zeph.* 1,13. *c.* 2, 11. 13. *Plura exempla occurrent in seqq. ditionibus.*

aut (β) in tertiâ ditionis voce, (intermedio sic servo ◌֣ Munach,) per Reg. 2, Memb. I, β; & Memb. II, β; ut

Jes. 42,8. וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן | *Jes. 10,10.* כַּאֲשֶׁר מָצְאָה יָדִי

||| non dabo 1. alteri 2. | Et gloriam meam 3. ||| manus mea 1. invenit 2. | Sicuti 3

Conf. Parall. *Gen.* 4, 6. 10. *c.* 6, 5. *c.* 9, 10. *c.* 11, 6. *Deut.* 32, 6. 7. *Jes.* 8,6.19. *c.*10,7. *c.*13,13. *c.*14,16. *c.*15,5. *c.* 19,11.12. *c.*21, 4. *cap.* 23, 4. 8. 11. *cap.* 27,1.3.5.17. *c.*32,13.16. *c.*40,11. *c.* 41.12.16. *cap.* 42,13. *c.*43, 7.13.16. *cap.* 57,11. *Jer.* 5,19. *cap.* 34,3.4. *c.*42,22. *Ezech.* 24,17. *c.*27,24. *c.*29,4. *c.* 31,5. *c.*32,14. *Hos.* 4,6.12. *c.*5,3.9. *c.*6,1.10. *c.*7,9. *c.* 8,1. *cap.* 9, 14. 15. 16. *cap.* 10,2.5.6. *cap.* 11,8. *c.*12, 2. *c.* 13, 2. *c.*14,8. *Plura Exempla occurrent in seqq. ditionibus.*

** Cant. 6,8.* * אַחַת הִיא יוֹנָתִי תַמָּתִי | ** Ezech 17,15.* * הֲיִצְלָח הֲיִמָּלֵט הָעֹשֵׂה אֵלֶּה

||| perfecta mea 1 columba mea 2 | hæc 3 Una 4 ||| ? talia 1 faciens 2 | an evadat 3 An prosperetur 4

Conf.

Conf. Parall. *Gen.* 1, 15. *c.* 2, 2. *c.* 37, 8. *cap.* 41, 46. *c.* 42, 6. *cap.* 47, 7. *Exod.* 1, 11. *c.* 2, 5. 15. *cap.* 3, 2. *c.* 4, 4. *cap.* 7, 2. 22. *c.* 9, 12. *cap.* 10, 19. *cap.* 11, 5. *c.* 14, 3. *c.* 15, 21. *cap.* 16, 12. 21. *c.* 18, 2. *c.* 19, 20. *c.* 24, 26. *cap.* 25, 23. *cap.* 29, 37. *c.* 32, 28. *Lev.* 3, 8. 16. *cap.* 6, 4. *c.* 7, 24. *c.* 8, 28. *c.* 10, 13. *c.* 14, 43. *cap.* 15, 19. *c.* 16, 23. *c.* 17, 3. 8. *c.* 19, 10. 18. *cap.* 25, 3. 36. 38. *c.* 27, 4. *Num.* 5, 12. *c.* 31, 14. *c.* 35, 31. *Eccleſ.* 2, 12. *Jeſ.* 2, 7. *Ezech.* 17, 14. *c.* 18, 23. *c.* 24, 8. 10. Dan. 9, 19. *Hoſ.* 2, 21.

Nota. Si verò Paſchta ille careat prævio ſervo, & incidat in primam ſyllabam (*vel monoſyll.*) non incipientem à Schva, pro eo venit alternans ֦ Jthibb, ponendus ſemper ante vocalem ſuæ vocis, (*unde nullus Jthibbi poteſt dari prævius Servus;* ut

Jer. 5, 4. אַךְ שְׁמַע דְּבַר־יְהוָֹה — ||| verbum Domini audi | Attamen

Hoſ. 8, 1. יַעַן עָבְרוּ בְרִיתִי — |||| fœdus meum transgreſſi ſunt | Quia

Conf. Parall. *Gen.* 4, 6. 10. *Jeſ.* 8, 6. *c.* 19, 11. *c.* 21, 4. *c.* 23, 8. *c.* 27, 3. 5. *c.* 29, 1. *c.* 32, 13. 16. *c.* 43, 7. 16. *Jer.* 5, 19. *c.* 34, 3. 4. *Ezech.* 32, 14. *Hoſ.* 6, 10. *c.* 9, 15. 16. *c.* 10, 2. *c.* 11, 8.

(2.) Ad num. ejus 2, ſive in ditione Sakephkatoni, bis ſubdiſtinguenda immediatè, ſcil. *præter Subdiſtinctivum ejus minorem* ֔, etiam Subdiſtinctivo majori ֗ Rbhia, *præviô ſervo* ֥, *ſi requiratur;* (*quæ proportio diſtinctionum jam conſtabit per Reg. 2, Memb.* III, *α; nec non Reg. 3;*) ut

Gen. 8, 5. וְהַמַּיִם הָיוּ הָלוֹךְ וְחָסוֹר — ||| & deficiendo eundo | erant || Et aquæ

Geneſ. 30, 36. וַיָּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים — ||| dierum trium | viam || Et poſuit

Exod. 8, 25. רַק אַל־יֹסֵף פַּרְעֹה הָתֵל — ||| illudere | Parho non pergat || Verùm

Jeſ. 5, 8. הוֹי מַגִּיעֵי בַיִת בְּבַיִת — ||| domui | domum conjungentibus || Væ

Conf. Parall. *Gen. 5,7.19 30. cap. 7,4. c. 22,20. c. 25,11.13. cap. 30,12 38. cap. 39,7. c. 40,1. cap. 41,35. cap. 47,19. c. 48,1. Exod. 5,14.15. c. 28,24.26 cap. 31,17. cap. 39,17. Lev. 7,15. cap. 14,41. Num. 6,13. cap. 10,9. cap. 14,24. c. 17,10. c. 19,18. c. 30,9. c. 32,18. Deut. 2,19. c. 3,9. cap. 4,2.13.36. cap 5,24. cap. 8,19 cap. 9,29. cap. 21,6. cap. 25,9. c. 26,10.14. cap. 31,31. cap. 32,17. Jos. 24,29. 1. Reg. 13,14. c. 17,17. c. 19,3. c 21,1. 2. Reg. 21,21. Jes. 7,3. c. 63,19. Jer. 7,2.23. c 8,6. c. 11,6. c. 20,4.5. c. 22,6. c. 22,25. cap. 23,36. cap. 24,1. c. 26,5. c. 33,8. cap. 24,21. c. 48,24. Ezech. 1,26. Dan. 1,20. cap. 4,18. c. 7,2. c. 11,43. Joel. 3,4.*

וְעָשָׂה הַכֹּהֵן אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה *Num. 6,11.*

||| in holocaustum & alterum | in peccatum unum || sacerdos Et parabit

Conf. Parall. *Gen. 2,11. c. 47,4. Exod. 18,20. c. 32,8. Lev. 2,1. c. 9,11. c. 10,15.17. c. 16,27. c. 27,14.23. Num. 7,7.10. cap. 8,17. cap. 16,9. Deut. 1,15. c. 11,12. Cant. 3,11. Jes. 11,15. c. 20,6. c. 31,20. c. 34,3.10.16. 17. Tbr. 1,6. Dan. 2,24.32.41 c. 9,27. Hos. 12,2.*

(3.) Ad num. ejusdem 3, sive in ditione Sakephkatoni, ter vel sæpiùs subdistinguendâ immediatè, scil. *præter Subdistinctivum ejus minorem — Paschtam, & majorem — Rbbiam,* adhuc majori unô vel alterô præcedaneô — *Rbbiâ*, (*quæ proportio distinctionum constabit per Reg. 2, Memb. IV, & Reg. 3;*) ut

וַיֹּאמֶר אֱלֹהִים אֵלָיו יַעַן אֲשֶׁר שָׁאַלְתָּ אֶת־הַדָּבָר הַזֶּה *1. Reg. 3, 11.*

|| istam rem || petiisti quod | eó ||||| ad eum | Deus Et dixit

וְלֹא־שָׁאַלְתָּ לְּךָ יָמִים רַבִּים וְלֹא־שָׁאַלְתָּ לְּךָ עֹשֶׁר

||||| divitias | tibi & non petiisti ||| multos dies | tibi & non petiisti

Conf. Parall. *Gen. 30,32. Exod. 16,8. Num. 19,2. cap. 22,30. Deut. 1,19.28. cap. 4,9.19. c. 13,5. c. 17,8. Jos. 17,11. cap. 24,7. Jud. 1.7. c. 7,5. cap. 14,19. 1. Sam. 4,18. cap. 12,3. c. 14,24. c. 24,4. c. 29,6. 2. Sam. 2,23. c. 11,1.11. c. 13,5. c. 17,8. c. 18,9. c. 22,20. 1. Reg. 2,42. c. 3,11. c. 7,25. c. 8,64. cap. 11,2. c. 16,7. cap. 18,23. 2. Reg. 9,27. cap. 18,32. cap. 22,14.19. c. 25,25. Esth. 4,11. c. 9,12. Jer. 4,30. c. 19,13. c. 32,14. c. 36,8. cap. 40,5.*

Ezech.10,2. c.20,13.21. c.34,10. c.38,17. c.39,17. c.40,4. c.44,2.5. Dan.3,27. c.4,22. cap.7,7. Zach.8,19. Mal.3,2.

(4.) Ad classem ejus simul III & IV, sive in ditione Sakeph-katoni bis subdistinguendâ, at mediatè, scil. subdistinctivô minore ⁻, & denuò minore, aut ⁻, aut ⁻, aut vicariô aliquô ministrô velLegatô, cum vel sine Psik, *sec. anomaliam Reg. 7, Memb. I & II, ubi vide.* (*De proport. talium Subdistinctionum dignoscendâ, v. Reg.* 3; *&* Reg. 2, *Memb. II I*, β (*NB.* 2,) *& num.* 2;) ut

Num. 14, v. 18. פֹּקֵד עֲוֹן אָבוֹת עַל־בָּנִים | *Gen. 4, v. 14.* וְהָיִיתִי נָע וָנָד בָּאָרֶץ

Visitans | patrum iniquitatem | In filios | Etero | & erro vag9 | in terra

Exod. 6,7. וְלָקַחְתִּי אֶתְכֶם לִי לְעָם | *Jes. 30,1.* הוֹי בָּנִים סוֹרְרִים נְאֻם־יְהוָה

Et accipiam vos | mihi | in populū | Væ | filiis rebellibus | dictum Jhovæ

Conf. Parall. *Gen.* 1,5.10.27, *cap.* 4, 15.25. *c.*7,20. *c.*10.10. *cap.*22, 3. *c.*26,7. *bis c.*50,25. *Exod.*1,11. *c.*10,8. *c.* 13, 22. *c.* 14, 19. *c.* 16, 1. *c.* 26, 9. *c.*29,35.41. *Lev.*1,9.17. *c.*3,5. *c.*4,35. *c.* 7, 5. *c.* 7, 29. *c.* 20, 25. *c.* 22, 13.32. *c.* 25,49. *c.*26,6.8. *Num.* 5,20.21. *c.*15,3. *c.* 28,8. *c.*33,52. *Deut.*1,2. *c.*2,28. *c.*3,9.27. *c.*13,13. *c.* 17,15. *Jos.*4,13. *cap.* 22,27. 1. *Sam.* 25, 23. 1. *Reg.* 11, 11. 2. *Reg.*2,4. *Jes.* 5, 27. *c.* 16, 10. *c.* 24, 20.22. *Jer.* 6, 14. *c.* 12, 9. *Thr.* 1, 15. *Ez.* 17,23. *c.*27,32. *Dan.*7,11.20. *c.*11,19. *Hos.*2,17. *&c.*

NB. Concurrente utraque sæpiùs ditione immediatâ & mediatâ, (*è sup. num.* 2, *& hôc num.* 2,) utriusque simul obtinet ratio, qualis hactenus sigillatim ostensa; ut

Dan. 2,41. וְדִי־חֲזַיְתָה רַגְלַיָּא וְאֶצְבְּעָתָא מִנְּהֵין חֲסַף דִּי־פֶחָר וּמִנְּהֵין פַּרְזֶל

Et quod vidisti | pedes & digitos | partim lutum figuli | partim ferrum

Sic *Levit.* 2, 1. *cap.* 10, 15. *cap.* 16, 27. *cap.* 27, 14. *Numer.* 16, 9. *Deut.* 11, 12. *Jer.* 34, 10. *Dan.* 9, 27. *conf. etiam quædam è super. num.* 2, 3.

III. In ditione Regis minoris Tiphchæ,

(ejusdem Classis III, in Tab. I.)

(1.) Ad ejus num. 1, sive in ditione Tiphchæ semel tantùm subdistinguendâ, scil. Subdistinctivô minore ֖ Tbhirô, *prævio servo* ֥ *vel* ֣, *(quô discrimine, v. Not. ad Tab. I, lit. z,)*

aut (α) in secundâ ditionis voce, (per Reg. 2, Memb. I, β; & Memb. II, α;) ut

Mich. 4, 10. חוּלִי וָגֹחִי בַּת־צִיּוֹן

| & prorumpe Dole | filia Tzionis |
| 2 3 | 1 |

Zephan. 3, 18. נוּגֵי מִמּוֹעֵד אָסַפְתִּי

| ob conventum Mœstos | congregabo |
| 2 3 | 1 |

Conf. Parall. *Gen.* 5, 28. *c.* 6, 13. *bis. c.* 8, 9. *cap.* 9, 11. *cap.* 17, 5. *Num.* 30, 16. *cap.* 32, 30. *Deut.* 32, 5. *Cant.* 2, 7. *Jes.* 14, 17. 21. 27. *cap.* 16, 6. *c.* 17, 6. *c.* 19, 21. 22. 23. *c.* 29, 1. *cap* 48, 11. *c.* 56, 3. *Jer.* 2, 30. *c.* 4, 31. *cap.* 10, 4. *cap.* 18, 7. *c.* 31, 40. *Ezech.* 7, 7. 20. *c.* 27, 24. 25. *c.* 33, 16. *c.* 36, 32.

aut (β) in tertiâ ditionis voce, (intermediô sic servô ֥ *Mercâ,) per* Reg. 2, *Memb. I, β; & Memb. II, β;* ut

Job. 1, 14. וּמַלְאָךְ בָּא אֶל־אִיּוֹב

| Et nuncius | venit | ad Jobum |
| 3 | 2 | 1 |

Gen. 1, 25. וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה

| Et τὸ | omne reptile | terræ |
| 3 | 2 | 1 |

Conf. Parall. *Gen.* 8, 10. *c.* 9, 12. *c.* 19, 21. *c.* 42, 29. *Exod.* 12, 26. *Lev.* 14, 7. 8. 14. *c.* 23, 16. *Num.* 15, 13. 14. 15. *c.* 33, 44. *Deut.* 3, 8. 2. *Reg.* 2, 9. *Jes.* 9, 8. *cap.* 14, 10. 23. 24. *cap.* 17, 12. *cap.* 25, 3. *cap.* 29, 15. *cap.* 30, 1. *Ez.* 8, 5. *cap.* 10, 10. *cap.* 12, 27. *cap.* 13, 2. 22. *cap.* 14, 17. *cap.* 18, 23. *cap.* 19, 3. 5. *cap.* 27, 34. *cap.* 29, 21. *cap.* 30, 24. *cap.* 33, 10. 27. 28. *cap.* 34, 4. *Dan.* 2, 13. *cap.* 5, 12, 19.

Exod.

* *Gen.* 8,7. — וַיָּשֻׁבוּ הַמַּיִם מֵעַל הָאָרֶץ *

||| terra de | aquæ Et receſſerunt
1 2 3 4

* *Exod.* 3,7. — *רָאֹה רָאִיתִי אֶת־עֳנִי עַמִּי

||| populi mei ærumnam | vidi Videndo
1 2 3 4

Conf. Parall. *Gen.* 3,20. *c.* 6, 14. *c.* 7,18. *c.* 8, 21. *c.* 9, 1. 10. *c.* 17, 13. *c.*22,12. c. 24,23. 50. *c.* 31,14. *cap.* 37,2. *cap.* 38, 2. *cap.* 41, 11. 51. *cap.* 43,22. *c.*46,31.32. *c.*47,27. *c.*48,6. *Exod.*4,5.20. *cap.*7,24. *c.* 9, 4. *cap.* 10,22.23. *cap.*11,3. *c.*12,12.21. *cap.*21,8. *cap.*28,1. *Lev.*11,32. *c.*14, 36. *c.* 15, 5.6.7.8.9. *c.*24,11. *Num.*11,22. *c.*15,31. *c.*29,13. *bis.* *Deut.* 1,6.7. *cap.*7,26. *cap.*9,3. *Joſ.*24,25. 1.*Sam.*9,12. 1.*Chron.*22,15. *Cant.*3, 11. *Jeſ.* 2, 4. *cap.* 22, 21. *c.* 37,10. *c.*38,19. c.52,1.2. *Jerem.* 30,10. *Ezech.* 4, 6. *Dan.* 4, 10. *c.* 10,18. *Mich.*1,6.

NB. *Quod pro Tbbir quaterdecies alternet — Merca Chphula, prævio ſervo — Darga, v. Motas ad Tab. II, ubi allegantur loca.*

(2.) Ad num. ejusdem 2, ſive in ditione Tiphchæ bis ſubdiſtinguendâ immediatè, ſcil. *prater Subdiſtinctivum ejus minorem —*, etiam Subdiſtinctivô majori — Rbhiâ, *prævio ſervo —, ſi requiratur*; (*quæ proportio diſtinctionum jam conſtabit per Reg. 2, Memb. III (α) nec non Reg. 3:*) ut

Deut. 33,17 — בָּהֶם עַמִּים יְנַגַּח יַחְדָּו

||| pariter feriet | populos || illis

Deut. 3,27. — אַל־תּוֹסֶף דַּבֵּר אֵלַי עוֹד

|||| amplius | ad me loqui || Ne pergas

Conf. Parall. *Gen.* 7, 19. *c.* 10, 15. *c.* 25, 7. *c.* 30, 12. *Exod.* 6, 3. 25. *c.* 39,40. *Lev.* 23, 41. *Num.* 3,50. *c.*4,22. *c.*11,11. *c.* 14,19. *c.* 15,17. *c.*16,18. *c.*31, 19. *Deut.*2,36. *cap.*4,42. *c.*11,18. *cap.*19,5. *c.*21,9. *c.*28,14. *cap.*29,12. 1. *Reg.* 22,43. *Eſr.*6,21. *Neh.*9,16. *Job.* 42,12. *Jeſ.*14,9. *c.* 31,6. *cap.*37,5. *Jer.* 3,24. *cap.* 26,19. *cap.* 28,15. *cap.* 37, 5. *Ezech.* 10,3. *cap.* 31, 17. *Mich.* 4,5. *Zach.*6,11. *&c. &c.*

Deut. 29, 5. — וָאֶתְנַפַּל לִפְנֵי יְהוָה אֶת־אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים הַלַּיְלָה

||| noctes & quadraginta | dies quadraginta || Domino coram | Et prorui

Conf,

Conf. Parall. *Gen.* 7,2. *Exod.* 7, 10. *c.* 18, 17. *c.* 32, 28. *Lev.* 5, 15. 16. *c.* 15, 25. *c.* 16, 13. 14. *c.* 24, 8. *Num.* 16, 18. *c.* 15, 25. *cap.* 32, 14. *Deut.* 1, 11. *cap.* 5, 26. *cap.* 6, 26. *cap.* 15, 15. *cap.* 17, 3. 6. *c.* 22, 16. *c.* 30, 5. 1. *Sam.* 12, 19. 2. *Sam.* 19, 1. 1. *Reg.* 10, 20. 2. *Reg.* 16, 2. *Jes.* 9, 13. *cap.* 54, 2. *Jer.* 15, 9. *c.* 17, 27. *c.* 19, 5. *c.* 31, 31. *c.* 36, 31. *c.* 48, 38. *cap.* 53, 5. *Thr.* 1, 14. *Dan.* 11, 15. *Zeph.* 2, 6. *&c.*

(3.) Ad num. ejusdem 3, ſive in ditione Tiphchæ ter vel ſæpiùs ſubdiſtinguenda immediatè, ſcil. *præter Subdiſtinctivum ejus minorem* ֖, *& majorem* ֗ *Rbbiam*, adhuc majori unô vel alterô præcedaneô ֗ Rbhia, (*quæ proportio diſtinctionum conſtabit per Reg. 2, Memb. IV, & Reg. 3;*) ut

Jer. 29, 14. וְשַׁבְתִּי אֶת־שְׁבוּתְכֶם וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם

ex omnibus gentibus || vos & congregabo ||| captivitatem veſtram Et reducam

וּמִכָּל־הַמְּקוֹמוֹת אֲשֶׁר הִדַּחְתִּי אֶתְכֶם שָׁם

|||| illuc || vos expuli | quò || & ex omnibus locis

(4.) Ad Claſſem ejus ſimul III, & IV, ſive in ditione Tiphchæ bis ſubdiſtinguenda, at mediatè, ſcil. Subdiſtinctivô minore ֖, & denuò minore, aut ֣, aut ֨, aut vicariô aliquô miniſtrô vel Legato, cum vel ſine Pſik, *ſec. anomaliam Reg. 7, Memb. I, & II, ubi vide.* (*De proport. talium Subdiſtinctionum dignoſcendâ, v. Reg. 3, & Reg. 2, Memb. III, β, (NB. 2,) & num. 2;*) ut

Num. 2, 10. דֶּגֶל מַחֲנֵה רְאוּבֵן תֵּימָנָה | *1. Sam.* 18, 24. וַיַּגִּדוּ עַבְדֵי שָׁאוּל לוֹ

||| ei || Saulis ſervi | Et annunciarunt |||| ad meridiem || Rubenis caſtrorum | Vexillum

Num.

Thren. 3,64. תָּשִׁיב לָהֶם גְּמוּל יְהוָה

|| Domine || retributionē | illis Redde

Num. 6,25. יָאֵר יְהוָה׀ פָּנָיו אֵלֶיךָ

||| super te || faciē suā | Domin9 Lucerefaciat

Conf. Parall. *Gen. 2,8. c. 3,13. cap. 11, 8. c. 24, 28. c. 27, 9. cap. 34, 6. cap. 41,19. c. 45,21. Exod. 6,8. cap. 12, 17. 21. cap. 25, 25. Lev. 4, 26. cap. 8, 18. 22. cap. 9,22. cap. 16,19. 22. cap. 21,3. c. 23,12. Num. 8,21. cap. 16,14. cap. 20,14. cap. 21,2. cap. 22,22. cap. 33,2. 14. Deut. 7,2. cap. 13,4. c. 21,10. c. 22, 4. cap. 30, 6. Jud. 4,19. Ruth. 4,13. 1. Sam. 25, 40. 1. Chron. 16,38. Jes. 22,9. cap. 25, 8. Jer. 15, 6. cap. 51,29. Thren. 4,4. Ezech. 16,61. Dan. 1,1. c. 2,28.*

NB. Concurrente utrâque sæpiùs ditione, immediata & mediatâ, (*è sup. num. 2, & hôc num. 4,*) utriusque simul obtinet ratio, qualis hactenus sigillatim ostensa; ut

אֶת־בִּתִּי נָתַתִּי לָאִישׁ הַזֶּה לְאִשָּׁה *Deut. 22,16.*

||| in uxorem || huic Viro | dedi ||| Filiam meam

Conf. Parall. *Levit. 15, 4. cap. 24, 3. Numer 2, 16. &c. V. plura in super. ad num. 2 & 3.*

NB. (1.) Siquæ irregularia à communi hactenus ostensâ analogia Accentuationis Prosaicæ deflectant, quærantur Cap. IV, vel VI, Reg. 5, 6, 7, 8, 13, sec. ordinatas suas Classes. (2.) Exempla reliquarum Classium, IV & V, in ditionibus Ducum, Comitum, aut Legatorum, cum maxima ex parte sint anomala, & variis implicita Conditionibus, non subjungenda statim fuère his regularibus, sed rejicienda ad speciales Regulas anomaliarum, præcisè ad Reg. 7. Sequitur igitur jam priùs regularis quoque Accentuatio Metrica.

B. In Libris אמ״ת vulgò Metricis,

ad ductum Tab. II.

(a) Ad Tab. IIdæ Classem II.

I. In ditione Regis Majoris

Mercæ Mahpachati.

P Nam

Nam ditio Silluki, quæ aliàs hic quoque, uti in prosaicis, præcedere debuisset, cùm adeò variis & difficillimis anomaliarum conditionibus implicita sit, ut nisi commodâ Synopsi Tabellari proponatur, vix dextrè satis doceri aut percipi possit, in Tabulam propterea redacta est, & ceu irregularis, relata ad Cap. V, de Anomaliis Metr. Reg. 10, tribus Membris, ubi vide.)

(1.) Ad ejus num. 1, sive in ditione Mercæ Mahpachati semel tantum subdistinguendâ, scil. Subdistinctivô minore ֮ Sarkâ, præviô servô ֥ vel ֣, (*quô discrimine, v. in Tab. II, Class. II;*)

In tertiâ ditionis voce, (intermediô sic servô ֪ *Jerach,) per Reg. 2, Memb. I, β; & Memb. II, β; (nam in secundam ditionis vocem si incidat subdistinctio, obtingit quædam anomalia subdistinctivi majoris ponendi pro minore, de quo constabit inf. Reg. XI, Memb. I;)* ut

Ps. 11,5. יְהוָה צַדִּיק יִבְחָן | *Ps.* 123,4. נֹדִי סָפַרְתָּה אָתָּה

||| explorat justum | Dominus ||| tu recensuisti | Fugam meam
1. 2. 3. | 1. 2. 3.

(*De diviso Merca Mahpachatô in posteriori exemplô, in duabus vocibus, cof. Not. ad Tab. II, α.*)

Conf. Parallela. *Ps. 5, 7. Ps. 7, 9. Psal. 31, 6. Ps. 35, 15. 17. Psal. 45, 15. Psal. 52, 7. Psal. 53, 5. Psal. 56, 5. Psal. 123, 4. Psal. 130, 2. Psal. 139, 12. Psal. 143, 12. Proverb. 1, 11. cap. 30, 16. Job. 3, 8. cap. 7, 11. cap. 20, 25. 26. cap. 30, 12.*

Psalm. 140,10. אִישׁ לָשׁוֹן לֹא־יִכּוֹן בָּאָרֶץ | *Ps.* 51, 19. זִבְחֵי אֱלֹהִים רוּחַ נִשְׁבָּרָה

||| in terra non consistet | linguæ Vir ||| contritus Spiritus | Dei Sacrificia
1. 2. 3. 4. | 1. 2. 3. 4.

Conf. Parall. *Psal. 4, 9. Psal. 30, 10. 12. Psal. 31, 10. Psal. 35, 4. 27. Psal. 46, 10. Psal. 53, 4. Psal. 59, 14. Psal. 86, 2. Psal. 99, 8. Psal. 110, 3. Psal. 135, 7. Psal. 144, 2. 11. Proverb. 13, 31. Job. 3, 5. cap. 27, 3. cap. 29, 25. cap. 31, 7. c. 32, 3.*

(2.) Ad num. ejusdem 2, sive in ditione Mercæ Mahpachati bis

bis subdistinguendâ immediatè, scil. *præter ejus Subdistinctivum Minorem* ⏑, etiam Subdistinctivô majori ⏑ Rbhiâ, *prævio servô vel* ⏑ *vel* ⏑, *quorum certas conditiones præscribit Tab. II;* (*proportio autem illarum Subdistinctionum jam constabit per Reg. 2, Memb. II* (*a,*) *nec non Reg. 3;*) ut

* *Psal.* 100,3. * *Psal.* 53,3.

* דְּעוּ כִּי־יְהוָה הוּא אֱלֹהִים | *אֱלֹהִים מִשָּׁמַיִם הִשְׁקִיף עַל־בְּנֵי־אָדָם

||| filios hominum prospicit | è cœlis || Deus |||| Deus sit | quod Jhovah ||| cognoscite

Ps. 106,47: הוֹשִׁיעֵנוּ ׀ יְהוָה אֱלֹהֵינוּ וְקַבְּצֵנוּ מִן הַגּוֹיִם

|||| gentibus ex | & recolligenos ||| Deus noster Jhovah | Serva nos

Conf. Parall. *Psal. 1, 3. Psal. 9, 6. Ps. 10, 14. Psal. 14, 2. Psal. 18, 16. Psal. 28, 1.* P*sal. 31, 22. 23.* P*s. 42, 7.* P*sal. 43, 4.* P*sal. 57, 2.* P*sal. 68, 22.* P*s. 72, 15. 17.* P*s. 78, 8.* P*s. 89, 9.* P*sal. 106, 47.* P*sal. 125, 2. 3.* P*sal. 133, 3.* P*sal. 137, 7.* P*s. 142, 4.* P*s. 147, 10.* P*rov.* 24, 12. *Job.* 34, 10. *c.* 38, 1.

De anomaliâ ponendi Subdistinctivi minoris in secundâ à Domino (*Merca Mahpachato*) *voce, conf. Reg. XI, Memb. I.* P*ariter Exempla bis ponendi* Rbbiæ *irregulariter, V. eâdem cit. Reg. & Memb.*

(3.) Ad Classem ejus simul II. & III, sive in ditione Mercæ Mahpachati bis subdistinguenda, at mediatè, scil. Subdistinctivô minore ⏑, & denuò minore Psik (immediatô Sarkæ Subdistinctivo, at mediatô tantùm Mercæ Mahpachati, *ceu patet in Tab.*) P*roportio autem talium Subdistinctionum dignoscenda, monstratur Reg. 3: & Reg. 2, Memb. III. β, (NB. 2,) & num. 2;*) ut

P*sal.* 31, 3: הַטֵּה אֵלַי ׀ אָזְנְךָ מְהֵרָה הַצִּילֵנִי

|||| eripeme properè ||| aurem tuam | ad me Inclina

Psal. 57,5. נַפְשִׁי ׀ בְּתוֹךְ לְבָאִם אֶשְׁכְּבָה לֹהֲטִים

|||| inter incendiarios jaceo ||| Leonum est in medio | Anima mea

Conf. Parall. *Ps.* 7, 10. *Ps.* 18, 7. *Ps.* 19, 10. *Psal.* 21, 10. *Ps.* 27, 2. 4. *Psal.* 29, 9. *Psal.* 31, 13, 21. *Ps.* 32, 7. 9. *Ps.* 35, 26. *Ps.* 40, 3. 18. *Psal.* 43, 2. *Ps.* 52, 2. *Ps.* 55, 22. *Ps.* 68, 9. *Ps.* 69, 5. *Ps.* 71, 22. *Ps.* 72, 16. *Psal.* 78, 20. 38. *Ps.* 79, 6. 10. *Ps.* 84, 3. *Ps.* 126, 6. *Ps.* 137, 6. *Ps.* 142, 8. *Ps.* 143, 7. 8. *Job.* 11, 6.

II. In ditione Regis minoris Athnachi,
(*ejusdem Classis II in Tab. II.*)

(1.) Ad ejus num. 1, sive in ditione Athnachi Metrici semel tantùm subdistinguendâ, scil. Subdistinctivô minore — Tiphchâ anteriori, *praviô servô* — *Munach.*

aut (*α*) in secunda ditionis voce; (*per Reg.* 2, *Memb. I*, *β*; *& Memb. II. α*;) ut

Ps. 10,6. אָמַר בְּלִבּוֹ בַּל־אֶמּוֹט | *Prov.* 23,21. כִּי־סֹבֵא וְזוֹלֵל יִוָּרֵשׁ

|||| non movebor 1. ||| in corde suo 2. Dixit 3. | |||| pauper fiet 1. | & commessator 2. Nam potator 3.

Conf. Parall. *Psal.* 6,10. *Ps.* 8,6. *Psal.* 18,17. *Psal.* 22, 15. 27. *Psal.* 25, 6. *Psal.* 35,17. 22. 23. *Psal.* 36,11. *Psal.* 37,39. *Psal.* 38, 6. 22. *Psal.* 40, 14. 15. *Psal.* 44, 8. 10. 11. 14. 15. *Psal.* 47, 6. 9. *Psal.* 48,13. *Ps.* 49, 3. 13. *Ps.* 54,7. *Psal.* 63,4. *Ps.* 66,9. *Ps.* 69,24. *Psal.* 78,15. 57 *Ps.* 88, 18. *Psal* 95, 4. *Ps.* 106, 10. *Psal.* 107, 27. *Ps.* 136, 5. *Psal.* 149, 6. *Proverb.* 1, 33. *cap.* 3, 16. *cap.* 4, 22. *c.* 11, 14. *cap.* 15, 20. *cap.* 18, 8. *c.* 19, 1. *Job.* 4, 14. *c.* 5, 19. *cap.* 7, 8. *c.* 9, 6. *c.* 10, 2 *c.* 13, 13. *c.* 25, 3. *c.* 27, 7. *c.* 29, 14. *c.* 30, 31. *c.* 31, 20. *c.* 33, 18. 30. *c.* 34, 28. *c.* 36, 3. 10. *c.* 37, 18. *c.* 39, 24.

Atque his locis omnibus occurrit regulariter ipse Tiphcha (subdistinctivus in voce ecunda,) ob non laborantem vocem Athnachatam: verum laborante hâc pro eôdem Tiphcha poni (irregulariter) vicarium ministrum — *Munach*, constabit inf. *Reg. XI*, *Memb. II.*

Aut (*β*) in tertia ditionis voce, (*intermediô sic servô* — *Munach*,) *per Reg.* 2, *Memb. I*, *β*; *& Memb. II*, *β*: ut

Psal.

Pſ. 34,18. צָעֲקוּ וַיהוָה שָׁמֵעַ | *Pſ.* 3,5. קוֹלִי אֶל־יְהוָה אֶקְרָא

||| clamabo ad Dominum | Voce mea |||| audiit & Dominus ||| Clamarunt

Conf. Parall. *Job. 3,22. cap. 4, 13 15. 17. c. 11, 3. 16. c. 12, 11. cap 13, 28. c. 17, 12. cap 20, 7 14. c. 21, 4. 32 cap. 22, 7. c. 24, 6 8. cap 27, 15. c. 28, 1 10. 11. 14. c. 31, 15 22. cap. 33, 33. cap 34, 9. 35. c. 35, 9. 16. cap. 37, 22. c. 38, 6 30. c. 40, 2. 20. cap 41, 10 11 Pſal. 9, 8. & 16, 3. & 17, 2. & 18, 28 47. Pſal 24, 2 & 25, 13. & 29, 10. Pſal 36, 6. & 38, 18. 20. & 44, 16. & 45, 3. & 47, 14 & 49. 19. Pſal. 51, 5. 17 & 54, 3. & 55, 17. & 56, 6 Pſal 73, 23. & 77, 14. & 78, 64. Pſ 85, 12. 14 & 89, 28. Pſ. 91, 6. & 92, 13 & 97, 3 & 99, 2 Pſ. 102, 10. 26. 27. & 103, 15. & 104, 6. & 106, 22. & 107, 17. Pſal. 110, 7. & 116, 14. 18 Pſal. 136, 7. & 138, 8. & 139, 1. Pſal. 142, 2. & 144, 2. 4. Prov. 1, 18. 20. 26. cap. 2, 22. c. 3, 20. c, 8, 15. 16. 17. cap 10, 30. cap 11, 8. c. 20, 4, 18. c. 22, 7. c. 23, 14 28. 32. cap. 24, 4. c. 30, 11. 13. 28. & c. & c. Sic prævio ſervô.*

Job. 10,12. חַיִּים וָחֶסֶד עָשִׂיתָ עִמָּדִי | *Pſ.* 118,23. מֵאֵת יְהוָה הָיְתָה זֹּאת

||| hoc factum eſt 1. 2. | Jhovah A תֵּו 3. 4. |||| mecum feciſti 1. 2. | & beneficentiam Vitam 3. 4.

Conf. Parall. Pſ. 1,6. & 5,6. & 6,5.9. & 7,2. 4. 13. & 8,9. & 9,6. 11.16.17.20. & 10,2.3.11. Pſal. 11,7. & 12,2.4.6.7. Pſal. 15,2. & 16,2. & 17,4.7.9. & 18,45. & 19,4. Pſ. 20,2.8. & 21,3. & 22,2.12. & 24,5. & 25,10.12. & 27,4. & 29,2. Pſal. 30,2. & 31,9. & 32,3 & 33,6.7.11.12.16. & 34,9.17,23. & 35,25.27. & 36,2. & 37,8.10.18.21.24.25. & 38,4.11.14. 21. & 39,3. Pſal. 40,17. & 43,3.5. & 44,18.20. & 45,7.11.17.18. & 46, 2.3.7.10.11. & 49,14.21. Pſ. 50,14. & 51,11. & 53,5.7. & 54,2. & 55,6.10. 15. & 56,2.5.12. & 58,6.9.11.12. Pſal. 62,6.8. & 65,4.11. & 68,2.6.10. 13.14.23.26.33. & 69,17. Pſal. 70,5. & 71,23. & 72,14. & 74,3.4.8.16. 19.22. & 77,15. & 78,10.12.25.26. Pſ. 82,8. & 83,12. & 86,5.10.15 & 87, 2. & 88,19. & 89,2.8.12.13.15.22,27,51. Pſ. 90,12.17. & 107,6. & 110,6. & 118,26. & 148,8. *Prov.* 3,4. *c.* 12,4. & *c.* & *c.*

(2.) Ad num. ejusdem 2, ſive in ditione Athnachi bis ſubdiſtinguendâ immediatè, ſcil. *præter Subdiſtinctivum ejus minorem* ֑, etiam Subdiſtinctivo majori ֗ Rbhia, *prævio ſervô vel* ֥ *vel* ֣ *vel* ֧, *ſec. expreſſas leges in Tab. II. (Proportio autem talium Subdiſtinctionum jam conſtabit per Reg. 2, Memb. III, (a,) nec non Reg. 3:)* ut

* Psal. 71, 16. * Job. 35, 10.

* וְלֹא־אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי *אָבוֹא בִּגְבוּרוֹת אֲדֹנָי יֱהוִה

||| Jhovæ Adonaj | invirtutibus | Veniam |||| factor meus Deus | ubi est ||| Et non dixit

Conf. Parall. *Job. 5, 8. c. 8, 13. cap. 12, 24. c. 13, 3. cap. 24, 1. c. 30, 17. cap. 32, 4. cap. 35, 15. c. 39, 1 Psal. 5, 4. & 9, 9. 12. Psal. 10, 4. & 17, 12. 15. Psal 19, 11. & 26, 8 & 28, 41. 48. & 29, 11. Ps. 30, 3. & 31, 18. & 38, 15. Psal. 41, 4. 6 13. & 42, 7. & 49, 8. Psal. 65, 10. & 68, 8. 17. & 71, 4. 24. & 72, 1. Psal. 87, 6. & 88, 2. & 89, 3. 19 & 91, 2. & 94, 1. Psal. 106, 2. & 107, 25 & 119, 62. & 120, 2. & 139, 17. Prov. 1, 15. 19. & 2, 29. c. 3, 19. c. 5, 23. c. 6, 2. 3. 15. 18. 29. c. 11, 7. c. 12, 2. c. 13, 25. c. 19, 4. c. 21, 19. c. 23, 6. c. 26, 12. c. 29, 4 9. 14. 20. c. 33, 1. c. 34, 36.*

Ps. 19, 5. בְּכָל־הָאָרֶץ יָצָא קַוָּם וּבִקְצֵה תֵבֵל מִלֵּיהֶם

||| sermo eorum | orbis & ad fines || canon eorum exivit | In omnem terram

Conf. Parall. *Psal. 7, 7. & 10, 8. & 18, 14. & 22, 16. 27. & 24, 9. & 25, 5 Psal. 40, 7. & 49, 12. Psal. 50, 7. 16. & 59, 12. Ps 60, 10. & 64, 6. & 66, 7. Ps 75, 2. & 77, 18. & 78, 55. Ps. 90, 2. & 99, 9. Ps. 101, 2. & 104, 14. 24. & 106, 5. Ps. 112, 9. & 115, 7. Psal. 135, 11. & 146, 7. 8. Prov. 6, 22 cap. 8, 29. c. 27, 27. cap 31, 1. Job. 4, 16 cap. 10, 3. 17. cap. 12, 4. 6. cap. 14, 19. cap 15, 28. cap. 16, 10, 12. cap. 19, 29. cap. 26, 14. cap. 28, 2 cap 33, 15. 23. cap. 37, 21.*

(3.) Ad Classem ejus simul II & III, sive in ditione Athnachi, bis subdistinguenda, at mediatè, scil. Subdistinctivo minore ֽ, & denuò minore Psik (immediato Tiphchæ Subdistinctivo, at mediato tantùm Athnachi, *ceu patet in Tab.*) *Proportio autem talium Subdistinctionum dignoscenda, monstratur Reg. 3, & Reg. 2, Memb. III. β, (NB. 2,) & num. 2;* ut

* Psal. 86, 12. * Job. 19, 3.

* זֶה עֶשֶׂר פְּעָמִים תַּכְלִימוּנִי *אוֹדְךָ אֲדֹנָי אֱלֹהַי בְּכָל־לְבָבִי

||| ex toto corde || Deus mi Domine | Celebrabo te ||| contemnitis me || vicibus decem | His

Conf. Parall. Ps. 22, 28. & 109, 14. *Prov.* 16, 32. Psal. 145, 12.

(Exempla laborantis Athnachi, & sic in secunda à se voce requi-

requirentis vicarium ֣ *Munach pro* ֤, *conf. inf. Reg. XI, Memb.* II.)

Item Exempla variarum ditionum Archiducis ֗ *Rbhia Gereschati*, aut pro hôc alternantis ׀֗ *Psik Schalschelethati*, *ceu variè anomala pro ratione Silluki sui*, *conf. Reg. X*, *tribus Membris*, *singulò num.* 2.

(b) Ad Tab. IIdæ Classem III.

I. In ditione Ducis Majoris Rbhiæ.

(1.) Ad ejus num. 1, sive in ditione Rbhiæ, semel tantùm subdistinguenda, scil. Subdistinctivo minore ׀֙ Psik Kadmato (vel ׀֤ Psik Mahpachato, *si non præcedat Servus*,) *præviò servô* ֤ *Mahpach*;

(aut (α) in secunda ditionis voce, (*per Reg.* 2, *Memb.* I, β; & *Memb.* II, α;) ut

יִרְאֵי יְהוָה הַלְלוּהוּ *Ps.* 22, 24. | יְהִי שְׁמוֹ ׀ לְעוֹלָם *Ps.* 72, 17.

‖ laudate eum (1.) | Domini (2.) Timentes (3.) ‖ in æternum (1.) | nomen ejus (2.) Sit (3.)

Conf. Parall. *Ps.* 18, 9. 12. *Ps.* 25, 5. *Ps.* 51, 16. *Ps.* 77, 19. *Psal.* 91, 7. *Ps.* 92, 8. *Ps.* 143, 3. *Psal.* 146, 7. *Prov.* 24, 12. 27. *Job.* 12, 3. 4. 6. *c.* 16, 13. *c.* 19, 29. *cap.* 28, 4. *c.* 33, 26.

aut (β) in tertia ditionis voce, (*intermediò sic servô vel* ֤ *Mahpach*, *vel* ֣ *Munach superiori*, *legibus in Tab.* II, *præscriptis*) *per Reg.* 2, *Memb.* I, β; & *Memb.* II, β: ut

עָזְרֵנוּ ׀ אֱלֹהֵי יִשְׁעֵנוּ *Psal.* 79, 9. | עָלֶיךָ ׀ נִסְמַכְתִּי מִבֶּטֶן *Ps.* 71, 6.

‖ salutis nostræ (1.) Deus (2.) | Juva nos (3.) ‖ ab utero (1.) innixus fui (2.) | Super te (3.)

(*De compositione* ֤ *Mahpachi cum conservo* ֮ *Sarka*, *conf. sup. Præcognita*, *p.* 16.)

Conf. Parall. *Psal.* 10, 8. *Psal.* 44, 2. *Psal.* 59, 8. *Ps.* 62, 12. *Ps.* 81, 6. *Psal.*

Psal. 89, 9. *Ps.* 97, 7. *Ps.* 111, 9. *Ps.* 116, 19. *Psal.* 127, 1. *Prov.* 27, 27. *c.* 28, 24. *Job.* 4, 19. *c.* 9, 24.

Exempla servi — Mercæ, (scil. sub Rbhia in secunda à Merca Mahpachato voce posito,) v. Reg. XI, Memb. I.

Qua conditione interdum pro Psik Mahpachato veniat Psik Kadmatus, *conf. Reg. XI, Memb. V.*

וְאַף אֱלֹהִים ׀ עָלָה בָהֶם *Ps.* 78, v. 31. ‖ יְהֹוָה נִשְׁבַּע ׀ וְלֹא יִנָּחֵם *Ps.* 110, v. 4.

‖‖ super eos ascendit | Dei Et ira ‖ pœnitebit & non ‖‖ juravit Jhovah
1. 2. 3. 4. ‖ 1. 2. 3. 4.

Conf. Parall. *Ps.* 3, 8. *Ps.* 10, 9. *Ps.* 17, 3. *Psal.* 37, 34. *Ps.* 139, 12. *Ps.* 40, 10. *Psal.* 45, 2. *Ps.* 60, 9. *Ps* 68, 19. *Ps.* 95, 10. *Ps* 96, 18. *Ps* 111, 10 *Ps.* 139, 5. *Job.* 14, 13.

(2.) Ad num. ejusdem 2, sive in ditione Rbhiæ bis subdistinguenda immediatè, scil. *præter Subdistinctivum ejus minorem Psik*, etiam Subdistinctivo majori ⩡ Pasero, *prævio servo* ꜓ *Jeracb.* (*Proportio autem talium Subdistinctionum jam constabit per* Reg. 2. *Memb. III*, (*α*;) *nec non* Reg. 3;) ut

נַשְּׁקוּ־בַר פֶּן־יֶאֱנַף ׀ וְתֹאבְדוּ דֶרֶךְ *Psal.* 2, 11.

‖‖ in via & pereatis ‖ ne irascatur ‖‖ Osculamini Filium

אֱלֹהִים בָּאוּ גוֹיִם ׀ בְּנַחֲלָתֶךָ *Psal.* 79, 1.

‖‖ in hereditatem tuam | gentes venerunt ‖ O Deus!

אַל־תַּט לְדָבָר רָע לְהִתְעוֹלֵל עֲלִלוֹת ׀ בְּרֶשַׁע *Ps.* 141, 4.

‖‖ in impietate | machinationes ad machinandum ‖ malam ad rem | Ne inclines

Sic *Psal.* 10, 4. *Prov.* 22, 29.

Quà conditione pro isto Pasero, aliquando repetatur Psik, *conf. Reg. XI, Memb. IV. β.*

De ditione Rbhiæ mediatâ, (*scil. interstinguendâ minore & denuò minore Subdistinctivâ*,) seu anomalicâ, *conf. inf. Reg. XI, Memb. IV.* (*α.*)

Item *Exempla anomalarum ditionum Rbbia Gereschati, aut alternantis Psik Schalschelethati*, *conf. inf. Cap. V. Reg. X*, [illegible]*bus Membris, singulô num. 2. Perpetuò enim innexa illa sunt diversis conditionibus Silluki, hujusq; ditionum.*

II, In

II. In ditione Ducis minoris Sarkæ.

(1.) Ad ejus num. 1, sive in ditione Sarkæ semel tantùm subdistinguenda, scil. Subdistinctivo minore |— Psik Kadmato, (vel |— Psik Mahpachatô, si non præcedat servus,) *prævio servo* — *Mahpach.*

aut (α) in secunda ditionis voce, (*per Reg. 2, Memb.* I, β; *& Memb. II, α;*) ut

Ps. 35,26. יֵבֹשׁוּ וְיַחְפְּרוּ ׀ יַחְדָּו ||| simul 1. | & erubescant 2. Pudefiant 3.

Ps. 79,6. שְׁפֹךְ חֲמָתְךָ ׀ אֶל־הַגּוֹיִם ||| super gentes 1. | iram tuam 2. Effunde 3.

Conf. Parall. *Psal. 72,2. & 19,10. & 72,16.* Prov. *30,19. &c.*

aut (β) in tertia ditionis voce, (*intermediô sic servô* — *vel* —, *discrimine in Tab. monstrato,*) *per Reg. 2, Memb. I, β; & Memb. II, β:* ut

Ps. 143,10. לַמְּדֵנִי ׀ לַעֲשׂוֹת רְצוֹנֶךָ ||| fec. volunt. 1. tuam facere 2. | Doce me 3.

Ps. 33,7. אַתָּה ׀ סֵתֶר לִי ||| mihi es 1. latibulum 2. | Tu 3.

Conf. Parallela, *Psal. 18,7. Ps. 21,10. Psal. 31,21. Ps 32,9. Ps. 40,3.18. Ps 43,2. Ps 52,2. Ps. 57,5. Ps. 128,3. &c.*

Ps. 78,38. וְהוּא רַחוּם ׀ יְכַפֵּר עָוֺן ||| iniquitatem 1. tegit 2. ||| *est* misericors 3. Ille verò 4.

Ps. 29,2. קוֹל יְהוָה ׀ יְחוֹלֵל אַיָּלוֹת ||| cervas 1. parere facit 2. | Jhovæ 3. vox 4.

Sic *Psal. 68,9. & 78,20. &c.*

(2.) Ad num. ejusdem 2, sive in ditione Sarkæ bis subdistinguenda immediatè, scil. *præter Subdistinctivum ejus minorem Psik*, etiam Subdistinctivo majori — Pasero, *prævio servo* — *Jerach.* (*Proportio autem talium Subdistinctivorum jam constabit per Reg. 2, Memb. III (α;) nec non Reg. 3;*) ut

עַל־זֹאת יִתְפַּלֵּל כָּל־חָסִיד ׀ אֵלֶיךָ *Ps. 32, 6.*

||| ad te | omnis pius orabit || Ob id

כִּי ׀ כוֹס בְּיַד־יְהוָה וְיַיִן חָמַר ׀ מָלֵא מֶסֶךְ *Ps. 75, 9.*

|||| crama plenum est ||| ferbuit & vinum |||| est in manu Domini calix | Nam.

III, In ditione Ducis Minoris Tiphchæ anterioris.

(1.) Ad ejus num. 1, sive in ditione Tiphchæ, semel tantùm subdistinguenda, scil. Subdistinctivo minore Psik Kadmato, (vel Psik Mahpachato, *si non præcedat servus*,) *prævio servo Mahpach;*

In tertia ditionis voce, (*intermedio sic servo Munach,*) *per Reg. 2, Memb. I, β; & Memb. II, β:*) *nam in secundam ditionis vocem si incidat subdistinctio, obtingit quædam anomalia Vicarii Munachi pro Psik, de quo constabit inf. Reg. XI, Memb. III;* ut

לָכֵן ׀ שָׂמַח לִבִּי *Psal. 16, 9.* | יְהוָה ׀ אוֹרִי וְיִשְׁעִי *Psal. 27, 1.*

||| cor meum lætatum est 1. 2. | Propterea 3. |||| & salus mea est lux mea 1. 2. | Dominus 3.

Conf. Parallela, *Psal. 10, 7. & 22, 28. & 27, 8. & 28, 2. & 66, 4. & 69, 3. & 84, 7. & 105, 45. & 86, 12. & 134, 1. & 135, 9. & 145, 12. Prov. 16, 32. c. 17, 1. Job. 20, 29. c. 27, 18. 13.*

* *Psal. 98, 1.* | * *Psal. 12, 15.*

שִׁירוּ לַיהוָה שִׁיר חָדָשׁ * | * אֲשֶׁר אָמְרוּ ׀ לִלְשֹׁנֵנוּ נַגְבִּיר

||| novum Canticum 1. 2. | Domino Cantate 3. 4. |||| robur addemus linguæ nostræ 1. 2. ||| dixerunt Qui 3. 4.

Sic *Psal. 41, 10. & 61, 3. Prov. 27, 14.*

(2.) Ad num. ejus 2, sive in ditione Tiphchæ bis subdistingvendæ immediatè, scil. *præter ejus Subdistinctivum Minorem Psik,* etiam Subdistinctivo majori Pasêro, *prævio servo Jerach;* ut *Job.*

וַיִּשְׁבְּתוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה *Job.32,2.*

||| illi Viri | tres || Et ceſſarunt

IV. In ditione Comitis Majoris Paſeri.

Ditio Paſeri non niſi ſemel interſtinguenda occurrit, & quidem Comite minore Pſik, *previò ſervò* —,

aut (α) in ſecunda ditionis voce, (*per Reg. 2, Memb. I, β; & Memb. II, α;*) ut

שִׁמְעָה תְפִלָּתִי ׀ יְהוָה *Pſal.39,13.* ||| ô Jhovah | preces meas Audi

יֶהֶלְמֵנִי צַדִּיק ׀ חֶסֶד *Pſal.141,5.* ||| benignè | juſtus Percutiat me

Sic *Pſal. 140, 6. & 7, 6. &c.*

aut (β) in tertia ditionis voce, (*per Reg. 2, Memb. I, β; & Memb. II, β;*) ut

כִּי ׀ לֹא יָבִינוּ *Pſal.28,5.* ||| intellexerunt 1. non 2. | Nam 3.

שָׁוְא ׀ וּדְבַר כָּזָב *Prov.30,8.* ||| mendacii 1. & rem 2. | Vanitatem 3.

Conf. Parall. *Pſal. 44, 4. & 89, 20. Pſal. 90, 4. & 109, 20. Job. 6, 4.*

כִּי לֹא־בָזָה ׀ וְלֹא שִׁקַּץ *Pſ.22,25.* ||| abominatus eſt 1. nec 2. ||| non ſprevit 3. Nam 4.

לְמִי אוֹי ׀ לְמִי אֲבוֹי *Prov.23,29.* |||| eheu 1. cui 2. ||| heu 3. Cui 4.

Sic *Pſal. 127, 2.*

Aliæ Paſeri ditiones non poſſunt occurrere, cùm Subdiſtinctivum majorem non habeat, nec minor ejus Pſik ſub ſe alium habeat denuò minorem.

Si qua irregularia, in quibuscunque ejusmodi ditionibus ſeu partibus Verſus, à communi hactenus oſtenſâ analogia Accentuationis Metricæ deflectant, quærantur ea Cap. V, vel VI, Regulis 9, 10, 11, 12, 13, 14, ſecundum ordinatas ſuas Claſſes.

Et ſic hactenus univerſam doctrinam regularem Accentuum luſtravimus per omnes ditiones ſeu partes Verſus tàm Proſaici quàm Metrici; reſtat nunc porrò, ut etiam integri cujusdam Verſus continuam & abſolutam praxin accent. monſtremus, unô atque alterô exemplô: idem enim in omnibus eſt proceſſus.

EXEMPLVM

Praxeos Accentuatoriæ per integrum Verſum deducendæ, & à priori (ſeu per Regulas) ſic repræſentandæ, qualis ad Textum deinde collata, eidem per omnia reſpondeat.

Scribatur primùm è Codice Biblico, nudus ejusmodi Verſus ſine Accentibus, (non inſpectis aut attent.s iisdem:)

הָאֵל תָּמִים דַּרְכּוֹ אִמְרַת יְהוָֹה צְרוּפָה *2. Sam. 22, 31.*

purificatum eſt Jhovæ verbum via ejus recta *eſt* Deus

מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ

in ipſo confidentibus omnibus ipſe Clypeus *eſt*

Hujus integri Verſus accentuandi;

(A.) Praxis Proſaica, (*nam Metricam, eodem modo videbimus poſteà lit. B, in eodem hoc verſu recurrente*, Pſ. *18, v. 31,*) inſtituatur jam eâ methodô & lege, quomodo Inſtitutio noſtra Accentuatoria, ſingulis Regulis, ſingula ordine commonſtrat: *nim. prout* (1.) Regula 1 *&* 2, *conſtituit priùs, tùm ſedes miniſtrorum, tùm thronos Regum, in comitiis Accentuum.* (2.) *Regula 3tia, horum (Regum) dirimit ordines, ſec. proportionem ſeu gradus dignitatum.* (3.) *Regula 4ta, ipſos denique ſiſtit Reges & miniſtros, præfinitis illis ſedibus jam ordine imponendos: v. gr. in propoſito Exemplo.*

I. Ad præſcriptum Reg. 1. & 2, (*de conſtituendâ ſede Diſtinctionum aut Conjunctionum,*) examinentur omnes & ſingulæ voces hujus Verſus; & deprehendetur, quod hæ voces, *recta eſt, verbum, clypeus,* (*ceu nexum ſyntacticum habentes cum ſubſequente voce*

voce sua,) requirant conjunctionem cum eàdem seq. voce, *per Reg.2,Memb. I,* α, (*similibus ibid. extantibus plurimis exemplis,p.36. 37,*) pariterque quod hæ voces, *Deus*, (*ad cujus distinct. conf. Vind. nost. Part.II. Cap.I.p.194.& n.*) *via ejus*, *Jhovæ*, *purificatum est*, *ipse*, *in ipso*, (*ceu non constructa Grammaticè cum subsequente voce,*) requirant distinctionem, *per eandem Reg. 2, Memb. I,* β, (*probantibus ibid. parallelis.*) Denique, quod in hâc ditione continuatarum constructionum Grammaticarum, *in ipso confidentibus omnibus,*

1. 2. 3.

vox secunda requirat conjunctionem, & tertia distinctionem, (*per eandem Regulam 2,Memb.II, lit.* β; *conf. ibid. parallela plurima.*)

Omnibus igitur illis vocibus inscribantur (*sec. citatas Regulas, quæ saltem consulentur*) primùm istæ distinctionum aut conjunctionum notulæ seu sedes, tali schemate:

Dist.	*Dist.*	*Conj.*	*Dist.*	*Conj.*	*Dist.*
purificatum *est*	Jhovæ	Verbum	via ejus	recta *est*	Deus

Dist.	*Conj.*	*Dist.*	*Dist.*	*Conj.*
inipsò	confidentibus	omnibus	ipse	clypeus *est*

II. Ad præscriptum porrò Reg. 3tiæ, *de proportione plurium distinctionum inter sese*, examinentur illæ jam designatæ distinctiones, utra earum sit terminus Propositionis, aut utra vocis singulæ intra Propositionem rationem habeat; ut exinde virgulis paucioribus pluribusve dirimantur a sequente, & sic via sternatur apponendis deinde Accentibus, *majoribus in majori sede distinctionis; minoribus in minori*, (*ut dicetur seq. num. III;*) & deprehendetur, (α,) quod in vocibus, *via ejus*, *purificatum est*, *in ipso*, terminentur Propositiones, quibus igitur *per tenorem* Reg.3, virgulæ apponendæ sunt, & quidem 3 virgulæ, comma signantes, ad vocem *purificatum est*, per *ejusdem* Reg. *Memb. I,α;* tùm 4 virgulæ, semicolon signantes, ad vocem *via ejus*, per *ejusd. Memb. I, lit.* β, *nota;* tùm denique 5 virgulæ, punctô hic terminantes versum, ad vocem *in ipso*, per *ejusdem Membri lit.* γ.

(β.) Quod in illis vocibus singulis intra Propositionem, *Deus*, *Jhovæ*, *omnibus*, requiratur una virgula, semicomma mi-

 nus

nus ſignans; at in voce *ipſe*, duæ virgulæ, ſemicomma majus ſignantes, per *Reg. 3, Memb. II; vid. ibid. parallela exempla, p. 71, ſeq.* Hæ igitur virgulæ omnes, jam adjiciantur, perſcriptô modô; & ſchema idem ſuperius nunc erit tale:

|||	*Diſt.* purificatum *eſt*	|	*Diſt.* Jhovæ	*Conj.* Verbum	||||	*Diſt.* via ejus	*Conj.* recta *eſt*	| *Diſt.* Deus
|||||	*Diſt.* in ipſo		*Conj.* confidentibus	| *Diſt.* omnibus	||	*Diſt.* ipſe	*Conj.* clypeus *eſt*	

III. Ad præſcriptum denique Reg. 4, (*de poſitu ipſorum Accentuum Diſtinctivorum aut Conjunctivorum*,) quærantur jam ipſi Accentus Proſaici, imponendi præfinitis Accentuum ſedibus, pro deſignatis per virgulas proportionibus. Iſtos ergò tribus Membris monſtrabit Reg. quarta; cujus (1) *Memb. I*, jubebit fini Verſus imponi ֽ Sillukum cum: Soph Paſuk, quod igitur hic fiat in voce *inipſo*. (2) *Membrum II, lit. A*, jubebit medio Verſus, i. e. maximæ intra Verſum diſtinctionis ſedi, (*quam monſtrat plurimus in ea Virgularum numerus*,) imponi ֑ Athnachum; quod igitur fiat in voce *via ejus*. (3.) His duabus Pauſis majoribus ſic præſtitutis, jam porrò docebit, tùm *Membrum III*, ejusdem Reg. quartæ, (*in genere;*) tùm Tab. Ima, (*in ſpecie;*) tùm Exempla praxeos (*numericè:*) quod (α) ante Athnachum, proximæ (*ceu minori ſemper*,) ſubdiſtinctionis ſedi, (*quam hic monſtrat virgula ad vocem* הָאֵל,) imponendus ſit, (*è Claſſe II, Tab. Ima*,) ֖ Tiphcha, & intermedia vox conjungenda, requirat ſervum ֣ *Munach*; (conf. parallela exempla, ſuperiùs p. 100.) (β) Pariter ante Silluk, (1) proximæ ſeu minori ſubdiſtinctionis ſedi, (*quam monſtrat virgula ad vocem* לְכֹל,) imponendum eſſe, (*ex eâdem Claſſe* II, *num. 1*,) ſubdiſtinctivum minorem ֖ Tiphcham, & in intermedia voce conjungenda, requiri ſervum ֥ *Mercam*, (*conf. parall. exempla, ſup. p. 96.*) (2.) Præcedenti hic inſuper majori ſubdiſtinctionis ſedi, (*quam monſtrant duæ virgulæ in voce* הוּא,) imponndum eſſe (*ex eâdem Claſſe* II, *num. 2*,) ſubdiſtinctivum majorem ֔ Sakephkatonum, & in prævià jam voce conjungenda, requiri ſervum ֣ *Munach*; (*conf. parall.*

parall. sup. p. 97.) (3.) Præcedenti (*ante illam majorem*,) adhuc majori subdistinctionis sedi, (*quam monstrant hic 3 virgulæ, in voce* צְרוּפָה, imponendum esse (*ex eâdem Classe* II, *num. 3*,) eundem subdistinctivum majorem ⸗ Sakephkatonum, sic jam repetendum, & quo remotiorem à Dominô, eò majorem valore; (*conf. parall. sup. p. 98.*) (4) Novæ jam restanti, sub ⸗ Sakephkatono (sic Domino,) subdistinctionis sedi, (*quam monstrat virgula ad vocem* יהוה,) eôdem modô (*quo super. num. 1*,) imponendum esse (*è Classe* III, *num.* I,) subdistinctivum Sakephkatoni minorem ⸗ Paschtam, & in prævia hujus voce conjungenda, requiri servum, (nunc quidem) ⸗ *Mahpach*, *quod constabit è Not. ζ. ad Tab.* I;) *conf. parall. superiùs p. 109.*

Hæc ubi singula sic consignaveris, prodibit talis Accentuum facies ad Regularum tenorem, adeoque à priori, (*demonstratione prorsùs infallibili, dum praxi Biblicâ uniformi & perpetuâ per allegationem parallelorum, nititur,*) expressâ:

Dist.	*Dist.*	*Conj.*	*Dist.*	*Conj.*	*Dist.*
צְרוּפָה	יְהוָה	אִמְרַת	דַּרְכּוֹ	תָּמִים	הָאֵל
purificatum est	Jhovæ	Verbum	via ejus	recta *est*	Deus!

Dist.	*Conj.*	*Dist.*	*Dist.*	*Conj.*
בּוֹ	הַחֹסִים	לְכֹל	הוּא	מָגֵן
in ipsô	confidentibus	omnibus	ipse	clypeus *est*

Quod jam verò operosiori praxi, majoris evidentiæ ergò, sic demonstrandum fuit sigillatim, id facilè deinde minori negotiô simul & semel, vel primâ animi intentione, quis exsequi poterit, ubi saltem accesserit quædam exercitatio.

(B.) Praxis Metrica accentuandi ejusdem versus, recurrentis *Psal. 18. v. 31*, totidem verbis, (*nisi quod hic voces* אמרת־יהוה *sint in unam contractæ per Makkaph, adeoque uno ibi accentu minor sit Versus, quàm superior Prosaicus,*) eôdem modô exordienda est, tùm quod ad constituendam singularum conjunctionum aut distinctionum sedem attinet, *sec. super. Num. 1 3*

tùm,

tùm, quod ad discriminandam virgulis variam Distinctionum (minorum aut majorum) proportionem, *sec. sup. Num. II.* Hinc denique *sec. sup. Num. III*, ipsos Accentus metricos, designatis jam sedibus imponendos, pariter monstrabit Regula quarta; dum ejusdem (1.) *Membrum I*, jubebit fini versus imponi ֽ Sillukum cum : Soph Pasuk; quod igitur fiet in voce *inipso*. (2.) *Membrum* II, *lit. B, num.* 1, jubebit medio Versus, i.e. maximæ intra Versum distinctionis sedi, (*quam indicabunt 4 virgulæ ad vocem* via ejus;) imponi ֤ Mercam Mahpachatum; simulque *per eundem Num. 1, lit. a, nec non num. 2, lit. b*, in intermedia posterioris Versus partis interfectione, [*quam hic monstraxt 3 virgulæ ad vocem* purificatum est,) imponi ֑ Athnachum (Metricum,) prævia nunc tantum voce conjungenda per servum ֥ *Mercam*, (*conf. plur. parallela, superiùs pag. 89.*) His tribus Pausis majoribus (*in Versu Metrico*) sic præstitutis, jam porro docebit, tùm *Membrum* III, ejusdem Reg. quartæ (*in genere;*) tùm Tab. II, (*in specie;*) tùm Exempla praxeos (*numericè:*) quod (*α*) ante Mercam Mahpachatum, proximæ (*ceu minori semper*,) subdistinctionis sedi, (*quam monstrat virgula ad vocem* בָּאֵר,) imponendus sit, *è Classe* II, *Tab.* II*da*, Subdistinctivus ejus minor ֮ Sarka posterior; & intermedia vox conjungenda requirat servum ֪ *Jerach:* (*conf. plura parallela sup. pag. 82, 83, 89, 90. & pag. 118, 119.*) Quod (β) pariter ante Silluk, (1) proxime seu minori subdistinctionis sedi, (*quam monstrat virgula ad vocem* לְכֹל,) imponendus sit (*ex eâdem Classe* II, *num. 1, & ibidem allegatâ* Reg. *10*, Memb. I, *num.* 1.) subdistinctivus minimus ׀ Psik Mahpachatus; & intermediæ tunc voci conjungendæ, servus ֣ *Munach superior*, (*conf.* Parall. *exempla, cit.* Reg. 10, Memb. I.) (2) præcedenti jam majori subdistinctionis sedi, (*quam monstrant 2 virgulæ in voce* הוּא,) imponendum esse (*per eandem alleg.* Reg. *10*, *Memb.* I, *num. 2*,) Subdistinctivum Silluki minorem ֗ Kbhiam Gereschatum; & præcedenti voci conjungendæ, servum ֥ *Mercam:* (*conf. parallela plur. l. cit.*)

His

His singulis & omnibus sic per Regulas consignatis, prodibit idem planè (qui superiori Prosaica accentuatione,) interpunctionis valor per Accentuationem metricam, licet ipsorum Accentuum dispar ab illis facies sit, seq. in,

Dist.	*Conj.*	*Dist.*	*Conj.*	*Dist.*
צְרוּפָה	אִמְרַת־יְהוָה	דַּרְכּוֹ	תָּמִים	הָאֵל
purificatum est verbum Domini		via ejus	recta *est*	Deus!

Dist.	*Conj.*	*Dist.*	*Dist.*	*Conj.*
בּוֹ׃	הַחוֹסִים	לְכֹל	הוּא	מָגֵן
in ipsô	confidentibus	omnibus	ipse	clypeus *est*

Conf. plures ejusmodi locorum Prosaicorum & Metricorum parallelismos, in Vindic. nost. p. 296. ed. n.

Atque hic constans & perpetuò uniformis est processus accentuationis a priori demonstrandæ, in quocunque Versu, sive Prosaico sive Metrico; attentis saltem singulis Versus ditionibus, pro ratione longioris aut brevioris argumenti, item regularis aut irregularis Accentuationis, sec. datas leges & regulas. Quod ipsum erat, ὅπερ ἔδει δεῖξαι, ad vindicandum INFALLIBILE ACCENTUUM, (ratione authentiæ assertorum in Vindiciis nost.) MINISTERIUM SENSUS.

Uberioris exercitii gratiâ tentetur similis praxis, in seqq. exemplis integrorum Versuum; ad quorum tenorem, innumera alia ubivis obvia, facilè simili modò institui poterunt.

Jes. 58. 11: וְנָחֲךָ יְהוָה תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ

& ossa tua | animam tuam | in siccitatib9 & saturabit | jugiter | Dominus Et ducet te

R יַחֲלִיץ

יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם

aquarum & ut scatebra | irriguus ut hortus | & eris | roborabit

אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

aquæ ejus | non fallunt cujus

(De ditione Athnachi emphatica, per subdistinctivum majorem in tertia voce pro minore, & hinc intermediô Tiphchâ, loco servi, conf. inf. Reg. 5. De conjunctione vocis tertiæ (à fine) אֲשֶׁר, conf. sup. p. 65.)

Jes. 9, 6. לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד

Davidis super folio | non sit finis & ut paci | principatus Ad augmentum

וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה

& justitia in judiciô | & adfulciendum illud | illud ad stabilendum | & super regno ejus

מֵעַתָּה וְעַד־עוֹלָם קִנְאַת יְהוָה צְבָאוֹת תַּעֲשֶׂה־זֹּאת׃

faciet illud | Zbaoth Domini | Zelus | & in seculum ex nunc

(Ditio emphatica Domini Athnachi, ut & primi Sakephkatoni, pari modô est comparata, ut ad sup. exemplum est monitum.) NB. *In hoc versu, vulgo omnes Interpretes & Versiones, erroneè transiliunt Imperatorem Vicarium* ‿ , *minus in eô distinguendo quàm in sequente* ∸ , *contra genuinum tenorem interpunctionis divinæ.*

Sic in אמ״ת seu Metricis.

* *Ps. 126, 2.*

*אָז יִמָּלֵא שְׂחוֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֹאמְרוּ בַגּוֹיִם

inter gentes dicent | tunc | jubilô, & lingua nostra | os nostrum | risu implebitur | Tunc

הִגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֵלֶּה׃

cum illis faciendo | Jhovah magnificeit

(De Psik excidente à prima hujus versus voce monosyllabicâ, conf. ad Tab. II, Not. γ.)

Psal.

לָמָּה ׀ יֹאמְרוּ הַגּוֹיִם אַיֵּה אֱלֹהֵיהֶם *Psal. 79, 10.*

|||| Deus eorum ubi *est* ||| gentes dicant | Quare

יִוָּדַע בַּגּוֹיִם לְעֵינֵינוּ נִקְמַת דַּם־עֲבָדֶיךָ הַשָּׁפוּךְ׃

|||| effusi sanguinis servorum tuorum | ultio || coram oculis nost. | inter gentes innotescat

(De ֑ pro ֔ , in ditione Athnachi metrici laborantis , conf. Reg. XI, Memb. II.)

Et tantùm de regulari Accentuatione :
sequitur irregularior.

Caput IV.

De

Anomaliis Accentuationis Prosaicæ, certâ lege ab analogia hactenus exposita deflectentis; quarum omnium causa, vel emphasis aliqua, vel alia necessitas, non obscurè proditur.

REGULA V.

De

Anomaliâ Subdistinctivi minoris, pro servô aliquando ponendi certâ lege, at citra servilem (conjungendi) conditionem.

(Conferatur & sequens Reg. VI, Memb. I.)

In ditione duarum tantùm vocum conjungendarum per servum, *(sec. Reg. 1, 2,)* Dominus ֽ Silluk ; ֑ Athnach, & ֒ Sgolta, pro præmittendo servô, *(quem ante singulos monstrat Tab. 1,)* substituit subdistinctivum (quisque) suum minorem, *(in Tabula ostensum ; qui licet tàm plenè tunc, ut aliàs, non distinguat, sensu tamen* ἐμφατικωτέρως *& cum gravitate quâdam efferendô, moratur celerem aliàs per ser-*

 vum

vum vocis decursum, prout convenit oratori, vel lectori, tardiori sermone suprema textus claudere, ut

שָׁלוֹם יַעֲשֶׂה-לִּי: *Jes.*27,5.	שֵׁבֶט מֹשְׁלִים: *Jes.*14,5.	וְאֵין שָׁלוֹם: *Jer.*6,14.
faciet mihi Pacem	dominantium virgam	uax Et non est

Conf. Parall. *Jes. 1, 25. 27. cap. 9, 12. c. 16, 1. c. 24, 7. Jer. 3, 11. cap. 4, 24. cap. 5, 1. c. 7, 8. 9. cap. 16, 23. c. 33, 7. c. 48, 25. c. 49, 15. Ezech. 3, 11. c. 16, 44. c. 30, 21. Hos. 2, 3. 13. 16. 22. cap. 3, 3. c. 4, 5. 6. c. 6, 7. c. 7, 3. c 8, 3. 12. c. 10, 7. c. 11, 14. c. 13, 5. Joel. 1, 18.*

לְתוֹרָה וְלִתְעוּדָה *Jes.* 8, 20.	בְּרַגְלַיִם תֵּרָמַסְנָה *Jes.* 28,3	וְלֹא תָסוּרוּ 1. *Sam.* 12, 21.
& testimonium Ad legem	conculcabuntur Pedibus	recedetis Et non

Conf. Parall. *Num. 21, 11. Deut. 8, 10. Jos 2, 21. 1. Sam. 2, 24. Jes. 8, 16. cap. 13, 15. c. 17, 1. c 21, 1. c. 22, 19. c. 26, 2. 6 Jer. 5, 25. c. 9, 10. Hos. 5, 18. c. 11, 2. Joel. 1, 15.*

הִרְאַנִי יְהוָֹה *Jer.* 24, 1.	וַיִּצְמָא מְאֹד *Jud.* 15,18	וַיֹּאמְרוּ אֶל-מֹשֶׁה *Exod.* 14, 11.
Dominus videre me fecit	valdè Et sitivit	ad Mosen Et dixerunt

Conf. Parall. *Gen. 17, 20. c. 19, 4. Exod. 12, 17. c. 14, 11. Num. 5, 12. cap. 21, 13. Deut. 8, 3. c. 12, 10. Neh. 1, 3. Jer. 36, 2. Ez. 48, 16.*

(Semel singularissimâ anomaliâ, pro servô Munach in ditione Sgoltæ, ponitur Sarka, præcedente denuò subdistinctivô, scil. *Jes. 45, 1*; nec datur simile in tota Scriptura.)

Nota. Imitatur idipsum, (1) Sakephkaton, certâ conditione; si nim. (α) stet in voce habente ante tonum syllabas plures unâ; ut

בְּזֹאת תֵּדְעוּן *Num* 16,28.	סוּרוּ מִנֵּי-דֶרֶךְ *Jes.*30,11.
cognoscetis Hâc re.	de viâ Recedite

Ubi non est Mahpach, sed Jthibh pro Paschtá veniens, sec. sup. pag. 114. Quod vox תדעון *ante tonum habeat syll. plures una, v. sup. p. 23.* Conf. Parall. *Gen. 7, 11. c, 11, 7. c. 13, 3. 4. c. 14, 5. 13. 15. cap. 21, 10. 20.*

10. 20. cap. 25, 26. cap. 26, 5. cap. 27, 25. 27. Exod. 8, 13. cap. 9, 27. 28. 29. Num. 11, 24. c. 14, 42. &c. &c. Excipiuntur pauca quædam loca, Gen. 5, 15. Gen. 24, 44. Num. 1, 42. 2. Reg. 19, 25. Cant. 3, 4. Ezech. 21, 14. cap. 26, 13. cap. 27, 2. (β) Si ſtet in voce per Makkaph compoſitâ, ut

בֶּלַע בֶּן־בְּעוֹר *1. Chron. 1, 6. 44.* | וַיִּשְׁלַח בֵּית־אֵל *Zach. 7, 2.*

||| filius Behoris Belah | ||| ad domum Dei Et miſit

(2.) Imitanrur id ſequentes Diſtinctivi, ſeq. in locis, vocibus plerumque longioribus; ut ֖ Tiphcha, aſſumens ſic ֖ *Tbbirum* pro ſervo ֥ *Merca, Joſ. 1, 18. cap. 26, 12. Nehem. 4, 7.* Sic ֗ Rbhia, aſſumens ֞ Graſchajim, pro ſervo ֣ *Munach, Gen. 10, 14. Levit. 18, 17. cap. 26, 30. Ezech. 13, 21. cap. 27, 29.* Sic & Paſchta, *Exod. 31, 6. Levit. 9, 7.* Sarka, *Ezech. 44, 4.* Tbhir, *Exod. 38, 23. Ezech. 11, 18. Dan. 1, 12.*

REGULA VI.

De

Anomaliâ quorundam Subdiſtinctivorum majorum, *certa lege ponendorum* pro minoribus, (*& horum tunc pro ſervis*;) *nec non viciſſim* minorum Subdiſtinctivorum *iteratorum* pro majoribus; (*eòdem tamen ubique ſenſu interpunctionis, ac ſi regularis Accentuatio obtineret.*)

Memb. I. In ditione quavis trium vel plurium vocum, Domini Imperatores, ſub quavis vocis quantitate, Reges autem & Duces omnes, ſi non laborent vocis quantitate, (*conf. ſuperius p. 23,*) pro requiſitò ordinariè, in tertiâ ditionis voce, Subdiſtinctivò minore, ſæpè liberè (imprimis in ſententiis emphaticis) aſſumunt Subdiſtinctivum majorem, & ſecundæ tunc voci di-

 tionis,

tionis, (soli Imperatores, Reges, & Dux major Rbhia,) pro servo substituunt subdistinctivum suum minorem, *(non quidem æquè plenè tunc distinguentem, sensu tamen ἐμφατικωτέρῳ & tardiùs quasi efferendò;)* ut

(α) In ditione Imperatoris Silluki; *ut*

* *Gen.* 24, 56. * *Gen.* 40, 6.

* וַיַּרְא אֹתָם וְהִנָּם זֹעֲפִים׃ | *שַׁלְּחוּנִי וְאֵלְכָה לַאדֹנִי׃

||| ad dominum meum ut eam || Dimittite me |||| mœstos & ecce eos ||| eos Et aspexi

pro regulari positu, (de quo conf. sup. p. 98, 99,)

וירא אתם ||| והנם זעפים׃ |||| שלחוני ||| ואלכה לאדני׃ |||

Conf. Parallela istius anomaliæ. *Gen.* 7, 10. *cap.* 13, 2. *c.* 14, 16. *cap.* 27, 29. 30. *c.* 37, 21. *Exod.* 2, 4. *cap.* 35, 35. *cap.* 40, 34. 35. *Lev.* 4, 7. *cap.* 6, 3. *c.* 7, 37. *c.* 15, 12. *c.* 25, 12. *c.* 27, 26. 32. *Num.* 3, 31. 37. 46. *cap.* 5, 31. *cap.* 18, 29. *c.* 26, 48. 49. *Deut.* 16, 13. *Jes.* 1, 9. *c.* 5, 11. *Jerem.* 6, 9. 22. 24. *cap.* 8, 21. *cap.* 17, 3. *c.* 32, 27. *cap.* 33, 11. *Ezech.* 27, 4. Dan, 8, 18. *Hos.* 7, 12.

Jes. 4, 6. וּלְמַחְסֶה וּלְמִסְתּוֹר מִזֶּרֶם וּמִמָּטָר׃

||| & à pluvia ab inundatione | & in latibulum Et in receptum

(ubi simul ∸ adhibet pro ⫟ suum ∸ Paschtam, *sec. præced. Reg.* 5, *pag.* 137.) Conf. Parall. *Jes.* 5, 16. *Jer.* 6, 24. *cap.* 46, 4. *cap.* 47, 6. 2. *Reg.* 7, 15. *cap.* 17, 20. 2. *Sam.* 2, 9. *Levit.* 15, 42. *Jos.* 6, 10. *c.* 10, 5. *Jon.* 1, 16. Exempla præcedentis tunc majoris quoque subdistinctionis sub Silluko, adeoque repetendi tunc Sakephkatoni, *v. Gen.* 1, 16. *Lev.* 9, 19. *Deut.* 4, 30. *cap.* 11, 2. *cap.* 16, 9. *cap.* 24, 1. *Jes.* 21, 1. Jer. 11, 22. *cap.* 16, 16. *c.* 22, 14. *c.* 30, 14. *c.* 34, 16. *Ezech.* 7, 10. 26. *c.* 14, 7. *c.* 16, 45. *cap.* 17, 6. 7. *c.* 28, 18. *c.* 29, 4. *c.* 34, 18. *c.* 37, 7. Joel. 2, 14. Jon. 4, 5. *Zeph.* 2, 2. *Zach.* 12, 4.

(β) In ditione Vice Imperatoris Athnachi; *ut*

Hos.

* *Hos* 8,12. * *Gen.* 14,6.

* אֶכְתָּוב־לוֹ רֻבֵּי תּוֹרָתִי ||| *וַיָּשֶׁב אֵת כָּל־הָרְכֻשׁ |||

Scribo ei | Legis meæ honorabilia |||| Et reduxit | אֵת omnem substantiam |||

pro regulari positu, (de quo conf. sup. pag. 104,)

אכתוב־לו | רבי תורתי |||| וישב | את כל־הרכש |||

(*De* ו *redundante in* אכתוב *conf. Gram. nost. Reg.* 17, *De* י *pro* ו, *in* רבו, *v. ibid. Reg.* 31, *pag.* 119.)

Conf. Parallela istius anomaliæ, *Gen.* 13, 5. *Exod.* 29, 17. *Levit.* 8, 20. *c.* 20, 7. *c.* 27, 15. *Num.* 1, 7. *c.* 26, 49. *Deut.* 13, 11. *c.* 20, 2. *Jes.* 6, 11. *cap.* 63, 18. *Jer.* 13, 5. *c.* 25, 16. *Am.* 8, 4. Item

* *Jer.* 6,30. * *Jer.* 32,19.

* כֶּסֶף נִמְאָס קָרְאוּ לָהֶם ||| * גְּדֹל הָעֵצָה וְרַב הָעֲלִילִיָּה |||

reprobatum Argentum | vocate eos |||| consilio Magnus | operâ & amplus |||

(*In priori exemplo insuper est* ֗ *Paschta pro* ֣ *Munach ante Sakephkatonum, sec. præc. Reg.* 5, *pag.* 132. (*De voce* קָֽרְאוּ, *conf. Gram. nostr. Reg.* 48, *Memb. IV*, 2.)

Conf. Parallela prioris exempli, *Lev.* 11, 18. *c.* 14, 3. 1. *Sam.* 31, 10. 2. *Sam.* 1, 12. 24. *c.* 2, 9. *Jes.* 30, 1. *c.* 33, 7. *Jer* 4, 23. 24. *Ezech.* 28, 19. *Jon.* 1, 15. *Mich* 1, 10. posterioris exempli, *Gen.* 1, 21. *cap.* 27, 40. *Lev.* 19, 27. 30 *c.* 25, 25. *Num.* 19, 3. 2. *Sam.* 1, 17. *cap.* 31, 2. *Jer* 4, 6. *c* 46, 6 *c.* 47, 7 *Jon.* 2, 1. *Mich.* 7, 1. Et præcedente tunc adhuc subdistinctivô Paschtâ 1. *Sam.* 30, 24, 2. *Sam.* 1, 25, 2. *Reg.* 9, 21. *c.* 16, 1. *c.* 18, 10. 19. *cap.* 24, 7. *Jes.* 1, 2. *Jerem.* 2, 22. *cap.* 29, 3. *c.* 46, 11. *cap.* 48, 28. *cap.* 49, 8. *Am.* 5, 2. *c.* 6, 12. *Jon.* 1, 17. *c.* 2, 3 7. *Mich.* 7, 16, 20. Exempla præcedentis tunc majoris quoque subdistinctionis sub Athnacho, adeoque repetendi tunc Sakephkatoni, vid. *Lev.* 14, 52. *c* 25, 16 *c* 26, 1. *Deut.* 25, 19. *c* 29, 8. 2. *Reg.* 24, 18. *Eccles.* 3, 18 *Jes* 44, 12. *Jer.* 6, 23. *Ezech.* 16, 5 *c.* 24, 25. *cap* 27, 24. *cap.* 28, 24. *Hos.* 4, 14 *Mich.* 5, 7. *Zeph.* 2, 14 Specialissimè tamen pro distinctivo minore & majore sumitur (1) vicarius ֔ (2) minor ֕ *Exod.* 3, 4. *Amos* 3, 8.

(γ) In

(γ) In ditione Regis Maximi Sgoltæ; *ut*

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ *Deut.* 4, 39.

|||| ad cor tuum & reducito ||| hodiè Et ſcias

pro regulari poſitu, (*de quo conf. ſup. p.* 110,)

וידעת היום ||| והשבת אל־לבבך ||||

(*Conf. de trajectô in his Accentu ad ultimam è penult. Gram. noſt. Reg.* 10.)

V. parallela iſtius anomaliæ, *Gen.* 48, 16. *Exod.* 36, 2. *Num.* 21 5. *Num.* 23, 7. *Jeſ.* 18, 2. *Jer.* 3, 25. *c.* 18, 21. *c.* 8, 31. *c.* 8, 9. *Ezech.* 6, 9. *Nec plura occurrunt talia Sgolta exempla.*

(δ) In ditione Regis majoris Sakephkatoni; *ut*

* *Gen.* 2, 21. * *Jeſ.* 9, 5

* כִּי־יֶלֶד יֻלַּד־לָנוּ בֵּן נִתַּן־לָנוּ | * וַיִּקַּח אַחַת מִצַּלְעֹתָיו

||| de lateribus ejus unum | Et ſumpſit |||| datus eſt nobis filius ||| natus eſt nobis Namq. puer

pro regulari poſitu, (*de quo conf. ſup. pag.* 114,)

כי־ילד ילד־לנו ||| בן נתן־לנו |||| ויקח | אחת מצלעתיו |||

Conf. Parallela (prioris exempli) *Gen.* 7, 19. *c.* 8, 19. *Exod.* 1, 16. *c.* 9, 10. *c.* 28, 3. 23. *c* 29, 13. *cap.* 30, 14. *Lev.* 10, 5. *cap.* 19, 3. *Num.* 5, 8. *cap.* 17, 14. *c.* 24, 16. *c.* 32, 33. *Deut.* 9, 15. *cap.* 33, 16. *Jer.* 34, 11. *cap.* 47, 6. Poſterioris exempli, *Gen.* 7, 17. *cap.* 9, 18. *c.* 13, 10. *c.* 14, 17. *c.* 19, 11. *c.* 20, 8. *c.* 21, 22. 32. *c.* 23, 17. *c.* 24, 61. *c.* 25, 20. *c.* 27, 19. *Exod.* 1, 22. *c.* 2, 10. *c.* 4, 20. *c.* 6, 23. *c.* 30, 13. 25. *c.* 31, 7. *c.* 36, 15. *Lev.* 14, 45. *c.* 15, 25. *c.* 18, 26. *c.* 19, 25. *c.* 24, 14. *c.* 26, 25. 39. *Num.* 8, 21. *c.* 10, 35. *c.* 15, 36. *c.* 18, 7. *Deut.* 2, 7. 29. *c.* 21, 14. *Joſ.* 8, 9. 2. *Sam.* 2, 29. *Jeſ.* 64, 1. *Jer.* 38, 23. *Ez.* 24, 23. *Dan.* 2, 1. *Hoſ.* 9, 10. *Am.* 8, 22. *Jon.* 3, 8. Exempla præcedentis tunc majoris quoque ſubdiſtinctionis, ſub Domino Sakephkatono, vid. *Jer.* 34, 5. *cap.* 36, 15. *Dan.* 5, 7.

Nota

Nota, *ad lit.* (*δ*,) quod rariùs etiam Sakephkaton, quamvis laborans vocis ſuæ quantitate, nihilominus (*ſec. hoc Memb. I*,) illam admittat (in tertia ditionis voce,) alternationem ſubdiſtinctivi majoris pro minore, dummodò ſecunda ditionis vox non laboret; *ut*

וַיֹּאמֶר הִשָּׁבְעָה לִּי *Gen. 47, 31.* | אַךְ׀ רָחוֹק יִהְיֶה בֵּינֵיכֶם וּבֵינָו *Joſ. 3, 4*

||| mihi jura ||| Et dixit |||| & illos intervos || ſit ſpacium | At

pro regulari poſitu (de quo conf. ſup. pag. 117,)

||| לִי השבעה ||| ויאמר |||| ביניכם וביניו || יהיה רחוק | א״ר

Conf. Parallela iſtius anomaliæ, *Gen. 6, 20. c. 7, 14. Ex. 14, 10. Deut. 21, 14. 1. Reg. 3, 20. Eſr. 9, 1. Eccleſ. 5, 3. Jeſ. 5, 2. c. 10, 13. cap. 42, 16. c. 43, 9. Jer. 4, 5. c. 8, 13. Ez. 27, 11. Dan. 1, 7. Hoſ. 9, 10. Am. 8, 10. Jon. 3, 7. Mich. 4, 9.* Bis hoc ipſum imitatur Tiphcha laborans, *nim. Num. 24, 8. & Ezech. 23, 34.*

(*ε*) In ditione Regis minoris Tiphchæ; *ut*

* *Deut. 7, 20.* עַד-אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים* | * *Gen. 12, 8.* *וַיַּעְתֵּק מִשָּׁם הָהָרָה מִקֶּדֶם לְבֵית-אֵל

||| & abſconditi reliqui | Usq; dum pereant ||| Bethelis aboriente || ad monté | inde Et movit

pro regulari poſitu, (de quo conf. ſupra pag. 118, 120.)

||| והנסתרים הנשארים | עד-אבד ||| מקדם לבית-אל || ההרה | ויעתק משם

Conf. Parallela iſtius anomaliæ *Exod. 7, 27. cap. 35, 1. cap. 40, 32. Lev. 6, 14. Num. 16, 34. cap. 35, 2. 21. Deut. 10, 15. 1. Sam.* 1, 4. *Neh. 3, 23. Jeſ. 44, 9. Jerem. 8, 19. Ezech.* 20, *40. cap. 30, 7. Dan. 7, 14. Jon. 1, 13 c. 3, 3. Mich. 4, 8. Duobus ſeqq. locis nim. Num. 24, 8. & Ezech. 23, 34.* Tiphcha quamvis laborans illam admittit alternationem diſtinctivi majoris pro minore, cum præcedens ibidem vox ſecunda ſit non laborans.

(ζ) In ditione Ducis majoris Rbhiæ; *ut*

וְקִבַּצְתִּי אֶתְכֶם מִכָּל־הַגּוֹיִם וּמִכָּל־הַמְּקוֹמוֹת *Jer. 29, 13.*

&& ex omnibus locis ex omnibus gentibus | vos Et colligam

pro regulari positu, (de quo conf. inf. Reg. 7. Memb. II.)

וקבצתי אתכם | מכל־הגוים ומכל־המקמות

Sic, Num. 18, 9. Nec plura occurrunt ejusmodi exempla in ditione Rbhiæ, ut nec superioris Tiphchæ, aut Sgoltæ.

(η) In ditione Ducum minorum, Sarkæ, Paschtæ, Tbhiri; *in quibus igitur est* ֿ, *pro* ֿ *aut* ֿ; *at intermedius servus manet, secus ac in superioribus, conf. Tab. I. Classe IV.*

* *Esr. 4, 15.* * *2. Chron. 29, 16.*

*וַיָּבֹאוּ הַכֹּהֲנִים לִפְנִימָה בֵית־יְהוָה׃ *וְתְהַשְׁכַּח בִּסְפַר דָּכְרָנַיָּא

commentariorum in libro | Et invenies || domus Jhovæ inadyta | Sacerdotes Et venerunt

Conf. Parallela hujus anomaliæ, *Gen. 42, 34. cap. 44, 4. Levit. 26, 46. Num. 10, 29. & Deut. 3, 20. & cap. 12, 1. 1. Reg. 9, 3. c. 12, 16. Esr. 5, 14. Dan. 6, 14.*

* *Deut. 14, 29.* * *Exod. 2, 27.*

*אֲשֶׁר פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל *וְהַגֵּר וְהַיָּתוֹם וְהָאַלְמָנָה

&& vidua && pupillus | Et peregrinus || filiorum Israel super domus | transivit Qui

Conf. Parallela hujus anomal. *Gen. 19, 8. Lev. 10, 16. cap. 13, 34. Num. 4, 7. c. 9, 7. c. 13, 29. Deut. 2, 4. c. 6, 15. c. 28, 20. Jud. 19, 25. Esr. 2, 65. Neh. 7, 67. Eccles. 2, 22. Jes. 29, 4. Jer. 15, 4. 5. c. 26, 21. c. 43, 10. c. 51, 58. Dan. 2, 21. c. 5, 9. c. 6, 7. 12. 25. c. 12, 10.*

* *Jud.*

* *Jud. 7, 13.* * *Gen. 7, 7.*

* וַיָּבֹא עַד־הָאֹהֶל וַיַּכֵּהוּ וַיִּפֹּל | *וּבָנָיו וְאִשְׁתּוֹ וּנְשֵׁי־בָנָיו

||| & uxores filiorũ ejus & uxor ej. | Et filii ejus |||| ut caderet & percussit illum || ad tentorium Et venit

Conf. Parallela hujus anom. *Ex. 3, 19. c. 21, 35. Lev. 27, 15. 19 Num. 5, 23. c. 22, 5. Jos. 15, 12. Jud. 8, 6. 1. Sam. 8, 14. Neh. 8, 4. bis. Esth. 1, 11. c. 7, 8. Jerem. 39, 5. cap. 40, 5. Dan. 2, 17. Jon. 2, 2.*

Nota, *ad hanc lit.* (;) quando hôc pactô, à tribus illis Ducibus minoribus, in tertià ditionis voce, (*ceu subdistinctionis minoris sede,*) adhibetur Subdistinctivus major (*pro minore* ;) in præcedente tunc majori subdistinctionis sede,

(*a*) ordinariè quidem usurpatur regularis Paser, *sec. Tab. I, Claff. IV;* ut

Gen. 36, 6. וַיִּקַּח עֵשָׂו אֶת־נָשָׁיו וְאֶת־בָּנָיו וְאֶת־בְּנֹתָיו

||| & filias suas & filios suos | uxores suas || Esav Et accepit

Sic sub Domino Sarka Esr. 5, 2. Jer. 36, 14. 1. Chron. 12, 6. c. 7, 3. 8. 10. Et sub Domino Paschtà, 1. Chron. 12, 20. 2. Reg 17, 24, (ubi in secundâ majori repetitur Paschta ;) nec non sub domino Tbbir, Jes. 39, 1. Num. 29, 28. 21. 24. 27. 30.

At (*b*) rarissimè (ampliori anomaliâ, pro illô Paser, (*ceu maximô subdistinctivo Ducum,*) adhibetur minor Geresch, qui hâc conditione jam major est, (*contra tenorem ordinaria dignitatis & consecutionis, sec. Tab. I, Claff. IV, vid. exempla, Reg. 7, Memb. III,*) ipsô Subdistinctivo majore Tlischagdolâ; *ut*

Neh. 3, 15. וְאֵת שַׁעַר הָעַיִן הֶחֱזִיק שַׁלּוּן בֶּן־כָּל־חֹזֶה

||| filius colhhose Schallun | instauravit || fontis portam | Et אֵת

pro ordinario positu, secund. Reg. 7, Memb. III, & V.

ואת | שער העין || החזיק || שלון בן־כל־חזה |||

Conf. pariter in ditione Domini Paschtæ, *Lev. 13, 57. 1. Sam. 17, 51. Nehem. 5, 18.* Quin in secunda statim voce ponitur statim pro , & hic in tertia voce, *Jes.* 9, 6. in omnibus impressis

S 2 Codd.

Codd. ſed in MSCto Jenenſi pro hoc -ᵒ- eſt reg. ⸗ Et in ditione Domini Tbhiri *Gen. 13, 1. Deut. 26, 12. Joſ. 23, 4. Eſr. 5, 3. Amos 8, 13.* NB. Eandem anomaliam (majoris ſubdiſtinctivi -ᵒ-, pro minore in 3tiâ ditionis voce,) imitantur ſeqq. tantùm 5 loca, in 4ta ditionis voce, præcedente tunc (in 5ta aut 6ta voce) Gereſchô quaſi adhuc majori ſubdiſtinctivô; ut

וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע *Gen. 1, 12.*

||| ſemen ſeminificantem | herbam || germen || terra Et produxit

Reliqua talia loca ſunt: Dan. 9, 26. Joſ. 21, 6. Lev. 4, 7. Deut. 17, 5.

Memb. II. Domini { } pro requiſito in quartâ ditionis voce, ſubdiſtinctivo majore Rbhiâ, adhibent quandoque (*liberè & pari adeo diſtinctionis ſenſu & valore,*) Subdiſtinctivum ſuum minorem { }; & pro intermedio tunc ſubdiſtinctivo minore, (*ſæpiùs, ſi in ſecundâ, rariùs, ſi in tertia ditionis voce, is requiratur,*) uſurpant miniſtrum ſuum ⸗ Munach, tanquam vicarium, & ſervus utrimque eſt ⸗ *Munach*; ut

* *Deut. 1, 23.* * *Exod. 28, 27.*

וְעָשִׂיתָ שְׁתֵּי טַבְּעוֹת זָהָב * | וָאֶקַּח מִכֶּם שְׁנֵים עָשָׂר אֲנָשִׁים *

||| viros | decem duos || ex vobis Et accepi |||| auri annulos | duos; || Et facies

Conf. Parallela, *prioris Exempli, Gen. 26, 28 c. 29, 19. c. 36, 39. Exod. 16, 2ᵉ. c. 35, 35. Lev. 4, 31 c. 8, 31. Num. 5, 27. c. 7, 3. Deut. 9, 21. c. 12, 21. c. 14, 23. c 27, 2. Ruth. 4, 4. 1 Reg. 22, 6. Eſth. 2, 9 c. 5, 14. Jeſ. 8, 23. Dan. 3, 26. Poſterioris Exempli, Gen 14, 24. c. 20, 13. c. 33, 11 Ex 4, 8 c. 5, 2. c. 16, 16. c. 18, 8. c. 25, 1. c 29, 33. c 32, 35. Lev. 15, 26. Num. 10, 29. c. 18, 9. Deut. 1, 17. c. 8, 9 c. 28, 36. Joſ. 3, 12. c. 7, 4. Jud 16, 17. 2. Sam. 18, 33 Eſr. 8, 35. Neh. 1, 6. c. 5. 5. c. 8, 10. c. 9, 17. Eſth. 5, 11. 1. Chron. 16, 18. Jerem. 5, 5. Dan. 9, 7. c. 10, 13.*

Memb. III. In ditione Dominorum { }, pro requiſito

quiſito prima vice Subdiſtinctivo majori Rbhia, ſæpè repetitur (*liberè ac pari adeò diſtinctionis ſenſu & valore,*) ipſorum jam ſemel poſitus Subdiſtinctivus minor {⸗}, ſi nimirum expreſſus tunc denuò præcedere debeat Subdiſtinctivus majorRbhia, (*quod conſtabit per Reg. 3;*) ut (in ditione Sgoltæ,)

וַיְהִי | בַּחֲצִי הַלַּיְלָה וַיהוָה *Exod. 12,29.*

Et factum *eſt* | in mediâ nocte || & Dominus ||

הִכָּה כָל־בְּכוֹר בְּאֶרֶץ מִצְרָיִם

percuſſit omnem primogen. | terræ Ægypti |||

Conf. parallela hujus anom. *Gen. 42, 21. Lev. 17, 5. Joſ. 22, 5. Jud. 18,14. 1. Sam. 26,6. 2. Sam. 19, 44. 1. Reg. 11, 23. 2. Reg. 1,6. cap. 15,29. c. 25, 17. 2. Chron. 20, 9. c. 29, 10. c. 32, 33. c. 34, 9. Neh. 2,12. Job. 1, 5. Jeſ. 45, 14. Jer. 21, 4. c. 36, 32.* (Sic in ditione Sakephkatoni.)

וַיְמָאֵן אָבִיו וַיֹּאמֶר יָדַעְתִּי בְנִי יָדַעְתִּי *Gen. 48,19.*

Et renuit pater ejus |||| & dixit ||| novi filimi | novi |||||

וַיֹּאמֶר הֲיָדַעְתָּ לָמָּה בָּאתִי אֵלֶיךָ *Dan. 10,20.*

Et dixit |||| annoſti ||| quare | venerim ad te ||||

(*in quo ultimò, pro Paſchta eſt* ⸗ *Itbibh, ut alibi ſæpiùs, conf. ſup. p.* 110.)

Conf. Parallela hujus anom. *Gen. 1,7. c. 2,19. 3. 22 bis. c. 5,6. 7. c. 6,7. c. 7,11. c. 11,6. c. 19,9. c. 20,6 c. 22,16. c. 24,14. 26. 42. 48. 65. c. 26,18. c. 27,31. 41. c. 29, 3. 10. 13. 33. 34. c. 30, 15. c. 32,28. c. 33,10. c. 34,14. c. 36,24. c. 37,2. c. 38,24. c. 42,38. c. 42,42. 48. c. 44. 2. c. 47, 9. 14. c. 48,19. Exod. 1,10. c. 3. 18. c. 4,14. c. 7,16. 20. cap. 8,13. 17. 20. 24. c. 10,7. 24. c. 11,1. c. 13,3. c. 14,2. c. 18,4. c. 28,33. c. 29,20 c. 31,18. c. 34,24 c. 38,30. Lev. 4,18. c. 14,18. 22. 29. c. 25,8. Num. 21,1. 20, c. 22,18. c. 27,22. Deut. 1,4. 33. c. 11,30. c. 12,27 c. 13,10. c. 16,15. c. 18, 16. c. 31,11. Joſ. 13,10. Jud. 9,7. 1. Reg. 7,2. Eſr. 2,59. c. 3,13. c. 4,14. Jeſ. 1, 7. c. 3, 24. Ez. 18,*

 2 c. 29,

2.c.29,12.c.40,7. Dan.5,5.c.9,25.c.10,16. bis.c.11,7.10. Zach.7,3.c.8,6. Specialissimè pro altero ∸ Paschta u adbibetur ⌐ Jetbibh juxt. Masf. magn. ad Lev.5,2.

Sic in ditione Tiphchæ; ut

לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וַעֲצֻמִים מִמְּךָ *Deut.* 4,38.

||| præte | & robustas magnas || gentes || Ad exscindendum

Conf. Parall. *Gen. 8,17. Exod.3,1. Num.14,40. Deut.3,27. c.6,10. c.8,2. c.26,2. c.30,20. Jos.24,32. Jud.8,5. c.12,2. c.19,12. 1. Sam.20,21. c.21,2. 2. Reg.10,31. c.17,36. c.19,23. Esr.6,2.8. Esth.3,6.7. Jes.37,24. Jer.15,9. Ez.3,18. Dan.3,26. c.10,12.*

Nota. Simili modò sequentibus in locis, sub Domino Rbhia, pro requisitô in quartâ ejus ditionis voce, primò subdistinctivo majore, (*qui certâ conditione est* ∸ *Geresch, per Reg.7, Memb. III. Num. 1, β,*) repetitur Subdistinctivus minor Psik Munachatus jam semel positus, & tunc præcedentem adhuc majorem subdistinctionis sedem occupat ∸, *vel liberè* ∸ *Graschajim, sec. eandem Reg. Memb. I:*) ut

וְקָם הָעָם הַזֶּה וְזָנָה ׀ אַחֲרֵי ׀ אֱלֹהֵי נֵכַר־הָאָרֶץ *Deut.*31,16.

||| alienigenas terræ Deos | post || & scortabitur ||| hic populus | Et surget

וַיִּמַח אֶת־כָּל־הַיְקוּם ׀ אֲשֶׁר ׀ עַל־פְּנֵי הָאֲדָמָה *Gen.*7,23.

||| terræ superfacie | quæ erat || omnis substantia ||| Et deleta est

Reliqua loca sunt: *Gen.19,14. Lev.10,9. Num.4,26. cap.31,30. Jud.12,1. 1.Sam.30,21. 2.Sam.24,17. 1.Reg.3,15. c.16,9. Jer.29,32. c.44,26. Ez.33,11. c.38,8. Quod hic in secunda voce* ⌐ *Munach sine Psik requiratur, constabit per Reg.7, Memb. II. lit. β.* ut:

וְעָשִׂיתִי לַבַּיִת ׀ אֲשֶׁר נִקְרָא־שְׁמִי עָלָיו *Jer.*7,10.

||| super câ | invocatum est nomen meum quâ || domui ||| Et faciam

Conf. sup. p. 66, & Jos.24,13. Jer.30,11. c.46,28.

Memb.

Memb. IV. Quando Domini ֒ Sgolta & ֖ Tiphcha, bis ante se requirunt subdistinctivum suum majorem Rbhiam, (*quod constare potest per Reg. 3. & Tab. I,*) pro priori (*seu proximô sibi,*) subdistinctivô Majori (*Rbbiâ,*) adhibent interdum, (*liberè ac pari interpunctionis sensu & valore,*) subdistinctivum minorem ('aliàs Sakephkatono proprium) ֙ Paschtam, (*qui hôc pactô insolens istorum etiam Dominorum fit subditus;*) ut (sub Sgolta,)

וַיְדַבְּר֣וּ אֵלָ֗יו הַיְלָדִ֞ים אֲשֶׁ֙ר גָּדְל֤וּ אִתּוֹ֙ לֵאמֹ֔ר 1.*Reg.* 12, 10.

||| dicendo | cum ipso adoleverant | qui || juvenes || ad eum Et dixerunt

Sic 1.*Sam.* 14, 45. 1.*Reg.* 18, 21. *Deut.* 12, 18. *Jos.* 18, 14. 2.*Sam.* 3, 8.
Sic sub Tiphcha,

* *Deut.* 28, 14.

* וְלֹ֣א תָס֗וּר מִכׇּל־הַדְּבָרִ֞ים אֲשֶׁ֙ר אָנֹכִ֜י מְצַוֶּ֥ה אֶתְכֶ֖ם הַיּ֑וֹם

||| hôc die | vobis præcipio | ego quæ || ab ullis verbis || recedas Et non.

Conf. Parallela hujus anom. *Lev.* 8, 26. *Num.* 7, 87. *Deut.* 9, 6. *c.* 20, 20. *Jos.* 10, 11. *Jud.* 16, 22. *Ruth.* 2, 18. 2.*Sam.* 13, 28. 1.*Reg.* 5, 9. 2.*Reg.* 18, 13. *Jer.* 36, 1. *Ezech.* 33, 25. *c.* 40, 42. *De hâc Conjunct.* אשר *v. supr. pag.* 64.

Memb. V. Si Dominus ֔ Sakephkaton, (α) ter requirat ante se subdistinctivum suum majorem Rbhiam, (*quod constabit per Reg. 3, & Tab. I;*) modò pro primò, modò pro secundo (majore,) adhibet interdum, (*liberè & indifferenter,*) Subdistinctivum suum minorem ֙ Paschtam; ut (ubi pro primò majore,)

וַתֹּ֗אמֶר מַה־נִּכְבַּ֙ד הַיּ֜וֹם מֶ֣לֶךְ יִשְׂרָאֵ֔ל 2.*Sam.* 6, 20.

||| Israelis Rex | hodie quàm honorabilis fuit |||| Et dixit

אֲשֶׁר

אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו

||||| ſervorum ſuorum ancillarum | coi am oculis || hodiè retexit ſe | qui

Sic *Lev. 21, 3. Jud. 16, 5. 1. Sam. 29, 3. 2. Sam. 11. 11. cap. 18, 3. 1. Reg. 20, 39. 2. Reg. 6, 10. 32. Jer. 52, 7.* Pariter pro ſecundo Majore.

עַמִּי זְכָר־נָא מַה־יָּעַץ בָּלָק מֶלֶךְ מוֹאָב *Mich. 6, 5.*

||| Moabi Rex | Balak || quid conſuluerit || memento quæsò || O popule mi

Conf. Parallela hujus anomaliæ *Gen. 9, 12. c. 17, 19. c. 27. 37. Exod. 4, 18. cap. 29, 22. Lev. 7, 21. Joſ. 1, 7. Jud. 2, 1. cap. 4, 9. 1. Sam. 5, 8. c. 10, 3. cap. 14. 7 c. 20, 3. c. 28, 15. 2. Sam. 2, 1. c. 12, 1. 18. c. 13, 16. c. 14, 7. c. 15, 2. cap. 17, 20. 1 Reg. 1, 13. cap. 2, 44. cap. 12, 6. c. 21, 4. 2. Reg. 21, 3. c. 25, 4. 1. Chron. 22, 14. 2. Chr. 10, 6. cap. 25, 16. c. 34, 2. Jeſ. 38, 3. Jer. 7, 28. c. 24, 8. cap. 40, 14 c. 41, 9. c. 46, 16. Ezech 17, 24. c. 28, 13. Dan. 3, 29. cap. 4, 15. cap. 8, 7. Jon 1, 14. Mich. 4, 2.*

Sic aliquando in ditione Tiphchæ, *conf. Exod.* 36, 3. *Eſr.* 6, 12. 1. *Chron.* 26, 26. Sic ſemel ſub Sgolta, ſubdiſtinctivus minor ~ bis repetitur pro majori, adeò ut immediatè ſe- ter conſequatur Sarka, ut 2. *Reg.* 1, 16. *ubi vide.*

(β) Si quater ſic requiratur Subdiſtinctivus major Rbhia, aliquando pro primo & tertio (majori,) aliquando pro ſecundo, adhibetur ſubdiſtinctivus minor; conf. exempla, 1. *Chron.* 13, 2. 2. *Sam.* 14, 7. 1. *Reg.* 2, 24. *Unò locò, nim. Eſr. 7, 25, occurrunt ſic quinque ſubdiſtinctivi majores, tres Paſchta, (& præterea unus Paſchta ſubdiſtinctiv. minor,) & duo Rbhiæ. Conf. cum bis ditionem Athnachi, 5 ſubdiſtinctivos majores (4 Sakephkatonos & unum* ∸ *) habentem, Ezech. 48, 10; item 4 tales, Num. 36, 3. cap. 16, 28. 1. Reg. 13, 31. Eſth. 6, 6. Ezech. 6, 9. Jerem. 52, 30*

REGU-

REGULA VII.

De

Anomalia Gereſchi, & pro eo alternantis certâ conditione Graſchajim, aut (pro utrôlibet) Vicariorum miniſtrorum ſinguli Ducis; & hinc (certâ lege) variantium Subdiſtinctivorum majorum aut denuò minorum, in diverſis ditionibus Dominorum Ducum, ſec. Claſſem IV, Tab. I.

His jam per IV. Membra proponendis & declarandis, ſubjungentur deinde, (vi cognata conſecutionis Accentuum in Tab. I,) Membrô Vtô, Exempla Legatorum ſub Dominis Comitibus, qui repræſentantur Tab. I, *Claſſe V.*

NB. *Ratio verò ſeu fundamentum generale, univerſæ hujus anomaliæ, eſt ſimile illi, quod in Metricis ante Sillukum, variarum anomaliarum cauſa allegatur, initio Reg.* 10; *ſcil.* quod ſubdiſtinctivus Ducum minor (qui hîc eſt Comos minor ֞ Gereſch,) immediatè ſeu in ſecundâ ante Dominum voce ſiſtendus, ægrè compareat ipſe, ſed potiùs pro eô vicarii delegentur, unde præcedentia variant, *ut mox ſpeciatim conſtabit.*

Memb. I. In Ducum quorumlibet ditione quacunque, (*ſive ſemel tantùm, ſive ſæpiùs ſubdiſtinguendâ per ſequentia Memb. II, III, IV,*) quoties adhibendus foret ipſe Gereſch ceu Comes minor, (*non minimus Comes Pſik, aut vicarius aliquis pro eo miniſter Ducis, aut Legatus, quod aliàs etiam ſuâ conditione & lege fieri poſſe, è Tab. I. & ſeqq. Membris conſtabit;*) pro eo neceſſariò venit alternans ֟ Graſchajim, ſi nempe ultimam ſyllabam (vel monoſyllabum) occupaturus (ille Gereſch,) vel careat planè ſervô, (*eò quod non præcedat vox conjungenda, per Reg.* 1, 2,) vel ſolum admittere poſſit ֣ Munach ſervum (*non ֨ Kadmam, quod diſcrimen docet Tab. I, Claſſe III,*) & quidem

(*a*) in ditione Ducis majoris Rbhiæ, *tùm in tertiâ ejus ditionis voce;* ut

צַו אֶת־בְּנֵי יִשְׂרָאֵל *Lev.* 14,2. | אֵיךְ תֹּאמְרִי לֹא נִטְמֵאתִי *Jer.* 2,23.

Iisraelis filiis | Præcipe | polluta sum non | dices Quomodo

Conf. parallela, *Exod.* 3,15. *c.* 12, 25. *Num.* 21,18. *Deut.* 16,1. 1. *Reg.* 14, 7. *Jes.* 25, 12. *c.* 35, 8. *c.* 42, 5. (*ubi servus Munach habet Psik euphonicum, de quo conf. ad Tab. I, Notas θ;*) *c.* 43, 14. *Jer.* 7,10. *cap.* 7, 31. *c.* 8, 12. 19. *c.* 11, 13. *&c.*

Exempla & parallela hujusmodi in aliis etiam ditionibus Rbhiæ, *V. inf. Memb. III, & IV, num.* 1, *lit. α. At contraria è contrariis conditionibus exempla, scil. vel servati ipsius Gereschi, (ob sedem toni in penultima, aut ob prævium servum Kadmam,) vel liberè pro eo assumpti* ֣ ֔ , *dabit seq. Memb. II, lit. α, in ditione Rbhia,*

Tùm in secunda ejus ditionis voce; ut

לֵךְ אֶל־פַּרְעֹה בַּבֹּקֶר *Ex.* 7,15. | קֶשֶׁת וְכִידוֹן יַחֲזִיקוּ *Jer.* 6,23.

manè | ad Parhonem Ito | obfirmant | & lanceam Arcum

Sic *Gen.* 10, 25. *Jer.* 15, 11, *&c. Contraria è contrariis conditionibus exempla, nim. vel servati ipsius Gereschi, (ob sedem toni in penultima, vel ob prævium servum Kadmam, ad præscr. Tab. I, Class. IV,) vel liberè pro eo assumpti Vicarii ministri* ֥ *præviâ suô* ֥, *dabit seq. Memb. II, lit. β. in dit. Rbhia.)*

(β) In ditione Ducis minoris Sarkæ, *tantùm in tertiâ ejus ditionis voce; (conf. seq. Memb. II, lit. β.)*

וַיִּזְבַּח הַמֶּלֶךְ שְׁלֹמֹה 2. *Chron.* 7,5. | וַיִּגַּשׁ אֵלִיָּהוּ הַנָּבִיא 1. *Reg.* 18,35.

Schlomo Rex | Et sacrificavit | Propheta Elijahu | Et accessit

Conf. parall. *Gen.* 6, 4. *c.* 43, 28. *c.* 44, 1. *Exod.* 10, 15. *cap.* 39, 3. *Num.* 11, 16. *Deut.* 2, 12. 1. *Sam.* 11, 7. 1. *Reg.* 18, 21. 1. *Chron.* 29, 7. *Neh.* 9. 25. *Jer.* 14, 15. *Ez.* 13, 9. *&c.*

(γ) In ditione Ducis minoris Paschtæ, *itidem in tertiâ tantùm ditionis voce, (conf. seq. Memb. II, lit. β,)*

Jes.

gu
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CL
SI
Tres
(metu
ſus,) T
Diſtinc
comm
PAUS
dicti, ſc
U



 ſtrat

MEMB. III. In Ditione *Sillu* remotius, Subdiſtinctione *denuò Minori*, (*quæ proportio jam præfinita erit per Reg. 3.*)

I. *Minori* illi (*ſeu proxin*i, [*quàm quæ num. I.*]
*ce ordinariò Silluki Serv*ÍtiVi cum ſuis iterùm ſubditis,

Rbhia

terque Major (_.:_) ; ut

* *Pſal.* 31, 3. * *Pſal.* 68, 4.

(vel etiam *in ſecundâ*, * הוית | וְצַדִּיקִים יִשְׂמְחוּ יַעַלְצוּ לִפְנֵי אֱלֹהִים וְיָשִׂישׂוּ בְשִׂמְחָה׃ *
ut ſuprà;)

Subdiſtinć

Domi
Sill
impo



adhibendi ſubdiſtinctivi minoris uſurpat, quam mon-

T 2 ſtrat

וַיְהִי * בִּרְכַּת יְהוָה *Gen.* 39, 5. | וְאֶת־מִי דָּאַגְתְּ וַתִּירְאִי *Jes.* 57, 11.

||| Domini benedictio | Et fuit |||| & timuisti formidasti | Et quem

Conf. parallela, *Gen.* 16, 5. *c.* 38, 21. *c.* 43, 4. 31. *c.* 45, 23. *cap.* 48, 1. *Exod.* 10, 8. *c.* 39, 3. *Jos.* 10, 11. *c.* 16, 5. 1. *Sam.* 20, 38. *c.* 22, 17. *Neh.* 9, 28. *Jes.* 17, 18. *Ez.* 29, 13. *Dan.* 5, 21. *&c.*

(δ) In ditione Ducis minoris Tbhiri, *itidem in tertiâ tantùm voce, (conf. seq. Memb. II, lit.* β,)

וַיִּמְצָאָהּ מַלְאַךְ יְהוָה *Gen.* 16, 7. | בָּא אֵלַי הָעֶבֶד הָעִבְרִי *Gen.* 39, 17.

||| Domini Angelus | Et invenit eam |||| Hebræus ille servus | ad me venit

Conf. Parallela, *Gen.* 10, 19. 32. *c.* 16, 7. 8. *c.* 24, 35. *c.* 32, 13. *cap.* 41, 35. *c.* 42, 36. *Exod.* 12, 17. *Jos.* 15, 10. *Ez.* 32, 21. *Dan.* 5, 23. *Jon.* 1, 6. *&c.*

NB. Exempla & parallela ejusmodi, in aliis etiam ditionibus Ducum minorum, Sarkæ, Paschtæ, Tbhiri, occurrunt inf. *Memb. III, IV, num. 2.*

Contraria verò illorum omnium exempla (ob contrarias conditiones, nim. vel servati ipsius Gereschi, ob sedem toni in penultimâ, (aut ob pravium servum Kadmam è præscripto Classis IV, in Tab. I,) vel Legatorum ‗ *vel* ‗ *Kadma, pro Gerescho, (accelerandi sermonis ergò,) patebunt inf. Memb. II, lit.* (α) *in ditione Ducum Minorum.*

Memb. II. In Ducum quorumlibet ditione semel tantum *subdistinguendâ, sive in secundâ sive in tertiâ ditionis voce; sed cùm universa hac doctrina variis conditionibus sit implicita, facilioris intellectus & memoriæ ergò, in Tabulam redigenda ea nobis fuit, quam igitur hic insertam jam consulere oportebit, inscriptam h. m. REGULÆ VIIma Memb. II.*

Memb. III. In Ducum quorumlibet ditione bis subdistinguendâ immediatè, scil. (1) seu proximè ante Dominum Ducem, subdistinctivô minore; (2) (seu remotiùs ab eodem,) subdistinctivô majore; *(qua proportio subdistinctionum constabit per Reg. 3;)*

(1.) Dominus Dux major ─ Rbhia, in minori illa *(seu proximâ ante se)* subdistinctionis sede, *(sive in secundam sive in tertiam ditionis vocem ea incidat,)* libertatem eam adhibendi subdistinctivi minoris usurpat, quam mon-

ſtrat *præc. Memb. II, lit. α, & β:* proinde (*ex illa libertate,*) in iſta minore, (*ſeu proximâ ad dominum,*) ſubdiſtinctionis ſede,

Si (α) adhibitus fuerit ipſe Gereſch, vel (*ſec. præced. Memb. I,*) Graſchajim, tanquam Comes minor; in præcedente tunc majori ſubdiſtinctionis ſede, adhibetur ſubdiſtinctivus (*Ducum communis*) major Tliſchagdola ceu Comes major; (*& ſi qua præceſſerit alicubi vox conjungenda, ſervum monſtrat Tab. I;*) ut

* *Ier.* 34, 3. * *Eſr.* 9, 12.

*וְעַתָּה בְּנֹתֵיכֶם אַל־תִּתְּנוּ לִבְנֵיהֶם | *וְעֵינֶיךָ אֶת־עֵינֵי מֶלֶךְ־בָּבֶל תִּרְאֶינָה

||| videbunt | Regis Babel oculos || Et oculi tui ||| ſi iis eorum non dabitis | filias veſt. || Et tūc

Conf. parallela, *Gen.* 8, 13. *Lev.* 11, 4. 7. *c.* 26, 44. *Num.* 13, 20. *Deut.* 4. 19. *c.* 28, 63. 1. *Sam.* 29, 6. 2. *Sam.* 7, 8. *c.* 14, 2. 1. *Reg.* 5, 9. 2. *Reg.* 9, 2. 27. *c.* 20, 1. *c.* 24, 15 2. *Chron.* 6, 16. *Eſr.* 4, 9 *Jer.* 39, 3. *Ezech.* 16, 8. *c.* 27, 27. *c.* 33, 6. 22. *Dan.* 3, 29. *item*

* *2. Sam.* 15, 12.

* וַיִּשְׁלַח אַבְשָׁלוֹם אֶת־אֲחִיתֹפֶל הַגִּילֹנִי יוֹעֵץ דָּוִד

||| Davidis conſiliarium | Gilonitam ad Ahhitophel || Abhſchalom Et miſit

Conf. parallela, *Gen.* 41, 37. *Exod.* 27, 9. *Lev.* 13, 3. *Joſ.* 24, 11. *Jud.* 8, 26. 1. *Sam.* 19, 4. 2. *Sam.* 16, 2. 1. *Reg.* 1, 38. 2. *Reg* 3, 26. *cap.* 4, 1. *cap.* 14, 14. *c.* 19, 2. *Jerem.* 22, 11. *c.* 23, 2. *c.* 28, 4. *c.* 36, 26. 31. *c.* 52, 18. 19. *Ezech.* 2, 6. *c.* 6, 2. *c.* 32. 27. *c.* 39, 23. *c.* 40, 1.

Nota. (a) Si tunc adhuc major præcedat ſubdiſtinctionis ſedes, (*quàm primi majoris jam poſiti,*) iſtam regulariter occupat Comes maximus Paſer, ceu ſubdiſtinctivus maximus Ducum; isque repeti poteſt in præcedente iterum majori ſubdiſtinct. ſede; ut

* *Dan.*

* *Dan. 4, 14.*

* עַל־דִּבְרַת דִּי־יִנְדְּעוּן חַיַּיָּא דִּי־שַׁלִּיט עִלָּאָה בְּמַלְכוּת אֲנָשָׁא

||| hominum super regna | Excelsus quod dominetur || viventes ut cognoscant ||| Propterea

(*Hanc unam esse Propositionem ostendit* ֑ , *altàs* ֔ *ibid. exstiturò , conf. sup p. 74, 75, 76.*) Et sic *Deut.* 25, 19. *Jer.* 25, 14. &c.

(b) Pro illo (*ordinariè sic requisitò*) ֑, ponitur (*pari interpunctionis sensu & valore ,*) ֔ in primâ statim majori subdistinctionis sede, si nempe Comes minor Geresch, sibi præmiserit Legatum ֩ Tlischaktannam, (*in tertia dit. voce ,*) vel ֨ Kadmam, (*in secunda dit. voce ;*) ut

Exod. 3, 18. וּבָאתָ אַתָּה וְזִקְנֵי יִשְׂרָאֵל אֶל־מֶלֶךְ מִצְרַיִם

||| Ægypti ad Regem || Jisraelis & senes | tu | Et ibis

* *2. Sam. 3, 21.*

* אָקוּמָה וְאֵלֵכָה וְאֶקְבְּצָה אֶל־אֲדֹנִי הַמֶּלֶךְ אֶת־כָּל־יִשְׂרָאֵל

||| totum Israelem || Regem ad Domin. meum | & colligam || & ibo Surgam

Sic *Gen. 29, 10. Exod. 5, 35. c. 32, 13. cap. 33, 13. Lev. 17, 25. cap. 15, 25. c 27, 28. Num. 7, 1. c. 25, 6. Deut 4 9. cap 18, 20. c. 22, 17. c. 27, 15 Jud. 17, 2 1. Sam 5, 8 c. 9, 13. cap. 12, 9. c. 15, 6. c. 20, 2 c. 25, 18. 36. 2 Sam. 16, 3. 13. cap. 19, 42. 1. Reg. 4, 3. cap. 16, 24. cap. 20, 34. c. 22, 32. 2 Reg. 5, 7. 12. Jes. 36, 1. Jerem. 2, 2 c. 3, 12. cap. 20, 4. cap. 25, 27. c. 29, 23. 31. c. 32, 14. cap 34, 8. cap 38, 17. c. 4, 10. c. 44, 7. Ezech. 1, 28, c. 10, 2. cap. 25, 7. cap. 31, 14. c. 41, 7. 12. Dan. 2, 35. cap. 5, 16. c. 6, 14. c. 7, 4. Zeph. 2, 9 Hag 1, 14.* Sic rariùs sine intermedio sic Legato subdist. ut *Gen 32, 32. Dan. 5, 23. Jes. 66, 20,* ubi ter idem ֔ repetitur in semper majori subdistinctione.

Qua conditione interdum pro ֩ *ponitur Tlischagdola , & vicissim ille pro hoc, conf. sup. Reg. 6. Memb. I.*

Si verò (c) (ex eadem libertate,) in prima minore, (*seu proxima ad Dominum ,*) subdistinctionis sede adhibitus fuerit, aut Vicarius (pro Geresch) Minister ֣, (*scil. in secunda dit. voce, per sup. Memb. II, β,*) aut ֤ Psik Munachatus,

nachatus, (*in tertia dit. voce, per Memb. idem, α,*) ceu Comes minimus; in præcedente tunc majori subdistinctionis sede adhibetur subdistinctivus (*ejusdem Domini Rbbia*) minor Comes ∸ *Geresch (vel ∸ per sup. Memb. 1;)* ut

וְלֹא־יָדַעְתִּי כִּי־עָלַי ׀ חָשְׁבוּ מַחֲשָׁבוֹת *Jer. 11, 15.*

|||| cogitata machinarentur | quod contra me ||| Et nesciveram

רְאֵה הִפְקַדְתִּיךָ ׀ הַיּוֹם הַזֶּה *Jer. 1, 10.*

|||| ipsô hoc die | præfecite ||| Vide

Conf. parallela, *Gen.* 7, 21. *c.* 8, 20. *c.* 11, 4. *cap.* 16, 3. *cap.* 17, 3. *c.* 18, 25. *c.* 26, 18. *c.* 27, 1. *c.* 41, 48. *Exod.* 10, 2. *cap.* 11, 2. *c.* 14, 20. *c.* 27, 20. *c.* 29, 27. *cap.* 33, 34. *c.* 34, 27. *c.* 37, 16. *Lev.* 4, 18. *c.* 13, 49. *cap.* 16, 17. *c.* 23, 21. *Num.* 4, 16. *cap.* 7, 88. *cap.* 11, 30. *cap.* 15, 30. *cap.* 26, 2. *Deut.* 3, 13. *c.* 4, 47. *c.* 7, 6. *c.* 9, 5. 7. *cap.* 11, 25. *c.* 14, 23. *c.* 22, 24. *c.* 23, 15. *c.* 26, 2. *c.* 28, 13. 57. *c.* 31, 8. 20. *Jos.* 10, 5. *c.* 21, 32. *cap.* 24, 7. *Jud.* 2, 12. *bis. c.* 6, 4. *c.* 9, 54. 1. *Reg.* 7, 29. 38. *cap.* 12, 33. *cap.* 15, 5. *cap.* 18, 12. 23. *c.* 19, 8. 1. *Chron.* 27, 4. 2. *Chron.* 6. 16. *c.* 8, 1. *Esr.* 51, 7. *Esth.* 1, 14. *Job.* 2, 11. *c.* 22, 24. *c.* 23, 17. *Jerem.* 7, 20. *c.* 14, 13. *c.* 17, 8. 16. *c.* 27, 18. *cap.* 33, 12. *cap.* 35, 5. *cap.* 36, 32. *Ezech.* 5, 7. *cap.* 9, 11. *c.* 10, 2. *cap.* 18, 20. *c.* 20, 30. *cap.* 21, 27. *cap.* 30, 22. *cap.* 39, 9. *Dan.* 3, 15. *cap.* 4, 9. 33. *cap.* 5, 2. *cap.* 6, 8. *c.* 9, 12. 13. *cap.* 12, 7. *Zach.* 3, 8.

* *Jud.* 4, 9. * *Ezech.* 18, 19.

וַתֹּאמֶר הָלֹךְ אֵלֵךְ עִמָּךְ * | וְהַבֵּן מִשְׁפָּט וּצְדָקָה עָשָׂה *

|||| tecum | ibo eundo ||| Et dixit |||| exercuit | & justit. judicium || Et filius

Conf. Parallela, *Ezech.* 20, 8. 21. *Jer.* 23, 9. *Deut.* 21, 14. *cap.* 2, 7. *cap.* 24, 1. *Gen.* 50, 24. *Esr.* 6, 12. 2. *Reg.* 9, 24. *Ezech.* 33, 21. Item

אֵין־לִי טוֹב כִּי־הִמָּלֵט אִמָּלֵט ׀ אֶל־אֶרֶץ פְּלִשְׁתִּים *1. Sam. 27, 1.*

||| Plistæorum in terram | proripiar nisi ut proripiendo || bonum Non est mihi

(*Hic*

(Hic Pſik admittit ſervum ⁻ , Mercam , quem aliàs in ditione Rbbia ſemel ſubdiſtinguendà non habet. Conf. ſup. Memb. II. α.)

Conf. parallela, *Exod.* 7,20, *c.* 14,10. *c.* 27,18. *c.* 28,43. *cap.* 30,4. *c.* 33,7. *Lev.* 7,34. *c.* 10,14. *cap.* 11,42. *c.* 13,42. *c.* 16,27. *c.* 19,34. *cap.* 20,2. *Num.* 31,19. 1. *Sam.* 20,21. *c.* 31,4. 2. *Sam.* 17,18. 1. *Reg.* 10, 10. 2. *Reg.* 1, 17. *cap.* 7,9 *c.* 11,15. *Jer.* 8,20. *cap.* 13,10. *c.* 32,35 *cap.* 41,2. *c.* 44,9.17. *c.* 52,15. *Ez.* 6,13. *c.* 8,6. *cap.* 16,9. *c.* 29,12. *cap.* 32,4. *c.* 34,1. *Jon.* 1,3. *Malach.* 3.3.

Deut. 20,19: כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתָפְשָׂהּ

||| ad capiend. eam | eam ad expugn. || multis diebus | urbem Cùm obſidebis

(*De ditione Gereſcho hic ſubjectâ conf. inf. Memb. V.*

Conf. Parall. *Gen.* 34, 21. *c.* 38, 11. *c.* 42, 7. *Exod.* 27. 1. *Lev.* 5, 15. *Num.* 7,87. *cap.* 11,31. *Deut.* 10, 1. *cap.* 24, 15. 19. *cap.* 29, 1. 1. *Sam.* 9, 5. *c.* 24, 6. 2. *Sam.* 24, 21. 1. *Reg.* 6, 6. *c.* 18,27. 2. *Reg.* 4,8. Jer. 8,13. *cap.* 25,29. *c.* 41, 16. *c.* 44,12.23. *Ez.* 41,16. *c.* 45,12.23.

Nota (a.) Si hìc quoque adhuc major præcedat ſubdiſtinctionis ſedes, (*quemadmodum ſup. lit. α. Not. (a,)* hanc ordinariâ jàm cenſecutione, occupat Comes major ֒ Tliſchagdola, ceu ſubdiſtinctivus Major, (*nam primam majorem ſubdiſtinct. ſedem occupavit jam Comes minor Gereſch, ob minimum Comitem ֽ Pſik Munachatum, vel vicarium miniſtrum ֣ Munach, in prima minore ſubdiſt. ſede conſtitutum, per libertatem illam, quæ è Memb. II, α, β, conceſſa fuit ;*) ut

* 1. *Reg.* 15,18:

* וַיִּקַּח אָסָא אֶת־כָּל־הַכֶּסֶף וְהַזָּהָב הַנּוֹתָרִים בְּאוֹצְרוֹת בֵּית־יְהוָה

||| domus Domini in theſauris | reliqua || & aurum omne argentum ||| Aſa Et accepit

Conf. Parallela, *Exod.* 29,21. *Lev.* 14,51. 1. *Sam.* 7,6. *c.* 17,25. *c.* 28, 15. *c.* 31,7. 2. *Sam.* 15, 21. 2. *Reg.* 11, 19. *c.* 24,14. Sic præcedente tunc denuò majori, qui regulariter eſt ֒ & repeti poteſt, in iterum majori ſubdiſtinctionis ſede, ut

* *Deut.*

* *Deut.* 13,6.

*כִּי יְסִיתְךָ אָחִיךָ בֶן־אִמֶּךָ אוֹ־בִנְךָ אוֹ־בִתְּךָ אוֹ ׀ אֵשֶׁת חֵיקֶךָ

||| ſinus tui uxor | aut || aut filia tua aut filius tuus || filio matr. tuæ frater tuus || incitabit te Cùm

Sic *Jer.* 32, 8. *c.* 39, 4. *c.* 40, 8. Sic ſi in ſecunda dit. voce fuerit vicarius, *nim. ſec. Memb.* II, β. ut

* *Deut.* 12,2.

* אַבֵּד תְּאַבְּדוּן אֶת־כָּל־הַמְּקֹמוֹת אֲשֶׁר עָבְדוּ־שָׁם הַגּוֹיִם

||| gentes | coluerunt ibi quibus || omnia loca || perdatis Perdendo

[*De conjungendâ hic voce* אשׁר *conf. ſup. p.* 6.]

Conf. Parall. *Deut.* 24, 4. *c.* 29, 18. 2. *Sam.* 7, 23. *&c.*

(b) Pro illo (*ordinariè ſic requiſitô*), ponitur hîc quoque (*ut ſup. Not.* b,), ſi nempe Comes minor Gereſch, ſibi præmiſerit Legatum ſubdiſtinctivum Tliſchaktannam, vel Kadmam, (*ſive in ſecunda ſive in tertia dit. voce fuerit quicunque ſubdiſtinctivus minor Rbbia*,) idemque Paſer, in præcedente denuò majori ſubdiſt. repeti poteſt; ut

וְלִפְנֵי הַדְּבִיר עֶשְׂרִים אַמָּה אֹרֶךְ וְעֶשְׂרִים אַמָּה רֹחַב 1. *Reg.* 6, 20.

||| latitudo | cubitis & viginti || longitudo | cubitis viginti || adytum Et quà

וְהָיָה אֲשֶׁר אֹמַר אֵלֶיךָ זֶה ׀ יֵלֵךְ אִתָּךְ *Jud.* 7, 4.

|||| tecum ibit | hic || ad te dixero | quem ||| Et fiet

Conf. parallela, *Lev.* 11, 26. *Num.* 32, 33. *Deut.* 16, 16. *Joſ.* 7, 22. *cap.* 22, 9. 1. *Sam.* 14, 36. 2. *Sam.* 14, 19. 1. *Reg.* 8, 65. 2. *Reg.* 19, 4. *c.* 20, 13. *c.* 24, 2. *c.* 25, 19. *Eccleſ.* 6, 2. *Jer.* 1, 15. *c.* 6, 16. *c.* 8, 1. *c.* 17, 24. *c.* 21, 7. *c.* 28, 14. *cap.* 34; 14. *c.* 38, 4. *c.* 42, 24. *Ez.* 9, 2. *c.* 28, 2.

Quâ conditione vero pro Comite minore, in primâ majori ſubdiſt. ſede ſic requiſito [*per hanc lit.* β, *Not.* α,) ſæpe veniat repetitus Comes minimus & tunc pro demum, (*eôdem licet interpunctionis ſenſu & valore*,) *dictum jam eſt ſup. Reg.* 6, *Memb. III*, Not.

(2.) Do-

(2.) Domini Duces minores, ֩ Sarka, ֨ Paschta, ֖ Tbhir, si (α) minorem illam (*seu proximam ante se*) subdistinctionis sedem, sortiantur in tertia suæ ditionis voce, adeoque (*exprascripto Memb. II, lit. a,*) ipsum in eâ, ֨ vel (*ex Memb. I*) ֩, adhibuerint ceu Comitem minorem; in præcedente tunc majori subdist. sede, (*quæ constabit per Reg. 3,*) adhibent subdistinctivum majorem ֩ Tlischagdola ceu comitem majorem; & in præcedente adhuc majori subdist. sede comitem maximum ֞ Paserum, qui repeti potest in præcedent. denuò majoribus subdist. sedibus: (*servos autem in vocibus conjungendis ubivis monstrabit Tab. I;*)

וַיְהִי כְּהוֹצִיאָם אֶת־הַמְּלָכִים הָאֵלֶּה *Jos.* 10, 24. — Conf. Parallela *Lev.* 5, 24. 2. *Chron.* 27, 5. *c.* 29, 17. *Dan.* 3, 27. *&c.*

istos	Reges	cumeduxissent ipsi	Et factum est

אַתָּה שָׂרַפְתָּ אֶת־הַמְּגִלָּה הַזֹּאת *Jer.* 36, 29. Conf. Parall. *Gen.* 10, 5. *c.* 14, 7. *c.* 18, 28. 30. 32. *c.* 26, 10. *cap.* 36, 40. *Exod.* 33, 12. *Num.* 31, 6. *Deut.* 27, 12. 2. *Chron.* 26, 12. *Neh.* 3, 15. *c.* 9, 15. *Jer.* 49, 22. *&c.*

hoc	volumen	combussisti	Tu

וַיֹּאמֶר חַגַּי מַלְאַךְ יְהוָה *Hagg.* 1, 13. Conf. Parall. *Gen.* 16, 19. *Exod.* 28, 21. *Deut.* 17, 19. *Jud.* 4, 3. 1. *Sam.* 23, 20. 2. *Samuel.* 19, 31. *cap.* 25, 24. 2. *Reg.* 1, 6. 16. *cap.* 3, 3. *cap.* 13, 6. *c.* 14, 4. *Jer.* 13, 9. *cap.* 29, 10. *Dan.* 5, 4. *c.* 6, 26. *Zach.* 2, 10. Conf. plura ejusmodi exempla, cum prævio utriusque vel alterutrius subdistinctivi servô, (*qui monstratur in Tab. I;*) tùm in Sarkæ ditione, *Exod.* 25, 23. 2. *Chron.* 29, 12. *Ezech.* 44, 19. Tùm Paschtæ *Exod.* 28, 28. *cap.* 29, 28. *Lev.* 4, 12. *Num.* 8, 12. *cap.* 17, 11. *Jos.* 7, 8. *c.* 13, 6. *c.* 14, 10. 14. *cap.* 18, 8. *Jud.* 12, 5. 2. *Sam.* 15, 14. 1. *Reg.* 8, 39. *Esth.* 2, 14. *cap.* 4, 16. *c.* 8, 8. *Eccles.* 5, 7. *Jer.* 13, 9. 11. *c.* 29, 10. *cap.* 34, 10. *cap.* 38, 12. *cap.* 41, 5. *c.* 49, 12. *Ezech.* 5, 17. *c.* 26, 20. *cap.* 43, 12. *c.* 44, 19. *Dan.* 5, 4. *cap.* 6, 26. *Zach.* 2, 10. Tum Tbhiri

Domini	angelus	Haggai	Et dixit

Gen. 24,49. Exod. 18,21. 1. Sam. 26,12. 1. Reg. 6,32. cap. 7,49. 2. Reg. 15,18. cap. 20,11. Jer. 28,6. 39. Ezech. 20, 21. 33. cap. 35,10. Dan. 11,17. Hag. 2,12. Sic præcedente adhuc majori subdistinct. sede :

וּבִעֲרוּ וְהִשִּׂיקוּ בְּנֶשֶׁק וּמָגֵן וְצִנָּה *Ezech. 39,9.*

||| &clypeum scutumque | in armatura || & comburent ||| Et incendium facient

אִם־לֹא כְּכָל־הַדָּבָר אֲשֶׁר יִשְׁלָחֲךָ יְהוָה אֱלֹהֶיךָ *Jer. 24,5.*

|||| Deus tuus Jhovah | mittet te quo || sec. omne verbum || Si non

Sic 2. *Sam.* 3, 29. *Ezech.* 37, 25. *c.* 23, 24. *Quà conditione hic statim in primâ, aut secunda, majori subdist. sede, pro ֥ adhibendus sit ֤, constabit inf. in Annot. ad hoc Memb. III.*

NB. (a.) Ut è præced. *Memb. II. lit.* (*a*) *Not. 1*, constat, sæpè in tertiâ illâ ditionis (*Ducum minorum*) voce, pro Gereſch adhibentur Legati ֨ Kadma, (prævió hîc servó ֣, *si requiratur*,) vel ֣ Munach, (*Gereschi alias servi;*) tunc igitur præcedenti majori subdistinctionis sedi, liberè (pari interpunctionis sensu & valore,) imponitur vel ֜ (aut ֞ *per sup. Memb. I.*) vel ֠ Tlischagdola; ut sub Sarka,

* *Jes. 20,6.* * וְאָמַר יֹשֵׁב הָאִי הַזֶּה | * *Ezech. 17,19.* *לָכֵן כֹּה־אָמַר אֲדֹנָי יֱהוִה

||| Deus Dominus | sic dicit || Quare |||| hujus Insulæ | incola || Et dicet

Conf. parallela, *Exod. 29,21. Deut. 28,51. Jos. 17, 2. c. 23, 16. 1. Reg. 18, 26.* Sic sub Paschta.

1. Reg. 12,27. וְשָׁא לֵב הָעָם הַזֶּה | *Ex. 3,18.* נֵלְכָה־נָּא דֶּרֶךְ שְׁלֹשֶׁת יָמִים

||| dierum trium | viam || Eamus quæsò |||| hujus populi | cor || Et revertetur

Conf. Parallela, *Gen. 25,6. c. 34,22. c. 41,30. c. 43,11. Exod. 18,1. c. 29,28. c. 32,20. Lev. 31,13. Num. 6,17. c. 19,10. c. 22,5. cap. 23,11. c. 26, 18. Deut. 5,5. Ruth. 4,14. 1. Reg. 13,6. c. 18,6. 2. Chron. 6,16. Neh. 3,26. cap. 5.*

cap. 5,14.16. *c.*8,18. *Jer.* 3,12. *c.*19,7. *c.*23,15. *c.* 25, 5. *c.* 27, 22. *c.* 30, 3. *Ez.* 14,14. *c.*16,37. *c.* 20,27. *c.*37,8.

Sic sub Tbhiro.

* *Deut.*28,29. * *Lev.* 1,7.

וְנָתְנוּ בְּנֵי אַהֲרֹן הַכֹּהֵן * וְהָיִיתָ אַךְ עָשׁוּק וְגָזוּל *

||| & spoliatus oppressus | tantùm || Et eris ||| sacerdotis Aharonis | filii || Et dabunt

Conf. Parallela, *Gen.* 3,8. *c.* 14, 11. *c.* 19, 35. *c.* 42, 30. *Exod.* 12, 36. *c.* 16,29. *c.*18,5.12. *Lev.*4,13.27. *cap.* 13,49. *Num.*10, 14. *c.* 19, 4. *Deut.* 4, 48. *cap.*5,26. *Jos.*4,5. *c.*6,11. *cap.*17,2. *c.*22,7. *Jud.* 9, 49. *c.* 21, 5. 1. *Sam.* 30,1. 2. *Reg.*20,18. 2. *Chron.*28,10. *Jes.*7,16. *cap.*8,11. *c.*28,2. *c.*36,9. *Jer.* 30,3. *c.*31,37. *c.*36, 11. *c.*41,1. *Ezech.*32,18. *Am.*6,10.

In ejusmodi exemplis, si præcedat subdistinctio minor, ֗ potiùs quàm ֔ in subdistinctione majori occurrit; ut

וּפֶתַח אֹהֶל מוֹעֵד תֵּשְׁבוּ יוֹמָם וָלַיְלָה *Lev.*8,35.

||| & nocte die | sedebitis || conventus tentorii | Et ad portam

Sic in ditione tum Sarkæ *Jud. 16, 26. 1. Reg. 3, 6. Neh. 8, 17.* Tum Paschtæ *Gen. 35, 11. Exod. 6, 25. c. 26, 19. cap. 29, 40. Num. 29, 13. c. 31, 16. Deut. 1, 44. cap. 9, 3. cap. 17, 18. c. 24, 7. c. 28, 32. Jos. 7, 7. cap. 22, 19. 30. Jud. 1, 16. c. 16, 26. c. 20, 48. 1. Sam. 7, 28. 2. Sam. 12, 30. 2. Reg. 12, 15. Esr. 8, 18. Esth. 9, 27. Jer. 27, 8. Ezech. 16, 19. c. 23, 12. cap. 34, 12.* Tum Tbhiri *Gen. 34, 13. cap. 44, 31. Exod. 12, 39. cap. 22, 10. Lev. 14, 21. cap. 13, 13. Jos. 21, 21. 2. Sam. 6, 12. Jer. 18, 6. c. 36, 2. c. 44, 28.*

Speciatim hic notanda insuper sunt tria loca, in quibus pro illo Legato in tertiâ ante Paschtam voce, obtingit ׀ ֥ *Psik munachatus, cum præviô servô* ֣ *, scil. Lev. 19, v. 6. c. 21, 10. Ruth. 1, 2. præcedente ubivis Gereschô.*

(b) In præcedente tunc insuper, adhuc majori subdistinctionis sede, ponitur ֗, si in prima majore obtigerit ֔; at si in prima majore tunc fuerit ֗ (*per libertatem è sup. NB,*) in secundâ majori obtinet ֔; ut

לְבֹ֨וּ וְהִכִּ֜יתֶם אֶת־יֹשְׁבֵ֛י יָבֵ֥ישׁ גִּלְעָ֖ד *Jud.* 21, 10.

||| Gilhad Jabesch | incolas || & percutite || Ite

Conf. Parallela, *Gen.* 22, 22. *Jos.* 6, 7. 22. *Ezech.* 38, 13. *cap.* 22, 20. *Hagg.* 2, 23. *Et hic* ֔ *repeti potest, in præced. iterum iterumque majori subdist. sede.*

* 1. *Sam.* 22, 2.

*וַיִּֽתְקַבְּצ֨וּ אֵלָ֜יו כָּל־אִ֣ישׁ מָצ֗וֹק וְכָל־אִ֞ישׁ אֲשֶׁר־ל֤וֹ נֹשֶׁא֙

||| exactor cui erat | & quisque || oppressus quisque ||| ad eum Et congregabuntur

Conf. Parall. *Num.* 9, 1. *Deut.* 12, 5. *cap.* 16, 6. *Jos.* 21, 5. *Jud.* 21, 10. 2. *Sam.* 14, 15. 1. *Reg.* 10, 21. *cap.* 17, 20. *Jes.* 15, 1. *Jer.* 29, 2. *cap.* 44, 18. *Sed quâ conditione, in prima statim aut secunda majori subdistinct. sede, pro* ֣, *vel etiam pro* ֔ *possit existere* ֔, *constabit inf. in Annot. ad h. Memb. III.*

Si verò (β) minorem illum (*seu proximam ante se*) subdistinctionis sedem, sortiantur (*iidem Duces minores,*) in secunda suæ ditionis voce, adeoque in eâ (*ex præscriptô Memb. II, lit. β,*) vicarium (*pro Geresch*) ministrum suum (*singulo Duci proprium aliàs servum;*) in præcedente tunc majori subdistinctionis sede, (*per Reg. 3,*) libere ac pari valore, adhibent vel ֣ (*aut* ֣ *sec. Memb. I;*) vel ֣; (*quamvis tamen hunc sæpiùs:*) & si illum; in præced. tunc secunda majori subdist. est ֣: si verò hunc; in præced. secunda majori subdist. est ֔, (*qui Paser, quâ conditione in primâ statim subdistinctione obtingere possit, v. inf. Annot. ad h. Memb. III, n. 2:*) ut (*ubi liberè* ֣ *in majori subdistinctione est adhibitus,*)

וַיְהִ֞י לִבְנֵ֤י מְנַשֶּׁה֙ הַנּֽוֹתָרִ֔ים *Jos.* 17, 2.

||| reliquis | Manasse filiis || Et fuit

&c.

Conf. Parall. *Gen.* 19, 19. *Deut.* 3, 20. *cap.* 28, 51. *Jos.* 1, 15. 2. *Sam.* 19, 12. 1. *Reg.* 21, 10. 13. *Dan.* 6, 13. *Gen.*

כָּל־הַנֶּפֶשׁ הַבָּאָה לְיַעֲקֹב מִצְרַיְמָה *Gen.*46,25. Conf. parall. *Gen. 34,22. c.49,28. Exod.*

||| in Ægyptum | cum Jacobo venientes | Omnes animæ *9,14. Lev. 1,5. c. 8,16. c.13,55. c.27,7. Num. 14,33. c.16,15. Deut.2,9. c.14,8. c.32,47. Esth. 7,4. 1.Sam.13,12. c.30,23. 1.Reg. 15,20. Esr. 3,11. Jer.17,23. c.39,4. c.42,15. Ezech.14,10. c.26,2. c.29,8. c.33,9. cap. 48, 21. Dan.3,28. cap.6,10. c.7,8.* Sic præcedente in 5ta voce servô, *Gen.8,21. cap.41,16. Exod.7,34. c.10,19. Jos.4,10. c.6,24. c.8,3. Esth.4,8. 1.Reg.2,32. c.19,19. 2.Reg.15,16. Jes.17,1. Dan. 2,38. Zach.13,3.*

בֹּקֶר וְיֹדַע יְהוָה אֶת־אֲשֶׁר־לוֹ *Num.*16,5. Conf. parallel.

||| τὸν qui ipsius est | Jhovah tunc notum faciet || Manè *Gen. 19,20. cap. 22, 20. Exod. 19, 18. c. 29,1. c.36,3. c.39,4. c.40,15. Lev.5,18. Num. 16,5. cap. 17,1. Jud.21,8. Ruth. 4,14. 1.Sam. 17,40. Job.42,8. Jer.c.13,20. Ez.12,4. c.21,9. c.36,5.*

(*Sic ubi liberè* __ *est adhibendus,*) ut

הַיּוֹם יָדַע עַבְדְּךָ כִּי־מָצָאתִי חֵן בְּעֵינֶיךָ *2.Sam.*14,22.

||| in oculis tuis | gratiam quod invenerim ||| servus tuus cognovit | Hodiè

Sic *Deut.31,17. 2.Sam.21,10. 1.Reg.14,21. Jer. 31,40.*

לֹא תֹאסִפוּן לָתֵת תֶּבֶן לָעָם *Exod.* 5,7.

||| populo | stramen dare || pergetis Non

Sic *Exod.27,20. Lev.5,18. c.13,37. c.24,1. Num.9,11. 2.Sam.20,10.*

In præced. igitur tunc secundâ majori subdistinctione, dictâ ratione, vel __ *vel* __ *obtingit*; ut ** Deut.31,17.*

*וְחָרָה אַפִּי בוֹ בַיּוֹם־הַהוּא וַעֲזַבְתִּים וְהִסְתַּרְתִּי פָנַי מֵהֶם

||||| ab illis | faciē meā & abscondam ||| & deseram eos |||| die illo || in eū | ira meâ Et exardescet

(*De subdistinguentibus Legatis* __ *sup.* __ *v. Memb.V.*) conf. *1.Reg.14,21.*

וַיִּבְחַר־לוֹ חֲמִשָּׁה חַלֻּקֵי אֲבָנִים מִן־הַנַּחַל *1.Sam.*17,40.

||| è torrente || lapides leves | quinque || Et elegit sibi

וַיָּשֶׂם אֹתָם בִּכְלִי הָרֹעִים אֲשֶׁר־לוֹ

|||| quod ei *erat* | pastorum in instrum. || eos & posuit

(*De subdistinguentibus hic pariter Legatis* __ *sub* __, *v.inf. Memb.V.*)

Annotat. ad hunc Num. 2, Membri III. In hâc ditione Ducum Minorum, pro requisitô (*per superiora*) secundô Subdistinctivô majori -̊, vel & pro primô majori (*sive is* -̇ *foret, ob vicarium ministrum in minori subdistinctione, sive foret* -̊, *ob minorem ipsum* -̇, *per sup. lit.* α *&* β,) adhibetur Comes maximus -̈, quoties scil. inter subdistinctivum majorem primum & secundum, vel & inter minorem & primum majorem, obtigerit subdistinctio minor per -̇ vel -̊ (*sec. seq. Memb. V, conf. etiam sup. num. 1, α. Nota* b;) isque -̈ repeti potest in præced. iterum majori subdist. ut (*pro secundo subdist. majori,*)

גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים *Eccles. 6, 18.*

|| & opes divitias || Deus | dedit ei cui ||| omnis homo Etiam

וְהִשְׁלִיטוֹ לֶאֱכֹל מִמֶּנּוּ

||| ex eo ad edendum | & dedit ei facultatem

Sic *Levit. 10, 6. Jud. 16, 28. Ruth. 1, 2. 2. Sam. 14, 22. Jer. 31, 40.* (*in quibus duobus poster. locis, in minori seu proxima subdistinctione ante Paschtam, occurrit* ׀ -̣ *præviô servô* -̣, *quod unicè insuper locô fit, Lev. 21, 10. conf. sup. Memb. II, α.*) *Pariter in seqq. duobus locis, 1. Reg. 19, 11. Esth. 6, 13. servum* -̥, *ante primum subdistinct. Ministrum Kadmam habentibus, reperitur* -̈ *pro* -̊ *in secunda majori subdist.*

Item (*pro primô subdistinctivô majori;*) ut

וַיהוָה הֹלֵךְ לִפְנֵיהֶם יוֹמָם בְּעַמּוּד עָנָן *Exod. 13, 21.*

||| nubis in columnâ || interdiu | coram eis ibat ||| Et Jhovah

Sic *Num. 16, 7. 2. Sam. 11, 21. Jer. 33, 11. Item 1. Reg. 10, 5.* (*ubi ob magnam vocis Paschtata quantit. in secunda dit. voce est* -̇ *pro vicariô nim.* -̣, *conf. sup. Memb. II, β.*) Sic in dit. Sarkæ, *2. Reg. 23, 4.* & in dit. Tbhiri, *1. Sam. 31, 6. 1. Reg. 5, 17. c. 8, 1. Jer. 36, 6. Dan. 11, 8.* Id rarissimè imitantur alia, (*citra illum interventum denuò minoris* -̊; *ut*

Eccl.

עַל־כֵּן מָלֵא לֵב בְּנֵי־הָאָדָם *Eccl.* 8, 11.

| filiorum hominis | cor | plenum *est* | propterea

Sic *Gen.* 10, 13. & *Jes.* 16, 9. *sub Paschta.* Sed sub Tbhiro 2. *Reg.* 8, 29.

Sic *ubi in minori seu proxima subdist. sede fuerit vicarius minister pro Gereſch*; ut

עַל־כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פוּרִים *Esth.* 9, 26.

| Purim | istos | dies | vocarunt | Idcircò

Conf. parallela, *Exod.* 12, 18. *Levit.* 18, 3. *Num.* 1, 44. *Jud.* 16, 18. 2. *Sam.* 33, 13. 1. *Reg.* 9, 11. *cap.* 10, 25. *Ezech.* 1, 24. *cap.* 21, 3. *cap.* 45. 25. *cap.* 48, 1. Sic sub Tbhiro, *Num.* 4, 46. *Jud.* 18, 24. 2. *Reg.* 23, 29. *Jerem.* 5, 10.

Memb. IV. In Ducum quorumlibet ditione bis subdistinguenda NB. mediatè, scil. (1) seu proximè ante Dominum Ducem, subdistinctivô minore; (2) seu remotiùs ab eôdem, denuò minore (Subdistinct.) (*qua proportio subdistinctionum constabit per Reg.* 3:)

(1) Dominus Dux major – Rbhia, in minori tunc (*seu proximâ ante se*) subdist. sede, servat perpetuò ipsum Comitem minorem – Gereschum, hic verò præcedenti jam denuò minori subdistinctionis sedi, imponit Legatum suum – Kadmam; si illa in secundam, at –, si in tertiam hujus ditionis vocem inciderit, (*per Reg.* 1, 2;) alternante sic alterutrius officiô conjunctivô, *ut ostendit Classis Vta Tabula I, & inf. Memb. V;*) ut

* *Gen.* 39, 20. * *Jer.* 24, 7.

וַיִּקַּח אֲדֹנֵי יוֹסֵף אֹתוֹ* | וְנָתַתִּי לָהֶם לֵב לָדַעַת אֹתִי*

| eum | Josephi Dominus | Et accepit | me ad noscendum | cor | eis | Et dabo

Conf.

Conf. parallela prioris exempli. *Gen.* 2, 19. *cap.* 3, 24. *cap.* 8, 9. *cap.* 9, 23. *c.* 20, 6. *c.* 35, 10. *cap.* 38, 14. *c.* 45, 19. *Exod.* 3, 15. *cap.* 4, 6. 10. *c.* 10, 7. *cap.* 12, 13. 31. *cap.* 13, 9. *c.* 14, 28. *cap.* 22, 4. *cap.* 29, 28. *Lev.* 8, 21. *Num.* 4, 23. 32. *cap.* 20, 28. *c.* 22, 35. *cap.* 33, 54. *Deut.* 2, 30. *cap.* 3, 4. *c.* 7, 12. *cap.* 9, 18. *c.* 12, 29. *c.* 19, 15. *cap.* 21, 13. *c.* 25, 7. *Jos.* 7, 3. *cap.* 4, 14. *c.* 13, 16. 1. *Sam.* 11, 7. *cap.* 14, 28. *cap.* 16, 18. *cap.* 17, 22. *cap.* 24, 4. 2. *Sam.* 20, 22. 1. *Reg.* 11, 18. 2. *Reg.* 9, 18. 2. *Chron.* 26, 14. *cap.* 28, 6. *Esr.* 3, 10. *Neh.* 3, 6. *Jes.* 42, 16. *Jer.* 3, 2. *cap.* 51, 30. *Thr.* 1, 14. *Ezech.* 16, 37. *cap.* 32, 32. *c.* 34, 27. *c.* 37, 10. *Jon.* 4, 5.

Posterioris exempli Exod. 37, 9. *Lev.* 24, 3. 2. *Sam.* 29, 43. 1. *Reg.* 6, 29. *cap.* 20, 32. 2. *Reg.* 7, 8. *cap.* 9, 15. *c.* 18, 13. *c.* 24, 16. *c.* 25, 23. *Ezech.* 23, 15. *Dan.* 1, 2. *c.* 2, 9.

NB. Si verò præterea tunc præcedat major ſubdiſtinctio, obtinet ratio ſuperioris Membri III, (*num.* 1. *lit.* α, & β;) & prout ex eô in prima minore variârit certa lege, vel Comitis minoris Gereſchi, vel Comitis minimi Pſiki, vel pro alterutro vicarii miniſtri aſſumptio, exinde etiam variat intercedens jam ſubdiſtinctivus denuò minor, *ſec. ſeq. Memb. V;* & præcedens ille major, *ſec. ſup. Memb. III,* 1, α, *Not.* b; ut (*aſſumptô ipsô Gereſchô;*)

* 1. *Reg.* 20, 34.

*ויאמר אליו הערים אשר־לקח־אבי מאת אביך אשיב

|||| reſtituam || patre tuo à te | quas accepit pater meus || urbes ||| ad eum Et dixit

Conf. parallela. *Gen.* 9, 10. *Exod.* 25, 35. *cap.* 32, 13. *c.* 33, 13. *Lev.* 13, 25. *c.* 15, 25. *c.* 27, 28. *Num.* 7, 1. *cap.* 25, 6. *Deut.* 4, 9. *cap.* 18, 20. *c.* 22, 17. *cap.* 27, 15. *Jud.* 17, 2. 1. *Sam.* 9, 13. *cap.* 12, 9. *c.* 15, 6. *cap.* 20, 2. *cap.* 25, 18. 25. 36. *cap.* 30, 15. 2. *Sam.* 16, 13. *c.* 19, 42. 1. *Reg.* 4, 13. *cap.* 5, 7. *cap.* 16, 24. 2. *Reg.* 5, 12. *Jes.* 36, 1. *Jer.* 2, 2. *cap.* 3, 12. *cap.* 20, 4. *c.* 29, 23. 31. *cap.* 32, 14. 29. *c.* 34, 8 *cap.* 38, 17. *cap.* 43, 10. *cap.* 44, 7. *Ezech.* 1, 28. *cap.* 10, 2. *cap.* 25, 7. *cap.* 31, 14. *cap.* 41, 7. 12. *Dan.* 2, 35. *cap.* 5, 16. *cap.* 6, 14. *cap.* 7, 4. *Zeph.* 2, 9. *Hagg.* 1, 14.

(*Contrà aſſumptô interdum in tali ditione,* (*pro Gereſch,*) *vicariô aliquô, ſec. ſup. Memb. II, & III,* β;)

Jeſ.

זְכָר־נָא אֵת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ *Jes.38,3.*

||| coram te || ambulaverim quod | τὸ || Memento quæsò

בְּמָלְכוֹ וּשְׁבַע עֶשְׂרֵה שָׁנָה ׀ מָלַךְ בִּירוּשָׁלַ͏ִם *1.Reg.14,21.*

|||| in Hierosolymis regnavit || annis | decem & septem ||| cùm regnavit

Conf. Membra citata, & de Subdistinctivis jam sub vicariis illis, inf. Memb. V. sic Ecclef. 6, 2. &c.

(2.) Domini Duces Minores; ֿ Sarka, ֙ Paschta, ֛ Tbhir, in minori tunc (seu proxima ante se) subdistinctionis sede, (α) in tertiam ditionis vocem incidente, (*per Reg. 1, 2,*) servant perpetuo ipsum comitem minorem ֜ Gereschum; hic vero præcedenti jam denuo minori subdistinctionis sedi, imponit Legatum suum ֨ Kadmam, si illa in secundam, at ֟, si in tertiam hujus ditionis vocem inciderit, *per Reg. 1, 2,* (alternante sic alterutrius officiô conjunctivô, *ut ostendit Classis Vta Tab. Ima, & inf. Memb. V;*)

וְרָאָה הַכֹּהֵן אֹתוֹ בַּיּוֹם הַשְּׁבִיעִי *Lev.13,6.* Conf. parall. *Nehem. 3, 13. Dan. 11, 25.* Sic

||| septimô die || eum | Sacerdos Et inspiciet

אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת *Exod. 15,1.*

||| hoc canticum ||| Israelis & filii | Mosche cecinit || Tunc

Conf. hic seq. Memb. & parallela, Lev. 8, 33. c. 19, 22. Jos. 18, 16. 1. Reg. 6, 16. Sic

וְכִפֶּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ אֲשֶׁר־חָטָא *Lev. 5, 13.*

||| quod peccavit de peccato suo || sacerdos | eum Et expiabit

X At

At (β) in ſecundam ditionis vocem incidente (*per Reg. 1, 2,*) adhibent (*ex præſcripto Memb. II, lit. β,*) vicarium (*pro Gereſch*) miniſtrum ſuum, (*ſingulo Duci proprium, aliàs ſervum;*) & hic præcedenti denuò minori ſubdiſtinctioni, (*pari jure ac ipſe Gereſch praced. lit. α,*) imponit Legatum ſuum ⏊ vel ⏊; ut paulò antè lit. α, indicatum; ut

וַיֹּאמֶר יְהוָה אֱלֹהִים ׀ אֶל־הַנָּחָשׁ *Gen. 3, 14.*

||| ad ſerpentem || Deus Dominus | Et dixit

Conf. parall. *Num. 6, 20. c. 30, 13. 15. Deut. 12, 20. Jud. 20, 25. 2. Sam. 24, 16. 1. Chron. 21, 15.*

Plura ejusmodi exempla continuè ſubdiſtinguentium vicariorum miniſtrorum v. inf. Memb. V, Not. b.

וַיֵּט אַהֲרֹן אֶת־יָדוֹ בְּמַטֵּהוּ *Ex. 8, 13.*

||| cum baculo ſuo || manum ſuam | Aharon Et extendit

Conf. parall. *Gen.* 20, 21. *c.* 21, 17. *c.* 23, 4. 10. *c.* 39, 30. *Exod.* 12, 14. *c.* 30, 16. *Num.* 8, 11. *cap.* 16, 9. *Deut.* 7, 25. *c.* 10, 8. *cap.* 12, 11. *c.* 15, 20. *c.* 22, 21. *c.* 24, 13. *cap.* 28, 65. *cap.* 29, 4. *cap.* 31, 21. *c.* 33, 28. *Ruth.* 4, 17. 2. *Sam.* 7, 19. 1. *Reg.* 19, 7. 2. *Reg.* 2, 8. *Eſr.* 3, 7. *Jeſ.* 25, 6. *Jer.* 13, 16. *c.* 16, 11. *c.* 37, 21. *Ez.* 28, 16. *c.* 33, 5. *Dan.* 2, 44. *c.* 10, 7.

וַיַּכֶּה אוֹתָם מֶלֶךְ בָּבֶל וַיְמִתֵם *Jer. 52, 27.*

||| & interfecit eos ||| Babelis Rex | eos Et percuſſit

Conf. parall. *Gen. 2, 21. 22. cap. 33, 16. Deut. 23, 6. c. 34, 8. Joſ. 10, 21. Jud. 5, 28. 1. Sam. 28, 12. 2. Sam. 3, 12. 1. Chron. 11, 3. Jer. 19, 6. c. 51, 37.*

NB. Si verò inſuper tunc præcedat major ſubdiſtinctio, obtinet ratio ſuperioris *Memb. III, num. 2, α & β;* & prout ex eô in prima minore variarit certa ratione, vel ipſe Comes minor ⏊, vel pro eô vicarius miniſter, exinde etiam variat intercedens jam ſubdiſtin-

diſtin-

distinctivus denuo minor, & præcedens ille major, *sec. sup. Memb. III, num. 2. Annot.*); ut *assumptô ipsô Gereschô;*)

* *Jer. 33, 11.*

* קוֹל אֹמְרִים הוֹדוּ אֶת־יְהוָה צְבָאוֹ כִּי־טוֹב יְהוָה

dicentium Vox |||| celebrate | Jhovam Zbaoth || Dominus quoniam bonus *est* ||||

* *1. Reg. 10, 5.*

* וּמַאֲכַל שֻׁלְחָנוֹ וּמוֹשַׁב עֲבָדָיו וּמַעֲמַד מְשָׁרְתָיו וּמַלְבֻּשֵׁיהֶם

Et cibum mensæ ejus || & consessũ servorũ ejus | & statũ ministrorũ ejus || & vestitam eorũ ||

(*Ubi etiam in secunda dit. voce ante Paschtam, est* ـ *pro vicario ministro ob prolixam vocis paschtatæ quantit.*) Conf. sub Tbhiro, *1. Sam. 31, 6. 1. Reg. 5, 17. c. 8, 1. Jer. 36, 6. Dan. 11, 8.*

(*Contrà assumptô pro Geresch vicariô ministrô, sec. sup. Memb. II, & III, fine;*) ut

2. Sam. 13, 33. וְעַתָּה אַל־יָשֵׂם אֲדֹנִי הַמֶּלֶךְ אֶל־לִבּוֹ

Et nunc ||| neponat | Dominus meus Rex || ad cor |||

Conf. Parall. sub Paschta *Exod. 12, 18. Lev. 18, 8. Num. 1, 44. Jud. 16, 18. 1. Reg. 9, 11. c. 10, 25. Esth. 9, 26. Ezech. 1, 24. c. 21, 3. cap. 45, 25. cap. 48, 1.* Sic sub Tbhiro *Num. 4, 46. Jud. 18, 24. 2. Reg. 23, 29. Jer. 5, 10.* Et rarissimè tunc pro ـ redeunte ـ, ut

* *Exod. 5, 8.*

* וְאֶת־מַתְכֹּנֶת הַלְּבֵנִים אֲשֶׁר הֵם עֹשִׂים תְּמוֹל שִׁלְשֹׁם

Et summam laterum ||| quam ipsi | faciebant heri | nudius tertius |||

Conf. inf. Memb. V, & 2. Reg. 5, 1. &c.

Memb. V. In ditione Comitum, nec non vicariorum pro Geresch, (*monstrante Tab. I, Class. V,*) ponuntur Legati, alternativô (*conjunctivô aut distinctivô, pro tenore Reg. 1, 2,*) officiô; iique

(1.) in minori (*seu proximâ ante Dom. Comitem*) subdistinctionis sede, proprii singulo Comiti, (*quos monstrat ordine citata Classis V, n. 1,*)

(α) in tertia ditionis voce (*subdistinguendâ per Reg. 1, 2, 3,*) subdistinguentes, (conjungentibus jam iis in voce secunda, qui seq. lit. β distinguent;) ut

וַיַּרְאֵם אֶת־בֵּית נְכֹתֹה *Jes.* 39, 2.

||| thesauri sui | domum | Et ostendit iis

Conf. parall. *1. Reg. 12, 10. Jer. 20, 4. cap. 31, 33. c. 32, 14. c. 34, 14. c. 50, 9. Ez. 1, 24. c. 25, 3.*

כַּכָּתוּב בְּסֵפֶר תּוֹרַת־מֹשֶׁה *2. Reg.* 14, 6.

||| legis Mosis | in libro | Ut scriptum

Conf. parall. *Jos. 2, 1. 2. Reg. 16, 15. Jes. 20, 4. Jer. 36, 9. Ez. 6, 3.*

וְהָיָה שְׁאֵרִית יַעֲקֹב *Mich.* 4, 5.

||| Jacobi | reliquiæ | Et erunt

Conf. parall. *Lev. 11, 42. Num. 4, 26. Jud. 20, 15. 2. Sam. 10, 3. 1. Reg. 18, 13. 1. Chron. 2, 2. Neh. 8, 3. Jes. 25, 6. c. 30, 23. cap. 33, 20. Jer. 32, 35. cap. 37, 3. 17. c. 44, 17. 23. Ezech. 10, 2. cap. 15, 4. c. 20, 28. cap. 26, 20. c. 32, 15. cap. 34, 27. Dan. 4, 29. Zeph. 2, 9.* Nota (1.) Septies pro illo ֖ est ׀ ֣ Psik Munachatus seu Lgarme sub Geresch, scil. *Gen. 28, 9. 2. Sam. 13, 32. 2. Chron. 26, 15. Jer. 4, 19. cap. 38, 11. c. 40, 11. Ezech. 9, 2.* & semel sub ֣ vicario Gereschi, *Jes. 36, 2.* (2.) Quod substitutô in voce Gereschatâ, servô Kadmâ loco Metheg, (*sec. Reg. 14. Memb. I;*) præcedens (antè Geresch) vox (*aliàs secunda, jam*) tertia æstimetur, & exinde sortiatur subdistinguentem Legatum ֖, ut יֵרָאֶה כָּל־זְכוּרְךָ comparebit | omnis masculus ||| docebit *cit. Reg. 14. Memb. I.*

וְאֵינֶנּוּ חָסֵר לְנַפְשׁוֹ *Eccl.* 6, 2.

||| animæ suæ | deficiens *est* | Et non ipse

De distinctione in voce tertia hîc requisitâ, vide similem locum per ֖ subdistinctum, Exod. 5, 10.

Pariter præcedente aliquô servô ante Legatum; (*quem itidem monstrat eadem Classis V, num. 2;*) ut

Sic

וַיַּקְהֵל דָּוִד אֶת־כָּל־שָׂרֵי יִשְׂרָאֵל 1.*Chr*.28,1.
||| Iifraelis omnes principes | David Et congregavit

Sic 1. *Reg*. 10, 25. 1. *Chron*. 28, 11. *Hagg*. 2, 24.

וְרָאָה הַכֹּהֵן ׀ אֶת־הַנֶּגַע בְּעוֹר־הַבָּשָׂר *Lev*. 13,3.
||| incute carnis plagam *existent*. | Sacerdos Et inſpiciet

Hic Pſik eſt euphonicum; conf. 2. Reg. 4, 1. c. 18, 37. Ezech. 8, 11.

וַיֹּאמֶר חֲנַנְיָה לְעֵינֵי כָל־הָעָם *Jer*.28,11.
||| totius populi coram oculis | Hananja Et dixit

Conf. parall. *Gen*. 1, 25. *c*. 30, 33. *c*. 38, 11. *Exod*. 25, 20. *c*. 27, 21. *c*. 29,16. *cap*. 38,22. *Lev*. 19,34. *cap*.20,2. *c*.22,18. *Num*.13,2. *cap*.22,23. *Deut*. 4,9.32. *cap*.15,9. *c*.20,19. *Joſ*.8,29.32. *c*.18,12. *c*.19,27. *Jud*. 17, 4. 1.*Sam*. 26,12. *c*. 31, 4. 6. 2.*Sam*. 21, 1. 1.*Reg*. 16, 16. *cap*. 17, 13. 2.*Reg*. 9, 21. *cap*.10,25. *c*.11,2. *c*.12,22. 1.*Chron*.9,20. *Jer*.23,8. *c*.50,20.

(β.) In ſecunda ditionis voce (*ſubdiſtinguendâ per Reg. 1, 2, 3,*) ſubdiſtinguentes, (conjungentibus jam iis in voce tertiâ, qui præcedente lit. *α*, in vocibus diſtinguendis diſtinguebant;) ut

וַיֹּאמֶר מֶלֶךְ־יִשְׂרָאֵל ׀ אֶל־יְהוֹשָׁפָט 1.*Reg*.22,8.
||| ad Jhoſchaphat | Rex Iiſraelis Et dixit

Pſik in talibus eſſe euphonicum, conſtat per Tab. I. Not. θ. conf. parall. Gen. 21, 14. *c*. 20, 14. *c*. 47, 26. *Num*. 6, 14. *c*. 11, 16. 1.*Sam*. 15, 6. 1.*Chron*.12.20. *Jeſ* 31,40. *c*.38,17. *Dan*.5,23.

וַיִּקָּרְאוּ סֹפְרֵי־הַמֶּלֶךְ בָּעֵת־הַהִיא *Eſth*.8,9.
||| tempore illô | ſcribæ Regis Et convocati ſunt

Conf. parall. *Deut*. 9, 26. *Joſ*. 3, 10. 2. *Reg*. 16, 21. *Jeſ*. 66, 19. *Ez*. 1, 3. *c*. 10, 19.

וַיַּעַל אַבְרָם מִמִּצְרַיִם *Gen*.13,1.
||| ex Ægypto | Abram Et aſcendit

Conf. parall. *Gen*. 14, 5. *c*. 23, 19. *c*. 35, 10. & 11. *c*. 40, 5. *c*. 46, 15. *Ex*. 3, 4. *Levit*. 14,8. *Deut*, 2, 32. *c*. 7, 15. *Joſ*.

Jos.3,1. cap. 22,29. 1. Sam. 11,15. 2. Sam. 12,20. cap. 13,28. 1. Reg. 7,14. Jes. 18,7. cap. 36,1. cap. 51,6.

׀ שָׁנָה עֶשְׂרֵה וּשְׁבַע 1. Reg. 14,21.

||| annis | decem Et feptem

Nota. (a) Uti Gerefch, *praeced. utraque lit. α & β,*) ita quoque vicarius (pro Gerefch,) minifter Ducis quicunque, (*monstrante fuperiori Memb. II, lit. α, Not. 1; & lit. β,*) eosdem adhibet fubdiftinctivos Legatos, in fecundâ, in tertiâ, fuæ ditionis voce, (*alternante fic alterutrius officiô conjunctivô;*) ut (*tùm in tertia ditionis voce,*)

* Ezech. 31,3. * 1. Sam. 10,14.

יָבֵשׁ וְכָל־עֵץ * כָּל־עֵץ־לַח | * וַיֹּאמֶר דּוֹד שָׁאוּל

||| aridam & omnem arborem | omnem arborem viridem ||| Saulis patruus | Et dixit

שָׁם אֲשֶׁר־נָפַל אֶל־הַמָּקוֹם כָּל־הַבָּא 2. Sam. 2,23.

|| ibi quo ceciderat | ad locum Omnis veniens

Conf. parall. *Gen. 3,14. c. 13,10. Exod. 12,14. 2. Sam. 13,33. Jer. 52,27. conf. & plur. alia exempla, è fuper. Memb. IV; num. 2, β.* (*Tùm in fecunda ditionis voce;*)

׀ מַלְאָךְ הָאֱלֹהִים וַיִּשְׁלַח 1. Chron. 21,15. בְּעַד הַחַלּוֹן נִשְׁקְפָה Jud. 5,28.

|| angelum | Deus Et mifit ||| profpexit | feneftram Per

In priori exemplo eft Pfik euphonicum, conf. fup. Memb. II. β. Sic Exod. 17,6. conf. plur. exempla è fup. Memb. IV, num. 2. β.

Pariter vicarius (׀) minifter Rbhiæ, prævio fervô, (*per Memb. II, β*) in tertiâ voce eundem adhibet fubdiftinctivum Legatum vel, *quem aliàs ipfe Pfik Munachatus prævio fervô,*) ut

Jef.

אֵת אֲשֶׁר הִתְהַלַּכְתִּי *Jeſ. 38, 3. Conf. ſuperius Memb. IV, num. 1, fine.*

|| ambulavi quod | τὸ

(b) Aliquando in utrâque, tàm ſecundâ quàm tertiâ voce, in hâc ditione Gereſchi, aut pro hoc vicarii Miniſtri *è Memb. II, β,*) obtingit (*per Reg. 1, 2,*) ſubdiſtinctionis ſedes, adeòque iidem ambo Legati ◌̇ & ◌֮ in iis tunc ſimul diſtinguunt; ut

* *Jer. 4, 19.* * *Deut. 28, 49.*

אָחוּלָה מֵעַי ׀ מֵעַי ׀ * | גּוֹי עָלֶיךָ ׀ יִשָּׂא יְהוָה ׀ *

||| doleo || viſceribus meis | Viſceribus meis ||| gentem || contra te | Jhovâ Efferet

In priori exemplo vox ſecunda diſtinguenda, habet Pſik euphonicum, (Conf. Tab. I, Not. ζ;) tertia vox ſingulariſſimè habet ׀◌֣ pro ◌֮; *qualia ſeptem aliàs dari ante Gereſch, memoratur ſuper lit. α, Not. 1; & pari modò unum adhuc ſub vicario miniſtro Thiri Darga,* ut

מִלָּכִישׁ אֶת־רַבְשָׁקֵה ׀ מֶלֶךְ־אַשּׁוּר ׀ וַיִּשְׁלַח *Jeſ. 36, 2.*

||| è Lachis || Rabſaken | Rex Aſſur Et miſit

Pſik in 4tâ voce conjungenda eſt euphonicum, ex ſeſe non diſtinguens; in tertia voce, uti dictum, eſt ׀◌֣ pro ◌֮ *ſub Dargâ Vicariò.*

Sub Comite verò Paſero, & Tliſchagdola, una eademque eſt ratio ſubdiſtinguendi per Legatum ſolum ◌֣ Munach, ſive in tertia, ſive in quarta, aut ulteriore voce, obtingat ſubdiſtinctio denuò minor aut major; ut

בְּמִדְבַּר־סִינַי אֶל־מֹשֶׁה יְהוָה וַיְדַבֵּר *Num. 9, 1.*

||| in deſerto Sinai || ad Moſchen | Dominus Et locutus eſt

Conf. *Num. 9, 1. 1. Reg. 8, 66.* cum *ſubſeq. num. 2.*

(2) In

(2) In præcedente, (five majori five denuò minori) fubdiftinctionis fede, (*fcil. ultra tertiam illorum Comitum aut Vicariorum ditionis vocem, aliàs enim fpectaret ad præced. Not. b,*) adhibetur tantùm (à quovis Comite, vel & vicario Miniftro,) Legatus communis ֣ Munach, (interdum cum Pfik Euphonico,) alternativò (*ut fupra*) officiò, *ita tamen ut etiam continuò poffit pluries diftinguere, licet nunquam continue pluries cônjungere, per Præcogn. Axiom. 11, fup. p. 32, 33. feq.) conf. Tab. I. Claff. V, fine;* ut (*Tùm in præced. fubdiftinct. majori,*)

וַיְהִי כִשְׁמֹעַ כָּל־מַלְכֵי הָאֱמֹרִי *Jof.* 5, 1.

|||| Emoræi omnes Reges | cum audirent ||| Et factum eft

וְהָיָה כִמְלֹאות שִׁבְעִים שָׁנָה *Jer.* 25, 12.

|||| anni feptuaginta | cùm implebuntur ||| Et erit

Conf. parall. *Ecclef.* 6, 2. *Jef.* 38, 8. *Jer.* 14, 16. *c.* 17, 25. *c.* 22, 4. *c.* 24, 1. *Ezech.* 34, 8. Sic

אַחֲרֵי צֵאת יְכָנְיָה הַמֶּלֶךְ *Jer.* 29, 2.

||| Rex Iechonja | exierat || Poftquam

הֶעָרִים אֲשֶׁר־לָקַח־אָבִי מֵאֵת אָבִיךָ 1. *Reg.* 20, 34.

|| patre tuo à מֵאֵת | quas-accepit pater meus || Urbes

Sic 2. *Chron.* 9, 1. *Jef.* 45, 21. *Jer.* 32, 1.

Sic fub vicario Miniftro per fup. Memb. II, β, conf. & præced. num. 1, *Not. a, b,* ut

וְאָכְלָה בְךָ כָל־עֵץ־לַח, וְכָל־עֵץ יָבֵשׁ *Ez.* 21, 3.

||| aridam & omnem arborem | omnem arborem viridem || in te Et confumet

(*Tùm*

(*Tùm in præced. subdistinct. denuò minore,*) ut

אַל־נָא יָשִׂים אֲדֹנִי ׀ אֶת־לִבּוֹ *1.Sam.25,25.*

||| cor suum || Dominus meus ponat | Nequæsô

בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ ׀ לְךָ *Deut.25,19.*

||| tibi || Deus tuus Dominus | Cum quietem dederit

Sic *Num.32,29. Deut.31,17.*

וְיָרְדוּ כָל־עֲבָדֶיךָ אֵלֶּה אֵלַי *Exod. 11,8.*

||| ad me || isti omnes servi tui | Et descendent

Sic *Gen.30,35. c. 47,17. Exod.16,8. c.37,9. Num.21,33. cap. 34,4. Deut.3,2. 1.Reg.6,1. Esr.10,9. Ezech.12,2.*

(*Quæ in 3tia voce subdistinctionem denuò minorem habent, pertinent ad præced. Not. b.*)

Atque hâc ratione interdum complures Munach se immediatè consequuntur, ter, quater, sexies usque, nunc conjungentes, nunc distinguentes, non temerè, sed certâ illa vocum conjungendarum aut distinguendarum lege & ratione, quam innumera communis analogiæ exempla superiùs comprobarunt; ut

* *Jes.66,20.*

* וְהֵבִיאוּ אֶת־כָּל־אֲחֵיכֶם מִכָּל־הַגּוֹיִם ׀ מִנְחָה ׀ לַיהוָה

||| Domino || munus || ex omnibus gentibus | omnes fratres vestros Et adducent

וַתִּשָּׂא אֹתִי רוּחַ ׀ בֵּין־הָאָרֶץ וּבֵין־הַשָּׁמַיִם *Ez.8,3.*

||| & inter cœlum inter terram || ventus | me Et sustulit

Conf. parall. 1.*Sam.*17,40. 1.*Reg.*6,1. *Esth.*2,15. *Ezech.*8,3.

המלוכה מזרע בן־אלישמע בן־נתניה ישמעאל בא *Jer.41,1.*

||| regiâ de stirpe || filii Elischama filius Nathanjæ | Iischmael || Venit

Conf. parall. *Jud.18,7. Ezech.47,12.*

* *Jer.36,6.*

יהוה את־דברי מפי אשר־כתבת במגלה וקראת *

||| Jhovæ verba || (ex ore meo quod scripsisti) | in volumine Et leges

ראשו מעל מלכם את־עטרת ויקח *2.Sam.12,30.*

||| capite suo desuper || Regis eorum diadema | Et tulit

REGULA VIII.

De

Voce לֵאמֹר DICENDO,

Quæ in libb. Prosaicis tantùm occurrit, & peculiarem suam rationem obtinet; uti vox סֶלָה in libb. Metricis, de qua *infer. Reg. 12, Memb. II.*

Cùm vox לֵאמֹר DICENDO, ordinariè non contradistinguatur orationi, cui subnectitur, sed vox proxima (secunda) ante eam, magis cohæreat cum לֵאמֹר, quàm cum præcedente voce tertia: igitur (*a*) secunda illa vox accipit Accentum servum, tertia autem distinctivum Minorem, (*quamvis aliàs contraria videri possit nexus ratio.*)

* *Reg. 6,8.* * *Gen. 28,20.*

לאמר אל־עבדיו * ויועץ | לאמר נדר יעקב * וידר

|| dicendo eum servis suis | Et consultavit ||| dicendo votum | Jacob Et vovit

Conf.

Conf. parall. *Gen. 42,38. Exod. 9,5. Deut. 20.5. Jos. 3,3. 6. c. 4,22. c. 10,17. Jud. 6,32. 1. Reg. 5,8. cap. 21,14. 2. Reg. 5,8. cap. 23,21. Jer. 32,6. c. 33,24. Ez. 19,1,17.*

וַיִּרְאוּ שֹׁטְרֵי בְנֵי־יִשְׂרָאֵל אֹתָם בְּרָע לֵאמֹר *Exod. 5,19.*

||| dicendo in malo ||| se || filiorum Iisraelis Præfecti | Et viderunt

Conf. parall. *Gen. 15,18. Deut. 1,6. 1. Sam. 9,26. c. 30,26. 2. Sam. 3,12. 1. Reg. 2,30. 2. Reg. 5,10. cap. 18,30. 1. Chron. 11,1. 2. Chron. 20,8. Neh. 6,2. cap. 8,15. Jes. 36,15. Jer. 1,13. cap. 4,10. cap. 38,16. cap. 40,9. Hag. 1,13. Zach. 4,8. cap. 6,9. c. 7,4. c. 8,18.* Et exulante Athnach à versu *per Reg. 4. Memb. II. A.* ut *Gen. 8,15. Deut. 2,2. 17. Jer. 1,4. Ez. 12,8. Zach. 4,8. c. 6,9. c. 7,4. c. 8,18.*

Huc etiam pertinent, quæ per anomaliam Reg. IV, Memb. I, pro distinctivo minore in voce tertia admisère distinctivum majorem, & pro intermedio servô sic obtinent distinctivum minorem, non tàm perfectè jam distinguentem, quàm saltem emphaticum; qualia hic tamen sub Silluk & Athnach tantùm occurrunt; ut

* *Gen. 50,16.* * *1. Chr. 17,3.*

* וַיְהִי דְּבַר אֱלֹהִים אֶל־נָתָן לֵאמֹר | * וַיְצַוּוּ אֶל־יוֹסֵף לֵאמֹר

||| dicendo ad Josephum | Et amandarunt ||| dicendo ad Nathan || Dei verbum Et factum est

Conf. parall. *Gen. 26,11. c. 44,20. Exod. 1,22. Num. 12,13. c. 32,15. Deut. 1,25. Jos. 2,3. cap. 4,15. 17. cap. 17,14. Jud. 1,1. cap. 10,10. 1. Sam. 16,22. c. 19,2. c. 23,27. c. 28,10. 2. Sam. 13,30. c. 15,13. 1. Reg. 20,5. 2. Reg. 9,20. c. 20,2. 1. Chron. 17,3. 2. Chron. 20,37. c. 36,21. Esr. 1,1. Jes. 30,21. Jer. 26,11. c. 36,5. Zach. 7,5. 8.* Et exulante simul à versu Athnachô, *per Reg. 4. Memb. II. A. Exod. 31,12. Lev. 10,8. 2. Samuel. 7,4. 1. Reg. 5,2. c. 6,11. c. 16,1. Jes. 37,15. 21. c. 32,13. c. 43,8. Zach. 3,6.*

Si verò (β) præcedens in eadem propositione quarta vel quinta vox perfectius terminet sensum, quàm

vox tertia (*quod constabit per sup. Reg.3*,) accipit secunda Distinctivum minorem, & tertia vox istius servum, (quarta vero accipit Distinctivum majorem; aut tunc denuo minorem, cùm imperfectior ejus est sensus, quàm secundæ vocis;) ut

וַיֹּאמֶר שְׁמוּאֵל אֶל־כָּל־בֵּית יִשְׂרָאֵל לֵאמֹר *1.Sam.7,3.*

||| dicendo | Iisraelis ad totam domum || Schmuel Et dixit

Conf. parall. *Gen. 26,20. cap.34,4. cap.41,15. cap.44,32. c.50,4. Exod.6,12. c.34,4. Lev.1,1. Num.4,7. c.14,5.40. cap.30,2. cap.32,2. cap.36,5.6. Deut.1,9.16. cap.5,20. cap.9,23. c.13,2. Jos.1,1. c.14,9. Jud.13,6. cap.20,28. c.21,1.20. 1.Sam.17,17.27. cap.26,15. cap.27,11. 2.Sam.3,14.18. cap.15,10. cap.19,3.10. 1.Reg.1,11. cap.5.5. c.22,36. 1.Chron.4,10. 2 Chron.2,2. cap.6,27. cap.7,18. c.10,14. cap.16,2. cap.21,12. cap.25,18. Jes.4,1. cap.7,2. cap.37,10 c.56,3. Jer.c.7,4. c.11,21. c.26,17. cap.27,23. cap.42,20. Ezech.9,1. cap.33,10. c.37,18.* Et exulante simul Athnachô à versu *per Reg.4. Memb.II. A.* ut *Gen.9,8. Exod.7,8. c.12,1. Lev.15,1. Num.3,15. 1.Reg.12,22. cap.21,17. 1.Chron.21,8. 2.Chron.11,2. Jerem.7,1. c.18,1. c.37,6. Ezech.24,1. Jon.1,1.* Contra rarius pro majore ֑ veniente ֔ ,ut *1.Reg.12,23. Hagg.2,5.*

וַיְסִרֵנִי מִלֶּכֶת בְּדֶרֶךְ הָעָם־הַזֶּה לֵאמֹר *Jes.8,11.*

||| dicendo || populi hujus in via | ne eam ||| Et instruit me

Conf. parall. *Gen.*24,30. *Jos.*9,11. 1.*Sam.*26,19. 2.*Samuel.*2,1. *c.*18,20. 1.*Reg.*13,18 2.*Reg.*14,8. *c.*16,7. *c.*22,12. 1.*Chron.*12,19. *Esr.*9,12. *Jes.*29,12. *Jer.*11,4. *c.*20,15. *c.*23,25. *cap.*28,1. *cap.*31,34. *cap.*36,14. *cap.*38,10. *Jon.*3,7. *Zach.*4,4. *c.*8,23. Et exulante Athnacho *Ex.*20,1. *Jer.*25,2. Pariter pluribus majoribus subdistinctivis requisitis, ut 2.*Chron.*10,10. *c.*32,11. *Jes.*20,2. *Jer.*34,13.

Nota. Sæpè tamen ante לֵאמֹר, omissa illà irregularitate, communis analogia liberè obtinet, (ut scil. לֵאמֹר contradistinguatur proximè præcedentibus;) ut

Gen,

וַיֻּגַּד לְאַבְרָהָם לֵאמֹר *Gen.22,20.*

||| dicendo | Abrahamo Et annunciatum est

Conf. parall. regularia, *Gen.18,15. c.23, 8. c. 24,37. cap. 28, 6. cap. 32, 4. 17. c.38,13.24.28. cap. 39,12.14. c.45,26. Exod.16,12. Lev. 8,31. Num. 11,13.20. Deut. 29, 16. Jos. 4,3. c.7, 3. c.8, 4. cap.21,22. Jud.15,13. c.21,10.18. 1.Sam. 5, 10. c. 10, 2. c. 14, 33. c.15,12. c.23,1. c.19,19. 1.Reg 2,39.42. c.12,3. c.21,9. 19. 2.Reg. 5, 4. c. 17, 27. cap. 18, 32. 1.Chron. 18,12. c.29,9. Jes.8,22. Jer. 5,21. c.27,14.*

וַיִּקְרָא אֶת־שְׁמוֹ נֹחַ לֵאמֹר *Gen. 5, 29.*

||| dicendo | Noah | nomen ejus Et vocavit

Conf. parall. regularia, *Gen.17,17. c. 30, 24. c. 37, 15. c. 41, 16. Deut. 6, 20. Jos. 4,6. Jud.7, 3. cap. 8,15. Ruth.2,14. c.4,17. 1.Sam.14,24. c. 18, 22. cap. 23, 2. c. 25, 14. cap. 28,18. cap. 19, 5. cap. 30,8. 2.Sam. 2,1. c.4,10. c.13,28. cap.14,32. c.17,6. 1.Reg.1,6. 1.Chron.14,10. c.22,8. Neh.6,3. Jos.36,18. Ez.20,5. c.33,21. Hag.2,12.*

וַיְדַבֵּר אֶל־עֶפְרוֹן בְּאָזְנֵי עַם־הָאָרֶץ לֵאמֹר *Gen.23, 12.*

||| dicendo || populi terræ in auribus | ad Ephronem Et dixit

Conf. parall. regularia, *Gen.18,13. cap.24,7. Num.16,5. cap.32,31. Jud.7,3. 1.Sam.1,4. 9. 2.Sam.21,12. 1.Reg.2,29. 2 Reg.10,6. 1.Chron.30,18. Nehem.1,8. Jer.30, 2. cap.38,1. Hagg.1,2.*

מְדַבֵּר אֶל־עֵשָׂו אָחִיךָ לֵאמֹר *Gen. 27,6.*

||| dicendo || fratrem tuum ad Esavum | Loquentem

Conf. parall. regularia, *Gen.15,4. c. 34,20. c. 38,21.25. c. 42, 29. c. 44, 1. c. 48, 10. bis. Lev.4,2. c. 11, 2. Deut. 17, 19. Jos. 4, 21. c. 6, 9. cap. 20, 2. Jud. 8, 9. cap. 15, 18. 2.Sam.6, 12. c. 19, 12. 1.Reg.* 2, 1. Sic cum Legatis subdistinctivis, *Gen. 43, 2. Exod. 7, 9. Num. 9, 1. Deut.15, 9. 1.Sam.13,3. cap.14,28. cap. 18, 24. 2.Reg.19,36. cap. 37, 10. 1.Chron.25,17. Zach.1,4.*

In totius igitur Versus intersectione, nulla habetur ratio לֵאמֹר*ל*; sed dividitur is tunc quoque sec. commune nexus dictamen, *de quo Reg.3;* ut

* *Jer. 39, 15.*

* וְאֶל־יִרְמְיָהוּ הָיָה דְבַר־יְהוָה בִּהְיֹתוֹ עָצוּר בַּחֲצַר הַמַּטָּרָה לֵאמֹר

dicendo	custodiæ in atrio	clausus cum esset	verbũ Domini factũ est	Et ad Jeremiam

Conf. parall. 2. *Chron. 11, 3. cap. 32, 11. Jer. 28, 12. c. 32, 16. cap. 21, 1. cap. 33, 1. cap. 36, 27. cap. 44, 1. 25.*

CAPUT V.

De

Anomaliis Accentuationis Metricæ, certa lege obtingentibus, in libb. אמ״ת, i.e. Psalmis, Proverbiis, & Jobo.

REGULA IX.

De

Anomalia subdistinctivorum quorundam pro servis ponendorum, in ditione 2 tantùm vocum: sub Dominis

In ditione 2 tantum vocum conjungendarum per servum, (*sec. Reg. 1, 2.*)

Memb. I. Dominus ֽ SILLUK, (cui talis ditio tribuitur, quoties tertiam ditionis vocem occupavit Athnach, *per sup. Reg. 4, Memb. II, p. 92, seq.*) non laborans vocis suæ quantitate, (*i. e. si habeat ante tonum syllabas plures unâ,*) semper pro prævio ordinario alias servo, adhibet subdistinctivum suum Archiducem ֗ Rbhiam Gereschatum (*qui licet tam perfectè tunc, ut aliàs, non distinguat, sensu tamen ἐμφατικωτέρω paulum quasi moratur præcipitem aliàs nexum istius vocis cum maximô Dominô distinctivô;* ut

Ps.

* Pſ.38,23. * Pſ.27,5.

* חוּשָׁה לְעֶזְרָתִי אֲדֹנָי תְּשׁוּעָתִי׃ * בְּצוּר יְרוֹמְמֵנִי׃

Feſtina ad auxil. meum Domine ſalus mea | Inpetra exaltabit me

De quantitate vocis ירוממני *v. ſupr. Præcogn. Element. Annot. 4.* Conf. parallela *Job.* 23,3. *c.* 25, 5. *c.* 36,19. *Pſal.* 2, 2.4. & 25,21. & 38, 6. & 72, 15. *Pſ.* 101, 6. & 106, 46. & 116, 9. & 119, 6. *Pſ.* 121, 4. & 122, 6. & 130, 4 & 137, 2. & 145, 10. *Prov.* 3,9. *c.* 8,17.

Alioquin ſi laborat ſyllabarum quantitate vox Sillukkata, perpetuo in tali ditione præmittit ſervum ֥ (*habet enim aliàs & alios ſervos, ceu patet in Tab. II;*) ut

* Pſ. 113,6. * Pſ. 119,75.

* הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ * וּמִשְׁפָּטֶיךָ יַעַזְרֻנִי׃

Humilians ſe | ad videndum | in cœlo & in terra | Et judicia tua | cuſtodiant me

Conf. parallela, *Job.* 21, 32. *c.* 22, 11. *c.* 34, 9. 21. *Pſ.* 116, 1. 9. *Pſ.* 119, 2. 3. 9. 14. 21. 26. 29. 30. 35. 37. 40. 76. 81. 108. 113. 123. 124. 127. 133 150. 151. 156. 163. 166. 167. 169. 175. *Pſ.* 120, 7.

Si vero tunc, (quod liberum eſt,) vox illa ſervô ֥ *Mercâ* afficienda, aſſumat pro Metheg primariò ſervum ſuum, (*per Reg. 14, Memb. II*,) habetur ea tunc pro duabus vocibus, & ſic accentuatur, quaſi Silluki ditio ſit trium vocum, idque ſec. *Reg. 10, Memb. II. lit. β;* ut

Prov. 22,20. שָׁלִישִׁים בְּמֹעֵצוֹת וָדָעַת׃

Tertiata (perfecta) | in conſiliis | & ſcientia

Conf. parall. *Pſ.* 119, 142. *Prov.* 3, 17. & 18. *ubi in duobus continuis verſibus utriusque modi ſunt exempla. Conf. plur. inf. Reg. 14.*

Memb. II. Dominus ֥֤ Merca Mahpachatus, in tali Ditione, (quamcunque habens vocis quantitatem.) ſemper

ſemper pro ſervo prævio, adhibet ſubdiſtinctivum ſuum majorem ∸ Rbhiam (non quidem tunc plenè diſtinguentem, attamen emphaticum, *ut ſuper. Memb. I*;) ut

*Pſ.*27,14. קַוֵּה אֶל־יְהוָה	*Job.*30,13. נָתְסוּ נְתִיבָתִי
Dominum Expecta	ſemitam meam Deſtruxerunt

Cônf. parall. *Job. 36,11. Pſ. 18,49. Pſ. 144,14. Prov. 10,1. c 1,13. &c.*

Huc referri quoque poſſunt 4 illa loca, in quibus Dominus Merca Mahpachatus habens in tertia ditionis ſuæ voce ſubdiſtinctivum Minorem ͠ Sarkam, pro intermediô ordinariè (in ſecunda voce) ſervô ̬ *Jerach*, adhibet ∸ Rbhiam, emphaticum potiùs quam plenè diſtinguentem; ſc. *Pſ.* 22,15. *Pſ* 39,13. *Prov* 23,35. *c.* 30, 9. *Semel repetitur immediate idem Rbhia, tàm in tertia (diſtinguens pro Sarka) quàm in ſecunda conjungens pro Jerach., ſc. Pſ.* 133, 2.

Memb. III. Dominus ֑ ATHNACH, in tali ditione, itidem pro præmittendo ordinariè aliàs ſervô, adhibet Subdiſtinctivum ſuum minorem ֖ *Tiphcham anteriorem* (*emphaticum potiùs quàm plenè tunc diſtinguentem*,) ſeqq. conditionibus;

(1) Si vox Athnachata, ante tonum habeat ſyllabas plures duabus, cum duobus Makkaphajim; ut *Pſal.* 73, 17. עַד־אָבוֹא אֶל־מִקְדְּשֵׁי־אֵל *usque dum venirem ad ſanctuaria DEI.* Conf. parallela, *Job.* 34, 21. *cap.* 35, 3. 6. 7. *cap.* 37, 16. *cap.* 38, 16. *Prov.* 4, 15. *cap.* 31, 2. *cap.* 38, 17. (2) Si alterutra ſaltem vox, (ſive Athnachata, ſive prævia ſervô notanda,) vel utraque, ante tonum habeat ſyllabas plures duabus, & inſuper Metheg primarium tertiæ ante tonum vocali additum; ut *Pſal.* 49, 2. שִׁמְעוּ־זֹאת כָּל־הָעַמִּים *audite hoc omnes populi*, *Pſ.* 47, 2. כָּל־הָעַמִּים תִּקְעוּ־כָף *Omnes populi plaudite palmâ.* Conf. parall. *Job.* 13, 12. *c.* 40, 29. *Pſ.* 2, 3. *Pſ.* 68, 30. *Pſ.* 106, 34. *Pſ.* 150, 2. (3) Aliàs rarius, duabus ad minimum ſyllabis ante tonum Athnachi exiſtentibus; ut *Job.* 7, 12. *c.* 28, 9. *c.* 33, 29. *c.* 37, 10. *c.* 39, 20. *Pſ.* 148, 11. *Prov.* 16, 24. *c.* 21, 11. *Id imitatur pro Athnach veniens Rbhia Gereſchatus*, *Pſ.* 119, *v.* 36.

Memb.

Memb. IV. Dominus ⁓ RBHIA in tali ditione, pariter pro ſervò prævió adhibet ſubdiſtinctivum ſuum minorem ⁓ *Pſik Mahpachatum*, ſeqq. conditionibus: (1) plerumque, ſi vox Rbhiata ante tonum habeat duas ſyllabas; ut *Pſal.* 28, 9. הוֹשִׁיעָה ׀ אֶת־עַמֶּךָ *ſerva populum tuum.* Conf. parall. *Job.* 24, 18. *cap.* 28, 28. *cap.* 33, 27. *cap.* 37, 4. *Pſal.* 6, 7. *Pſ.* 39, 7. *Pſal.* 42, 11. *Pſal.* 48, 12. *Pſal.* 72, 4. *Pſal.* 116, 3. Excidente tamen rariùs Pſik, imprimis in monoſyllabis, ut *Pſal.* 68, 36. *Pſal.* 118, 12. *Prov.* 25, 21. (2) Perpetuò, ſi prævia ante Rbhiam vox ſervò notanda, ante tonum habeat duas ſyllabas, aſſumente tunc Pſik ⁓ *Kadmam* pro Mahpacho; ut *Pſal.* 2, 2. יִתְיַצְּבוּ ׀ מַלְכֵי־אֶרֶץ *conſiſtunt Reges terræ.* Conf. parall. *Job.* 5, 30. *c.* 14, 1. *Pſal.* 5, 11. *Pſal.* 11, 1. *Pſal.* 15, 3. *Pſal.* 36, 7. *Pſ.* 38, 12. *Pſal.* 53, 8. *Pſ.* 87, 3. *Pſ.* 91, 15. *Pſ.* 137, 1. *Prov.* 6, 14. *c.* 19, 7. *Conf. de aliâ ratione* ⁓ *pro* ⁓, *inf. Reg. IX, Memb. V.*

NB. Cùm variantium ſuâ conditione ſervorum Rbhiæ, (*de quibus Tab. II, Claſſe II, fine, quam confer,*) exempla expreſſiora, non commodiorem alibi ſortiantur locum, viſum eſt hic eadem afferre; ut *Pſal.* 130, 7. יַחֵל יִשְׂרָאֵל אֶל־יְהוָה *praſtolare Iſrael* | *Dominum* |||. *Pſal.* 57, 9. עוּרָה כְבוֹדִי *expergiſcere gloria mea.* *Pſal.* 89, 9. יְהוָה ׀ אֱלֹהֵי צְבָאוֹת *Jhova* | *Deus exercituum* |||. *Pſal.* 104, *v.* 15. וְיַיִן ׀ יְשַׂמַּח לְבַב־אֱנוֹשׁ *& vinum lætificat cor hominis.* Sic *Pſal.* 2, 11. *Pſ.* 28, 27. *& paſſim.*

Memb. V. Dominus ⁓ SARKA, in tali ditione, itidem pro prævió ſervò ſuô, adhibet ſubdiſtinctivum ſuum minorem ⁓, emphaticum potiùs quàm perfectè diſtinguentem, ſeqq. in locis, *Pſal.* 37, 7. דּוֹם ׀ לַיהוָה *ſile Domino.* Sic *Job.* 24, 13. *cap.* 34, 20. *Pſ.* 12, 2. *Pſ.* 68, 5. *& v.* *Pſ.* 102, 27. *Pſ.* 118, 27. *Pſal.* 142, 7. *Proverb.* 24, 24. *In duobus hic reperitur* ⁓ *pro* ⁓ *Pſal.* 42, 6. *&* 39, 13.

Quæ jam ſequitur

REGULA X.

In tria Membra diviſa, conſulatur in peculiari TABULA, duobus patentibus ſcliis hìc compingendâ.

REGULA XI.

De

Anomalia Subdiſtinctivorum Majorum pro minoribus aut pro his Miniſtrorum, certâ lege ponendorum ſub Dominis ... *(eôdem tamen interpunctionis ſenſu & valore, ac ſi regularis Accentuatio obtineret:)*

Memb. I. Dominus — MERCA MAHPACHATUS, in quavis ditione, & quavis vocis ſuæ quantitate, (*a*) pro requiſitô in ſecunda (rariſſimè tertiâ) ditionis voce, Subdiſtinctivô minore — Sarkâ, adhibet ſubdiſtinctivum minorem — RBHIAM, cum prævio tunc ſervo hujus Rbhiæ, tantum —, *cum aliàs alii quoque ejus queant eſſe ſervi, de quo v. Tab. II,* (*& præced. p. 177,*) ut.

עַל־הַמָּיִם	קוֹל יְהוָה *Pſ. 29, 2.*	לְאַפּוֹ	יְפַלֵּס נָתִיב *Pſ. 78, 50.*
eſt ſuper aquis	Jhovæ Vox	iræ ſuæ	ſemitam Æquabit

Conf. parallela *Job. 8, 6. c. 10, 1. 20. cap. 14, 12. 14. cap. 30, 15. c. 33, 9. c. 36, 7. Pſ. 24, 4. & 31, 8. & 50, 3. Pſal. 77, 7. & 86, 17. 23. & 88, 9. & 92, 12. & 97, 10. Pſal. 103, 20. & 104, 1. 3. & 106, 43. & 109, 18. Pſ. 130, 7. & 140, 11. & 145, 31.*

Sicubi idem Rbhiæ poſitus in tertiâ voce rariùs contingat, intermedius tunc Mercæ Mahpachati ſervus eſt — *Merca*, non — aliàs ei proprius; ut *Pſ. 35, 10. & 42, 5.* Speciatim pro illo quoque intermedio ſervô —, reperitur — Rbhia, ſcil. *Pſ. 133, 8. 2.*

Sic


NAPOLI

REGULA X. D*eli hactenus laboravit difficultate.*

Fundamen secundâ ante Dominum Cose) sistendus, agrè compareat; ad-òque pro eo substituendus suppon tur etiam facta jam Merca Mahpachati, (sel & Athnachi,) ordina- *Reg. 4. Memb. II, ut adeò soitus* Silluk specialis ditio *restet administranda.)*

MEMB. I. In Ditio*jore; (quæ proportio jam præfini a erit per Reg.3:)* *. II, B. 2.)*

D

in

M



Sic cum præcedente denuò minore Subdiſtinctivo, qui eſt regularis Pſik, *Tab. II, Claſſe III;* ut

* *Pſ. 87, 4.* * *Pſ 9, 12.*

* אַזְכִּיר ׀ רַהַב וּבָבֶל לְיֹדְעָי | * שׁוּמָה יְהוָה ׀ מוֹרָה לָהֶם

||| cognoſcentibus me || &Babel Ægyptũ | memorabo |||| iis || reverentiam | Domine Pone

Conf. parall. *Pſ. 25, 7. Pſ. 40, 17. Pſ. 108, 8. Pſal. 135, 6. Pſal. 138, 7. Prov. 23, 5. cap. 30, 1.*

Sed ſi (β) major (iſto Rbhia) diſtinctio ante eum requiratur, minor jam eo ∸ SARKA adhibendus, ſuperat ſic valore diſtinctivo ipſum Rbhiam, (minor ſubdiſtinctivus aliàs majorem;) ut

Pſ. 27, 9. אַל־תַּסְתֵּר פָּנֶיךָ ׀ מִמֶּנִּי אַל־תַּט בְּאַף עַבְדֶּךָ

|||| ſervum tuum | intra neavertas ||| à me | faciem tuam Ne abſcondas

Conf. parall. *Job. 30, 1. Pſ. 13, 6. Pſal. 23, 4. Pſal. 28, 7. Pſal. 40, 15. Prov. 30, 13. Pſ. 51, 6. Pſ. 132, 12. Pſ. 144, 13. Prov. 30, 13.* Et præcedente iterum majori Rbhia ante illum Sarkam, Pſ. 42, 5. *ubi ſimul primus Rbbia eſt in voce tertia à Domino, de quo ſupra.*

Attamen ſi fortè is *Sarka*, (virtute jam major Rbhià,) quintam ſic vocem occupaturus, non habeat ante ſe ſubdiſtinctionem denuò minorem, pro iſtô jam redit Rbhia, repetendus adeò, (quorum igitur duorum remotior à Domino major eſt;) ut

Pſ. 20, 7. עַתָּה יָדַעְתִּי כִּי הוֹשִׁיעַ ׀ יְהוָה מְשִׁיחוֹ

|||| unctum ſuum | Jhovah | ſervet quod ||| cognovi Nunc

(De tranſpoſitione termini diſtinctivi in voc. כי *&* הושיע*, v. inf. Reg. 13.)*
Conf. parall. *Pſ. 52, 9. & 127, 5. & 139, 14. Conf. ſimilem repetitionem Rbbiæ, ſub Atbnacho, ſeq. Memb. II. De Rbbia ſub hoc Domino, pro ſervo ∸ ponendô, v. ſub Reg. 9. Memb. II.*

Memb. II. Dominus ֑ ATHNACH (*a*) laborans vocis ſuæ quantitate, (*V. ſup p. 25,*) in quavis ditione, pro requiſito in ſecunda (non tertiâ) ditionis voce, ſubdiſtinctivo minore ֖ *Tiphchà anteriori,* adhibet vicarium Miniſtrum ֣ MUNACH, cum prævio ſervo itidem ֣ MUNACH; ut

Pſ. 113,4. רָם עַל־כָּל־גּוֹיִם יְהוָה | *Pſ.* 2,4. יֹשֵׁב בַּשָּׁמַיִם יִשְׂחָק

||| ridet | in cœlis Sedens |||| Dominus | ſuper omnes gentes Excelſus

Conf. parall. *Job.* 8,7. *c.* 12,17. 18. *c.* 15,5.6. *c.* 16,2. *c.* 18,12. *c.* 24, 11. *c.* 26,7. *c.* 31,24. *c.* 34,18. *c.* 38,28. P*ſal.* 2,11. & 18,37. & 22,5.23 & 35,8. P*ſ.* 40,14. & 55,3. & 67,4. & 78,65. P*ſ.* 105,32. & 108,3.6. & 109,9. & 114,8. & 147,8. P*rov.* 2,15. *c.* 4,13. *c.* 5,8. *c.* 7,11. *c.* 9,17. *c.* 11,23. *c.* 12,28. *c.* 16,31. *cap.* 19,21. *cap.* 20,29. *cap.* 24,13. *c.* 27,2. *c.* 28,1. *c.* 29,21. *c.* 30,31. *c.* 31,12. & *c.* & *c.*

Sic in aliis quibusvis ditionibus; ut (*præcedente Subdiſtinctivô majore;*)

Pſ. 40,12. אַתָּה יְהוָה לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי

||| à me | miſerationes tuas necohibeas || Domine Tu

Conf. parall. *Job.* 4,7. *c.* 12,3. *c.* 16,9. *c.* 19,12.27. *c.* 20,23. *c.* 24, 12. P*ſ.* 2,12. & 15,3. & 18,21. & 19,14. & 22,24. P*ſal.* 39,5. & 48,8. & 49,8. & 55,16. P*ſ.* 62,9. & 68,17. & 77,17.19 & 78,49. P*ſal.* 80,2. & 83,18. & 91,15. & 93,3. P*ſ.* 111,9. & 112,10. & 116,3. & 139,8. P*ſ.* 143,3. & 146,9. & 147,8. & 148,12. P*rov.* 1,15. *c.* 9,7. *c.* 24,27.

Pſ. 50,21. אֵלֶּה עָשִׂיתָ וְהֶחֱרַשְׁתִּי דִּמִּיתָ הֱיוֹת אֶהְיֶה כָמוֹךָ

||||| ſicuti tu | eſſe me eſſendo || cogitaſti |||| & tacui ||| feciſti Iſta

Item (*præcedente ſubdiſtinctivô denuo minore.*)

P*ſ.*

וִיהִי כְבוֹד יְהוָה לְעוֹלָם *Ps. 104, 31.*

||| in aeternum || Domini gloria | Sit

Ubi vicarius minister ‑ *pariter ac ipse* —, *sic praemittit Subdistinctivum minorem Psik Mahpachatum, sec. Tab. II, Class. III.* Conf. parall. *Job. 12, 8. Ps. 31, 15. Ps. 73, 8. Psal. 113, 2. Ps. 136, 4. 15.*

Quod verò simul in tertia etiam voce, ‑ *Munach* (hactenus servus,) possit esse Subdistinctivus Legatus pro Psik, sub ‑ Munacho vicario pro Tiphchâ, mox constabit *seq. Memb. III*; ut

וַיָּשֶׁב יְהוָה לִי כְצִדְקִי *Ps. 18, 25.*

||| sec. justit. meam || mihi | Dominus Et retribuit

Conf. parall. *Job. 15, 23. Ps. 9, 10. & 48, 2. & 88, 16. & 96, 4. & 109, 10. 30. & 145, 3.*

(Item quod pro eodem Psik, vel ‑ in voce tertiâ, possit certa lege esse ‑, sub dominio illius vicarii ‑, in secunda voce, constabit *seq. Memb. IV.* ubi vide.)

(β) Quoties Domini Athnachi subdistinctivus minor, incidens in secundam ab Athnacho vocem, iterum in secunda ante se voce requirit subdistinctionem minorem; si illa secunda cum hâc secundâ, pari gaudeat syllabarum vel vocalium quantitate, vel etiam ante hanc subdistinctivus denuo minor obtingat; (1) proximus ille ante Athnachum (*in secunda ab eo voce*) subdistinctivus est (non ‑ *Munach*, ut antea *lit. α*, *sed*) ‑ *Mahpach*, scil. componendus cum conservo Sarka, (*de quo sup. p. 20,*) aliàs (*dum nempe compositionem illam non ferat syllabarum ratio,*) ‑ *Munach superior.* (2) Praecedens minor subdistinctivus in iterum secundâ (ab istô ‑ vel ‑) voce, est | ‑ *Psik Schalscheletbatus*, (*sub aliis enim conditionibus, pro istô esse Psik Kadmatum, vel ‑ vel & ‑, constabit seq. Memb. III, & IV,*) cum servo ‑ *Mahpach.* (3) Denuo minor praecedens subdistinctivus, (ante istum Schalscheleth) est ‑ *Psik Kadmatus*; ut

* *Ps. 72, 3.* * יִשְׂאוּ הָרִים שָׁלוֹם לָעָם

||| populo || pacem | montes Tollent

* *Prov. 6, 27.* * הֲיַחְתֶּה אִישׁ | אֵשׁ בְּחֵיקוֹ

||| in sinu suo || ignem | quis Ancapiet

כִּי לִוְיַת חֵן הֵם לְרֹאשֶׁךָ *Prov. 1,9.*

||| capiti tuo || illa || gratiæ decus | Nam *sunt*

Sic *Ps. 65, 2.* Idque imitantur seqq. tria, ante Rbhiam Gereschatum, ceu absentis Athnachi vicarium (*sec. sup. p. 94, 95;*) *licet impari in vocibus secundâ & tertiâ syllabarum quantitate*; ut

Ps. 34, 8. * חֹנֶה מַלְאַךְ־יְהוָה סָבִיב לִירֵאָיו

||| timentes eũ || circũ | Angel9 Domini Castrametatur

Ps. 68, 15. *בְּפָרֵשׂ שַׁדַּי מְלָכִים בָּהּ

||| in eâ || Reges | omnipotẽs Dũdiffudit

Ps. 137, 9. אַשְׁרֵי שֶׁיֹּאחֵז וְנִפֵּץ אֶת־עֹלָלַיִךְ

||| parvulos tuos || & allidit | qui apprehendit Beatus

In hôc ultimô, Psik prius est euphonicum, non distinguens. Utrumque verò prædicatum contradistinguitur communi objecto illius apprehensionis & allisionis, conf. *sup. p. 76. med.* Unicum id imitatur ante ֗ vicarium pro illô Rbhia Gereschato vicariô Athnachi absentis, *per sup. Reg. 10. Memb. III, lit.* β; scil.

Ps. 3, 3. אֵין יְשׁוּעָתָה לּוֹ בֵאלֹהִים

||| in Deo || ei | salus Non *est*

sequitur vox סֶלָה׃

(γ) Dominus ֑ *Athnach*, pro requisitô in tertia ditionis voce, subdistinctivô minore ֖ *Tiphchâ anteriori*, adhibet Subdistinctivum majorem ֗ *Rbhiam*, intermediô servô ֥ (qui aliàs foret ֥,) seqq. conditionibus; (1) Si Athnach ante tonum habeat syllabas plures duabus; ut

Ps. 12, 9. סָבִיב רְשָׁעִים יִתְהַלָּכוּן

||| ambulant improbi | circumquaque

Conf. parall. *Ps. 28, 9. & 35, 6. & 38, 10. & 55, 11. & 59, 6. Psal. 67, 2. & 97, 9. Psal. 101, 8. & 119, 119. & 143, 3. Prov. 5, 22. c. 7, 12. c. 18, 19. c. 20, 8. c. 25, 23.* & cum præcedente subdistinctivô denuò minori *Job. 13, 27. c. 24, 21. Ps. 80, 3.* & *146, 6.* (2) Si Athnach, in ditione plurium vocum quàm quatuor, habeat ante se Metheg primarium; ut

Psal.

וֵאלֹהָי מַלְכִּי שַׁוְעִי לְקוֹל הַקְשִׁיבָה | *Ps.* 5, 3.

& Deus mi Rex mi | clamoris mei voci | Attende

Conf. parall. *Psal.* 5, 9. *Ps.* 23, 5. *Ps.* 40, 6. *Psal.* 51, 16. *Psal.* 71, 15. *Ps.* 86, 11. *Ps.* 91, 7. *Psal.* 97, 7. *Ps.* 141, 4. *Psal.* 143, 5. (3) Si pari ditione, prævia vox (ante Athnachum non laborantem) servô notanda, non laboret; (*conf. sup. p.* 25;) ut

סֻכָּתוֹ סְבִיבוֹתָיו סִתְרוֹ חֹשֶׁךְ | יָשֶׁת *Ps.* 18, 12.

tugurium ejus circuitus ejus *sunt* | latibulum suum | tenebras Ponit

Conf. parall. *Ps.* 19, 7. *Ps.* 65, 14. *Ps.* 68, 31. *Ps.* 82, 5. *Ps.* 85, 9. *Psal.* 94, 23. *Ps.* 118, 15. *Ps.* 138, 2. *Ps.* 143, 1. (4) Aliàs rarissimè, scil. *Job.* 21, 28. *Ps.* 39, 7. *Ps.* 41, 11. *Ps.* 42, 11. *Ps.* 44, 2. *Psal.* 69, 14. *Proverb.* 10, 26. *cap.* 26, 1.

Nota. Imitari id in 5 locis Rbhiam, ut & Tiphcham tribus in locis, in ditione licet semel tantum distinguenda, *V. seq. Memb. IV, fine.*

Memb. III. Dominus *Tiphcha*, (*sive ipse sit expressus, sive vicarius pro eò* ֥ *Munach*, *sec. praced. Memb. II*, *a*,) in quavis vocis suæ quantitate, pro requisito ordinariè in secunda (non tertiâ) ditionis voce, Subdistinctivo minore | ֨ Psik Kadmato, adhibet Legatum ֥ Munach, prævio servo ֥, (*quem componi posse cum conservo Sarka*, *constat è sup. p.* 20;) ut (*ubi ipse* ֖ *est expressus*,)

מְאֹד וַיִּבָּהֲלוּ יֵבֹשׁוּ *Ps.* 6, 11.

valdè | & perterrefiant Pudefiant

Conf. parall. *Job.* 7, 5. *c.* 19, 15. *c.* 32, 6. *c.* 37, 5. *Ps.* 55, 18. 19. & 60, 6. & 66, 15. *Ps.* 79, 12. & 109, 5. & 112, 4. *Prov.* 16, 25. *c.* 19, 24.

Pariter (*ubi vicarius* ֥ *est pro Tiphcha*) ut

sequitur לָהּ מִשְׂגָּב יְהוָה וִיהִי *Ps.* 9, 10.

præsidium | Dominus Et erit

Conf. parall. *Job.* 15, 23. *Ps.* 18, 25. & 48, 2. & 80, 20. & 88, 10. *Ps.* 96, 4. & 109, 10. 30. &

30. & 119, 43. 55. 69. 110. 169. P*ſ*. 145, 3. Quod ſi non poſſit componi ille ֥ cum conſervo Sarka, aliquando pro eo eſt ֮, ut P*ſ*. 4, 3. & P*ſal*. 32, 2. ubi is ſubdiſtinguens prævium habet ſervum ֣. De Schalſcheleth in tertiâ tali ante Athnachum voce, *v. ſuperiùs, Memb. II, β.*

Memb. IV. Domini, ֗ RBHIA, ֮ SARKA, ֖ TIPHCHA (*& hic ultimus, ſive expreſsè poſitus ipſe, ſive pro eo ֥ Munach vicarius, ſec. præcedens Memb. III;*)

(α) In ditione mediata, (i. e. *bis interſtinguendâ, primò ſeu proximè ſubdiſtinctivô minore, ſecundò ſeu remotiùs à Dominô denuò minore;*) (1) in prima illa ſubdiſtinctione minore, (*ſive ea in ſecunda ſive tertia ditionis voce obtingat,*) pro requiſito ordinariè Subdiſtinctivo minore ׀֙ Psik Kadmato, adhibent Subdiſtinctivum majorem ֡ Paserum; utpote qui jam ponendum (2) in ſecundâ (ſeu remotiore) Subdiſtinctione denuò minore, habet quem uſurpet Subdiſtinctivum minorem ׀֙ P*ſik Kadmatum*, *cùm contrà ipſe Pſik careat omni Subdiſtinctivo, ceu patet in Tab. II;*) ut

In ditione Rbbia, טָֽמְנ֬וּ גֵאִ֨ים ׀ פַּ֡ח לִ֗י P*ſ*. 140, 6.

||| mihi || rete | ſuperbi Abſconderunt

Conf. parall. P*rov*. 24, 70. *Job*. 16, 4. P*ſ*. 7, 6. P*ſ*. 11, 2. P*ſ*. 40, 13. P*ſ*. 65, 10. P*ſ*. 106, 38. P*ſ*. 138, 2. P*ſ*. 141, 5. Quod imitatur in ſeq. 6. locis Rbhia, licet in ditione ſemel tantùm diſtinguendâ, ubi igitur non opus fuiſſet illô ֡ pro ׀֙, ſcil. *Job*. 10, 15. P*ſal*. 45, 3. P*ſal*. 79, 2. P*ſ*. 99, 5. 9. P*ſ*. 106, 23.

Sic in ditione Sarka & Tiphcha, אָ֤ז ׀ יִמָּלֵ֪א שְׂח֡וֹק פִּ֘ינוּ֮ P*ſ*. 126, 2.

|||| os noſtrum || riſu implebitur | Tunc

P*ſ*.

יִרַנֵּנוּ לְעוֹלָם בָּךְ כָּל־חוֹסֵי וְיִשְׂמְחוּ ׀ *Pſ.5,12.*

||| cantent in æternum ||| inte omnes confidentes || Et lætentur

ſequitur לִבִּי וְהֶגְיוֹן אִמְרֵי־פִי לְרָצוֹן ׀ יִהְיוּ *Pſ.19,15.*
לְפָנֶיךָ

||| cordis mei & meditatio || verba oris mei | in beneplacitum Sint

Conf. parall. *Pſ.28,5. Prov.27,22.* idque imitatur Tiphcha, citra neceſſitatem (ut ſup. Rbhia,) in ſeq. 3. locis, *Job.3,5. Pſ.68,5. Pſal. 109,16.*

(β) In ditione immediatà, i.e. *bis interſtinguendâ, nempe primò Subdiſtinctione minore, ſecundo ſeu remotius ſubdiſtinctione majore,*) interdum repetunt in ſubdiſtinctione majori, pro Pasero, poſitum ſemel in diſtinctione minori *Pſik Kadmatum*, vel non datô prævió ſervô *Pſik Mabpachatum;* ut

* *Pſ.68,7.* * *Pſ.44,3.*

בַּיְתָה ׀ יְחִידִים מוֹשִׁיב אֱלֹהִים ׀ *אֱלֹהִים ׀ הוֹרַשְׁתָּ גּוֹיִם ׀ יָדְךָ ׀ אַתָּה *

||| in domo | unicos habitare faciens || Deus ||| expuliſti gentes | manu tua || Tu

אֱלֹהַי יְהוָה אַתָּה ׀ עָשִׂיתָ ׀ רַבּוֹת *Pſ.40,6.*

||| Deus mi Domine | Tu || feciſti Magna

Conf. parall. *Job. 24,15. Pſ.27,1. Pſ.42,5. Pſ.90,17.*

Memb. V. Dominorum, Rbhiæ, Sarkæ, Tiphchæ, Subdiſtinctivus minor *Pſik Kadmatus* ponitur pro *Pſik Mabpachato*, (quamvis nullô prævió ſervô, *conf. Tab. II, & ſup. p. 128, 129;*) ſeqq. conditionibus; (1.) ſi is ante tonum habeat ſyllabas plures duabus; ut *Pſal.* 76, 6. אֶשְׁתּוֹלְלוּ ׀ אַבִּירֵי לֵב *ſpoliati ſunt | fortes corde |||.* (*De quantit. vocis Pſikatæ, conf. ſup. p. 25.*) Sic *Pſal. 76,8. Prov. 6.22.* (2.) Si habeat ante ſe Metheg

Aa prima

primarium, in tertia ante tonum syllabâ longâ; ut *Psal. 81, 11.* אָנֹכִי ׀ יְהוָה אֱלֹהֶיךָ *Ego sum | Dominus Deus tuus* |||. *Job. 15, 28. Ps. 9, 7. Ps. 93, 5. Ps. 101, 3. Ps. 113, 9.* (3) Seqq. in locis, sine evidentiori ratione, *Job. 11, 6.* P*sal. 32, 5. Ps. 60, 3. Ps. 64, 6.* P*s. 78, 49.* P*sal. 93, 4.* P*s. 91, 4. Ps. 138, 2. Prov. 25, 12. cap. 30, 15.* Conf. de ׀֣ pro ׀֥ p. 181. in med. & fine.

NB. Idem quandoque fit sub Domino ֜ P*aser*, at intermedio tunc servo ֥ pro ֣; ut *Ps.* 13, 3. עַד־אָנָה אָשִׁית עֵצוֹת *usque quo | ponam consilia* ||| ? (*deficiente* P*sik, ut aliàs sæpius.*) Conf. parall. *Ps. 5, 13.* P*s. 27, 6.* P*s. 31, 12.* P*s. 68, 31.* P*s. 106, 38.* P*rov. 27, 10. Conf. etiam Reg. IX, Memb. IV. & V. fine, ubi aliâ adhuc ratione obtingit* ׀֜ pro ׀֥, pag. 181.

REGULA XII.

Memb. I. De Titulis seu Inscriptionibus P*salmorum.*

Inscriptio seu Titulus Psalmi, (1) unica voce constans, (quales tantùm dantur לְדָוִד, הַֽלְלוּ־יָהּ, & bis לִשְׁלֹמֹה,) non contradistinguitur reliquo argumento istius Versus cui præfigitur, sed tantùm accipit, (ut aliàs vox singula distinguenda intra Propositionem,) communiter Subdistinctivum minorem ׀֜ P*sik Kadmatum*; ut

* *Ps. 35, 1.*			*Ps. 113, 1.*		
אֶת־יְרִיבַי	רִיבָה יְהוָה	*לְדָוִד ׀	יְהוָה עַבְדֵי	הַלְלוּ	*הַֽלְלוּ־יָהּ ׀
cum litigator. meis	Domine contende	Davidis	Domini servi	laudate	Hallelujah

Conf. parall. P*s. 26, 27, 37. 103. 106. 111. 112. 135. 138. 147. 148. 149. 150. Et semel cum* P*sik* לִשְׁלֹמֹה, P*s. 72.*

At pro illo Comite minore ׀֜ ponitur Comes major ֜ Paser; si vel (α) jam antè proximè fuerit requisitus ׀֜ in

in subdistinctione minore: vel si (֑) Athnach occupare deberet titulum, modò pluribus unà vocibus constitisset, (*de quo mox seq. n. 2;*) ut

לְדָוִד אֵלֶיךָ יְהוָה אֶקְרָא *Ps. 28, 1.*

||| clamo | Domine ad te || Davidis

(Ubi tamen reperitur etiam repetitus ׀ ֣ pro ֥, *Ps. 144, 1.*) Sic *Ps. 98, 1.*

לְדָוִד אֵלֶיךָ יְהוָה נַפְשִׁי אֶשָּׂא *Ps. 25, 1.*

||| tollo animam meam | Domine ad te || Davidis

Sic *Ps. 30, 1.* Nam si una praecederet vox, talis foret Accentuatio מִזְמוֹר לְדָוִד. Semel occurrit הללו־יה cum Pasero. Tria reperiuntur alibi, (*citra inscript. Psalmi*, Paserum pro Athnach habentia in ditione unius vocis, sc. *Ps. 18, 2. Ps. 58, 2. Prov. 1, 10.*

(2.) Si verò pluribus una vocibus constiterit titulus seu inscriptio Psalmi, contradistinguitur is, (ceu absolutissimus intra illum versum sensus,) reliquo ejus argumento; adeoque accipit (ad præscriptum *Reg. 4, Memb. II, B,*) vel ֔ vel ֑ vel ֥ aut hujus vicarium *Munach, de quo Reg. 10. Memb. III.*) aut si ipsum Versum confecerit, in se dividitur sec. commune nexus dictamen: ut

לַמְנַצֵּחַ לְדָוִד מִזְמוֹר *Ps. 66, 1.*

||| canticum Davidis | Evictori

שִׁיר מִזְמוֹר לִבְנֵי־קֹרַח *Ps. 88, 1.*

||| filiis Korah | cantus Canticum

מִזְמוֹר לְדָוִד לְהַזְכִּיר׃ *Ps. 38, 1.*

||| ad memorandum | Davidis Psalmus

לַמְנַצֵּחַ לְדָוִד לְהַזְכִּיר׃ *Ps. 70, 1.*

||| ad memorandum Evictori | Davidis

לְדָוִד idem hic est, quod *Davidi inscriptum.* Conf. parall. *Psal. 11, 14. 15. 16. 17. 23. 24. 29. 32. 50. 73. 74. 78. 79. 82. 86. 88. 90. 100. 101. 109. 110. 120. 121. 123. 125. 126. 128. 129. 132. 134. 138. 141. 143. 60.* sunt Psalmi, quorum titulus primum simul absolvit versum; 24. autem Psalmi carent inscriptione.

Memb. II. De voce סֶלָה *planè!*

Quoties Dominus ֽ Silluk sortitur vocem סֶלָה, si

(*a*) ter-

(*α*) tertia tunc (ab eo) vox requisierit, (*per sup. Reg. 1, 2,*) distinctionem, secunda conjungitur cum voce סֶלָה per accentum servum (*Silluko convenientem, de quo Tab. II*; ut

Ps. 9, 17. בְּפֹעַל כַּפָּיו נוֹקֵשׁ רָשָׁע הִגָּיוֹן סֶלָה׃

||| Sela! meditatio ||| impius constrictus est | manuum suarum Opere

Conf. parall. *Ps. 4, 5. Ps. 32, 7.* & cum ‒ in voce tertia *Psal. 21, 3. Ps. 39, 6. Ps. 48, 9. Ps. 82, 2. Ps. 88, 11. Ps. 89, 38. & 49. Ps. 140, 9.*

Si tamen secunda vox absolutioris sensus sit, quàm tertia distincta, illa quoque simul distincta est, & quidem majori distinctivo quàm tertia; ut

* *Ps. 24, 6.* * *Ps. 89, 5.*

* מְבַקְשֵׁי פָנֶיךָ יַעֲקֹב סֶלָה * וּבָנִיתִי לְדֹר־וָדוֹר כִּסְאֲךָ סֶלָה׃

||| Sela || folium tuum | in generationē & gen. Et ædificabo ||| Sela || Jacob | faciē tuā Quærentes

In quibus ‒ *est vicarius distinctivus pro* (Archiduce) ‒ & *subdistinguit iterum per Legatum* ‒ *Tiphcham posteriorem*, *sec. Reg. 10. Memb. II.* Conf. parall. *Ps. 39, 12. Ps. 47, 5. Ps. 89, 46. Ps. 66, 15. Ps. 83, 9.*

(*β*) Si vero tertia (à Silluko) vox requisierit conjunctionem cum secundâ (*per Reg. 1, 2.*) accipit illa servum, & tunc secunda distinctivum, (& quarta quoque requirit distinctivum majorem, si ea perfectioris sensus sit quàm secunda; denuo minorem, si imperfectioris;) ut

* *Ps. 61, 6.* * *Ps. 44, 5.*

* אֶחֱסֶה בְסֵתֶר כְּנָפֶיךָ סֶלָה * וְשִׁמְךָ לְעוֹלָם נוֹדֶה סֶלָה׃

||| Sela | laudabimūs in seculū || Et nomē tuū ||| Sela || alarum tuarum sublatibulo | Confidā

Conf. de utroque Accentuum positu, Reg. 10, Memb. I, & II. V. parall. prioris exempli, (*Ps 44, 9.*) *Ps. 7, 6. Ps. 49, 14. Ps. 50, 6. Ps. 52, 5. Ps. 66, 7. Ps. 67, 5. Psal. 77, 4. Psal. 143, 6.* Posterioris Exempli, *Psal. 3, 5. Ps. 52, 7. Ps. 59, 6. Ps. 75, 4. Ps. 81, 8. Ps. 84, 9. De Rbbia in 4ta sub* ‒ *vicario Archiducis, ut Ps. 68, 20. V. sup. Reg. 10, Memb. III, n. 2, B.* Pariter Athnachô in 4ta voce requisitô, *sup. Reg. 4. M. II, B. 2*, ut

Ps.

סֶלָה הֵמָּה אֱנוֹשׁ גוֹיִם יֵדְעוּ *Pſ.* 9,21.

||| Sela | ipſi *ſint quod* homo ||| gentes Cognoſcent

Conf. parall. *Pſ.* 3,9. *Pſ.* 20,4. *Pſ.* 32,4. *Pſ.* 49,16. *Pſ.* 55,8. *Pſ.* 57,7. *Pſ.* 58,14. *Pſ.* 62,9. *Pſ.* 66,4. *Pſ.* 68,8. 33. & 76,10. *Pſ.* 77,16. *Pſ.* 85,3. *Pſ.* 87,3. *Pſ.* 140,4

NB. Dictio סֶלָה bis repetitur in medio verſus, *Pſ. 55,20. Pſ. 57,4.* In proſaicis etiam reperitur ter; ſcil. *Habac. c. 3. v. 3. 13. 14.*

CAPUT VI.

De

Singularibus quibusdam partim in Libb. proſis, partim in אמ״ת, occurentibus.

REGULA XIII.

De Transpoſitione Termini Diſtinctivi.

Memb. I. Expreſſioris emphaſeos gratia, ad fortiorem iterandi verbi elocutionem, pro rerum & contextus qualitate, interdum transponuntur (*a*) Accentus Diſtinctivus & conjunctivus, præcipuè in continuata conſtructione Grammatica, *ſec. Reg.* 2; ut

בִּי אָנַפְתָּ *כִּי | * *Jeſ.* 12,2. לְעֵינֵיהֶם יְרֻטְּשׁוּ *וְעוֹלְלֵיהֶם * *Jeſ.* 13,16.

||| contra me | iratus fuiſti Nam ||| corā oculis eorum | allidentur lapidibus Et parvuli corū

In his, communiori accentuandi ratione, diſtinctivus debuiſſet tertiam vocem occupare, & conjunctivus ſecundam, ceu patebit è ſup. Reg. 2, Memb. II β. p. 45; verum majoris emphaſeos gratiâ, terminus ille diſtinctivus ita eſt transpoſitus cum Conjunctivo, ut per eum iterandum ſit prædicatum emphaticè, h. m. iratus, *inquam,* fuiſti, allidentur, *inquam,* lapidibus, in conſpectu parentum. Sic *Jeſ. 9,12. Et populus non eſt reverſus | ad percuſſorem ſuum ||| Jeſ. 34,1. Audiat terra | & plenitudo ejus |||. Cant. 3,1,4. τὸν quem diligit | anima mea |||. Gen. 1,2. Erat ſolitudo | & inanitas |||. Pſ. 62,3. Tantum ipſe eſt petra mea | & ſalus mea |||. Jeſ. 53,1. Quis credit | concioni noſtræ |||? &c.*

Præcipuè autem particulis obtingit illa transpoſitio Diſtin-

 ctionis

ctionis & conjunctionis, tàm citra nexum cum seq. voce per constructionem Grammaticam, quàm cum eodem; ut

כִּי הַשָּׁתוֹת יֵהָרֵסוּן *Ps.* 11,3. | אַךְ אֶל־שְׁאוֹל תּוּרָד *Es.* 14,15.

||| destruuntur | fundamenta Nam ||| detruderis | ad foveam Utique

Scil. *emphaticè*, fundamenta, *inquam*, destruuntur: ad foveam, *inquam*, descendes. Sic *Jes. 1,2. Nam Dominus* | *loquitur* |||. *Ps. 3,6.* Nam Dominus | sustentat me ||| *Ps. 119,74. Quia verbum tuum* | *expectavi* |||. Sic *v. 66, 94. 99. &c.* Hinc sæpè etiam per Makkaph plane coalescunt similes particulæ cum seq. voce in in unam, ut *Ps. 1,4.* כִּי אִם־כַּמֹּץ *quinimò sicut gluma, & praced. v. 2.* כִּי אִם־בְּתוֹרַת *quinimo in lege &c.*

Sæpissimè etiam transpositio talis emphatica obtinet in duabus vocibus ita constructis, ut pro posteriori possit stare Relativum *alter, alterum*; ut *Ezech. 7,36. Malum ad malum* | *venit* |||. *Hose. 4,2. Sanguis sanguini* | *accumulatur* |||. *Ps. 19,2. Dies diei* | *eructat* |||. *Nox nocti* | *indicat* |||. *Ib. Ps. 105,13. Iverunt* | *agente adgentem* |||. *Ezech. 21, 14. complode* | *manum ad manum* ||. (Aliàs enim citra emphasin, contrario modo, *V. Jes. 5,8. conjungentibus domum* | *domui* |||.) Eôdem pertinent seqq. & similes formulæ, *Hose. 10,14. Mater super filios* | *allisa est* |||. *Jes. 38,19. Pater filiis* | *notificabit* |||. *Ib. v. 13. Adie adnoctem* | *perficies me* |||. *Joel. 1,8. Alter alterum* | *non premet* |||. *Ib. v. 7, Quisque in viis suis* | *procedet*. Sic *bipraaliis; hos praillis, corruptus praviro, &c.*

(β) Per eandem transpositionem, obtingit in quarta ditionis voce, (loco subdistinctivi majoris,) vel servus (si nempe tertia vox requisierit distinctivum, *per Reg. 1, 2.*) vel subdistinctivus denuò minor, (si nempe secunda vox requisierit distinctivum *per Reg. 1, 2.*) ut

אַתָּה רִצַּצְתָּ רָאשֵׁי לִוְיָתָן *Ps.* 74,14.

||| Draconum capita | confregisti Tu

Conf. parall. *Deut. 4, 2. c. 28, 14. Ps. 37,28. Ps. 62,2. & 6. Ps. 69, 36. Ps. 74,15, bis, v. 16,17. Prov. 5,21. cap. 24,16.*

Ps.

Job. 38,41. מִי | יָכִין לָעֹרֵב צֵידוֹ — *Pſ.* 127,2. כֵּן יִתֵּן לִידִידוֹ שֵׁנָא

||| cibum ſuum || corvo parat | Quis ||| ſomnium || dilecto ſuo dabit | Ita

In quibus communi analogiâ foret, כֵּן | מִי, אַתָּה *Conf. Reg.* 10. *Memb. I,* & *II,* 2. *nec non ſup. Reg. XI, Memb. I* vid. parall. *Job.* 8,9. *c.* 11,7. *c.* 27,8. *c.* 34,10. *cap.* 38,5. 35. *Pſ.* 9,6. & 24,10. & 33,21. & 39,12. *Pſ.* 68,30.32. & 69,2. & 94,13. *Prov.* 24,14. *c.* 26, 1. 25. *c.* 30,20.

Memb. II. Interdum etiam majoris emphaſeos ergo, Propoſitionum termini diſtinctivi majores cum minoribus transponuntur; præcipuè in præliminaribus ejusmodi propoſitionibus; *Et erit; Et factum eſt illis diebus; Et dixit Dominus; Dic ad populum; Dicit Dominus, vel Domino; Sic dicas, dicetis,* &c. quæ igitur magis ſæpè cohærent cum ſequente argumento, (quaſi voces ſingulæ, non oppoſitiones,) quàm illud inter ſe, (adeò ut etiam maximi intra verſum diſtinctivi propria aliàs ſedes, exinde interdum transferatur;) ut

Jeſ. 49,4.

* וַאֲנִי אָמַרְתִּי לְרִיק יָגַעְתִּי לְתֹהוּ וְהֶבֶל כֹּחִי כִלֵּיתִי

||||| conſumſi vires meas | & vacuum in inane |||| laboravi invanum || dixi At ego

Conf. parall. *Joſ.* 24,2. *Pſ.* 16,2. *Jeſ.* 2,2. *c.* 38,3. *cap.* 59,21. *Jer.* 10, 11. *Ezech.* 13,18.

Sic & aliàs quandoque propoſitio una vel plures, ſequenti uni vel pluribus propoſitionibus, redditive contradiſtinguuntur. Conf. *Gen.* 2,23. *Pſal.* 11,1. *Pſ.* 16,2. *Jeſ.* 37,36. *Amos* 4,10.

De ſingulari vocum cum Gerundiô לֵאמֹר cohærentiâ majori quàm cum præcedentibus, ad quæ tamen magis pertinere videtur, v. ſup. Reg. 8.

REGU-

REGULA XIV.

De Substitutione Accentus tonici (servi) pro Euphonico Metheg.

(Ratio illius substitutionis partim est Emphasis, partim commodior naturalis consecutionis tenor.).

Memb. I. Metheg primarium sæpè è voce sua extruditur, in Libb. prosis a { ֥ } substituentibus pro eo { ֽ }; ut *Gen.* 22,7, וְהָעֵצִים *& ligna Deut.* 28,1, וּנְתָנְךָ *& dedit te.* Et sic passim alibi. Idque imitatur seqq. in locis, vicarius minister Ducis pro Gerescho positus, *per anomaliam Reg.* 7. *Memb. II*, β; *Jud.* 21,21, אִם־יֵצְאוּ בְנוֹת־שִׁילוֹ *Lev.* 25,46. וּבְאַחֵיכֶם בְּנֵי־יִשְׂרָאֵל *Job.* 1,9. וָאִמָּלְטָה רַק־אֲנִי. Sic *Levit.* 10,12. *Num.* 33,8. *Deut.* 28,16. 2. *Chron.* 35, 25. *Nehem.* 12, 44. Unde præcedentis tunc vocis secundæ accentuatio fit quasi tertiæ, dum prima pro Metheg tonicum adepta, valet duas, *sec. sup. pag.* 25, *fine;* ut *Deut.* 16,16. יֵרָאֶה כָל־זְכוּרְךָ *comparebit | omnis mas tuus* |||. *conf. sup. p.* 169, *& Tab. I, Class. V.* Rariùs & alii Accentus imitantur illam servi pro Metheg substitutionem; scil. Rbhia, *Gen.* 45,5. *Dan.* 1,7. *Zach.* 7, 14. *& in voce* אָנָּא, *Exod.* 32,31. Tiphcha, *Lev.* 23,21. 2. *Reg.* 15,16. 1. *Chron.* 15, 13. *Cant.* 6,4. *Jer.* 8,18. *Ezech.* 36,25. *cap.* 44,6. *Dan.* 5,17. Paschta, *Eccl.* 1,7. *c.* 6,10. *Cant.* 1,9. *&* 12. *c.* 3,4. Tbhir, *Thren.* 1,14. Athnach, *Gen.* 22,2. *c.* 30,11. *quamvis h. ult. locò, una vox* בָּגָד *legatur ut duæ*, בָּא גָד.

Nota. Huc etiam spectat ֩, in ditione unius tantùm vocis, (etiam Makkaphatæ,) liberè vel subdistituens pro prævió Metheg secundario, (*i.e. in syllaba composita*,) Paschtam suum; vel eô omissô, mutandus in ֩; ut *Exod.* 18,6. וְאִשְׁתְּךָ vel וְאִשְׁתְּךָ. Sic *Eccles.* 1,15. וְאֶל־מְקוֹמוֹ. Conf. *Gen.* 43,7. *&* 30. *Exod.* 26,35. *cap.* 29, 3. *Levit.* 7,8. *Num.* 8,9. *c.* 13,20. *cap.* 26,45. 2. *Sam.* 4,5. 2. *Reg.* 20,4. *Ezech.* 29,15. *Dan.* 2,48. *Neh.* 1,10.12. *Et sic passim. conf. sup. p.* 100, 101, 104, 105.

Memb.

Memb. II. In Libb. אמ״ת interdum etiam reperitur talis servorum pro Metheg substitutio, ut *Ps.*22,27. דֹּורְשָׁיו *Ps.* 5, 11. מִמֹּעֲצֽוֹתֵיהֶם. Sic *Ps.* 53, 9. *Ps.* 20, 6. בִּישֽׁוּעָתֶךָ *Job.* 6, 10, נֶחָמָתִי *Prov.* 2, 12. לְהַצִּילְךָ *Job.* 27, 7. אֹיְבִי. *Ps.* 65, 10. וַתְּשֹׁקְקֶהָ. Sic & *Ps.* 32, 5. *Ps.* 18, 16. וַיֵּרָאוּ; sic *Ps.* 50, 15. *Ps.* 65, 6. & 9. *Ps.* 106, 48. Sic *Psal.* 18, 16, מִגַּעֲרָתְךָ יְהוָה *ab increpatione tuâ, Domine*, (— pro — *sec. Reg. XI. Memb. II.*) *Quod enim præcedens vox secunda, tunc accentuetur ut tertia, patet è cit. exemplis;* ut נֹדִי סָפַרְתָּה אַתָּה *fugam meam numerasti Tu* |||. Sic *Job.* 3, 6. *Conf. Gram. nost. p.* 25.

Nota (1.) Quandoquidem, (ut *constat è Reg.* 9. *Memb. I,*) in ditione 2 tantùm vocûm Silluki | laborantis, vox secunda tantùm accipit — (*pro requisitô aliàs* —,) si tunc *per hanc Reg.* 14, illa vox secunda assumat servum pro Metheg, æstimatur, (ut *sup. dictum*,) illa una pro duabus, & sic jam accentuatur quasi duæ, *è Reg. X, Memb. II,* β; ut *Job.* 12, 20. וְאֵיתָנִים יְסַלֵּף׃ & *fortes* | *subvertet* |||. *Prov.* 1, 31. וּמִמֹּעֲצֹתֵיהֶם יִשְׂבָּעוּ׃ & *consiliis suis* | *saturabuntur* |||. Conf. parall. *Job.* 17, 11. *cap.* 28, 17. *c.* 29, 5. *cap.* 31. 12. *Psal.* 51, 11. & 77, 13. & 105, 9. *Psal.* 119, 142. & 138, 7. & 145, 4. *Proverb.* 3, 17. *cap.* 13, 10. *cap.* 22, 22.

Quod aliàs enim in libb. prosis — cum Silluk in eadem voce quinquies jungatur, & cum Athnach decies, & Tiphcha cum servo suo — octies; vid. ad Tab. I, Nota (*a.*)

(2.) Quindecim in Script. occurrunt voces supernè punctatæ, uno vel pluribus punctis, arcanioris alicujus sensus indicio (pro quibus in quibusdam exemplaribus alicubi occurrit — ;) ut *Gen.* 16, 5. וּבֵינֶיךָ *Gen.* 8, 9. אֵלָיו *Gen.* 33, 4. וַיִּשָּׁקֵהוּ *Num.* 3, 39. וְאַהֲרֹן: Sic *Gen.* 19, 33. *Gen.* 37, 12. *Num.* 9, 10. *Num.* 21, 32. *cap.* 29, 15. *Deut.* 29, 29. 2. *Sam.* 19, 19. *Jos.* 44, 9. *Ezech.* 41, 20. *Ez.* 46, 22. *Ps.* 27, 13. *Conf. Buxt. Tiber. c.* 17.

REGULA XV.

De duplici Accentuatione Decalogicâ.

Vera explicatio duplicis Accentuationis in Præceptis Decalogi, his potissimum duobus absolvitur:

Memb. I. Quod ibi tantùm verè statuatur terminus absoluti cujusque præcepti, ubi Silluk, (sive solitarius, non stipatus aliô accentu Tonicô, ut in exeuntibus præceptis 1, 2, 3, 4, & 10; sive stipatus, in præceptis 5, 6, 7, 8,) post se habet signum ס, (quod notat סְתוּמָה *clausum*, estq; perpetuus character discretivus diversi argumenti in toto Pentateucho, inde à primis Masoreth. temporibus; pro quo etiam, ut alibi sæpiùs, ita hic in Exodô bis usurpatur signum פ, quod pariter voce פְּתוּחָה notat seq. argumentum apertum, ac ס, præcedens clausum, adeoq; utriusq; discretionem.) Talis Silluki vicem semel quoque in fine Præcepti noni præstat ֑, idem signum discretivum ס, licet non in Exodo, tamen Deuter. (ceu explicatione Exodi) *c.*5, 20, post se habens, eôq; non minus discriminans præceptum 9num à 10mo, ac aliis 25. locis Script. singulari ratione, additô punctô פסקא, finem versus constituit, (notantibus Masorethis,) in medio versus, *conf. nost. Instit. Accent. p. 74:* de diverso utriusque istius Præcepti argumento, mox inf. constabit: decadem enim Præceptorum omninò obtinere, expressa docent loca, *Ex. 34, 28. & Deut. 4, 13.* Et quidem NB. *Hebræorum consensui & rationi consentaneum esse, ut inter singula 10 præcepta, mora quadam & pausa intercesserit, cùm aliàs scire haut potuerint, precisè decem fuisse*, rectissimè statuit Cl. Buxt. F. *in Diss. de Decal. th. 49, 52, 59;* probatque id ampliùs *ex Abarb. fol. 173, col. 2.* Ut igitur ad pausas tales Accentuum & ס, maximè etiam attendi debeat in genuina divisione præceptorum Decalogi, de quo mox plura.

Memb.

Memb. II. Quod duplicatio seu combinatio illa in singulâ voce, Accentuum conjunctivi & distinctivi, vel duorum conjunctivorum diversorum, vel distinctivi majoris simul & minoris; præterea etiam vocalis parvæ-simul & longæ ֿ in vocibus פָּנָי *Exod.* 20, 3. & תִּרְצָח *ibid. v.* 13. (pariterque sic in *Deut. c.* 5.) quasi in pausâ simul, ubi vocalis-producitur in ֿ, & extra pausam, ubi non producitur, (quod igitur-Schickardo & Pistorio malè agnoscitur pro furtivo, cùm non minus falsum id sit in posteriori quam priori illâ voce;) item tria ה raphata simul & dagessata, indubitatò arguunt, tùm (α) continuationem unius ejusdemque præcepti per plures ordinarios versus; scilicet præceptum primum continuatur per 5 versus, & tertium præceptum per 4 ordinarios versus; quam continuationem perpetuam unius argumenti præceptivi moderantur omnes illi, duplicatæ Accentuationis reliqui distinctivi & servi, qui præter ordinariam (solitariam singuli versus) accentuationem adjecti cernuntur, & praxi accentuationis â priori, seorsim produci possunt, ut docebit inf. Not. I. β. (*unde etiam Præceptum 2dum & 4tum, caret duplici Accentuatione, tàm in Exodo quàm Deuteron. quia in iis idem simul præcepti & versus terminus est, mox inf. audiemus.*) Tum (β) distinctionem plurium Præceptorum, scil. 5ti, 6ti, 7mi, 8vi, intra unum eundemque (ordinarium) versum 13. (*in Exodo*) seu 17 (*in Deuter.*) cujus una continua accentuatio, (non attentis jam 3 illis intermediis Sillukis in 5to, 6to, 7mo, præceptis, cum pertinentibus ad ipsos Tiphchis,) moderatur ordinarium tenorem unius usitati versus, (nec enim in totô codice Hebræo unicum exemplum extat, versus duabus tantum vocibus absoluti;) altera verò, scil. intermedii illi 3 Silluki, cum suis præviis Tiphchis, inserviunt tantùm, (unà cum adjectis tribus ס,) distinguendis tribus præceptis diversis, intra illum unum ordinarium Versum, qui adeò 4 in universum præceptis absolvitur. Causa autem hujus, 4 præceptorum intra unum versum, collectionis, non inconveni-

enter hæc dici possit, quod unum quasi cognatum tractent argumentum, de non lædendo proximo externâ violentiâ & voluntariâ offensione; & quidem cohærente magis 5to cum 6to, & sic 7mo cum 8vo, ex interpunctione totius versus. (γ) Atque hinc retenta advertitur simplex ordinaria accentuatio præcepti 2di & 4ti, tam in Exodo quam Deuter. quia scil. utrobique in iis terminus Præcepti est idem cum termino Versus, & vice versâ. Nec absimilis est ratio Præceptorum noni & 10mi, simplicem ob id accentuationem habentium; quod, licet nonum Præceptum Athnacho tantùm terminatum, attamen per idem ס, (quod præcepta 5, 6, 7. distinguit intra unum ordinarium versum,) non minùs evidenter distinctum à decimo, (ac 5tum à 6to, & hoc à 7mo,) intra eundem versum cum decimo præcepto constringatur, (unde 2plex requireretur Accentuatio;) nihilominùs omissa ea est propterea, quod planè iidem Accentus, (*præter* ÷ *&* ⸗ *intermedios futuros,*) geminandi seu iterandi in singulâ voce fuissent, si duplicatio instituta esset, quod non fieri in Decal. V. *inf. Not. 2.* Nec verò obstat, quæ nonnullis hic obtenditur, reverà autem non est, argumenti in utroque præcepto identitas: prohibetur enim præcepto nonô concupiscentia actualis, speciali quodam certo objecto, uti in decimo concupiscentia originalis, indeterminato objecto in genere. Quò facit illud D. Apostoli, *Rom. 7, 7, quod non agniturus fuerit, concupiscentiam* (originalem, nam de actuali, quis sanus dicat, eum dubitasse?) *esse peccatum, nisi lex*, adeoque unum aliquod ejus præceptum in genere *dixisset*, *non concupisces.* Quod vero attinet factam permutationem specialis objecti Noni Præcepti, in Deut. *uxoris proximi*, at in Exodo, *Domus proximi:* Respondeo, non evertere id Thesin nostram, dum utrobique nihilominus, tàm in Exodo quam Deut. certum aliquod objectum specificatur, ratione peccati actualis, quod sive sit *uxor proximi*, sive ejus *domus*, perinde est, modo ad alterutrum ceu speciale restringatur actualis concupiscentia, ceu noni præcepti argumentum proprium, prout contra objectum generale & indeterminatum, sc. כל אשר רעך τὸ *omne quod proximi tui est*, (quod actus 2dus peccati immediate non habet

habet pro objecto,) in decimo præcepto, constituitur ratione peccati originalis, utrobique constanter in Deut. & Exodo.

Nota (1.) Pro certitudine & evidentiâ expositæ hactenus universæ rationis duplicis Accentuationis decalogicæ, duo firmissima argumenta; (α) primum petitum è Masora, seu prisci populi Judaici Criticâ incomparabili: hæc cùm in omnibus aliis Paraschis, (seu Sectionibus Pentateuchi, in quas 54 tota Lex divisa est,) numerum versuum accuratissimè recensuerit, & aliàs ordinariè concordet cum enumeratis versibus in hodiernis nostris codicibus, unicè in hâc Paraschâ Decalogicâ ab iis discrepat, dum tantùm 72 versus numerat in Exodo, & 118 in Deuteronomio, contrà nostros 78 in Exodo, & 125. in Deuter. adeo ut utrobique Masoretharum numerum excedant nostrates Codices, in Deut. septenario, in Exod. senario: quod non aliunde oritur, quàm quod nostri codices, ut & Versiones ineant numerum versuum, quotquot dantur communiter in Decalogo, cujus igitur collegerunt in Exodo 16 versus; at Masorethæ, non communes ejusmodi Versus, ut aliàs, sed præceptivos, i.e. singulum præceptum pro singulo versu, rectiùs numerando, decem tantum collegerunt versus, ceu suprà ostendimus, unde ipsorum numerus senario minor est nostrate. Eademque est ratio in Deuteronomio. Sequitur igitur, Masorethas eodem modo, quo paulo antè asseruimus, versus in præcepta Decalogi divisisse sec. 2plicem accentuationem; & per consequens pari nobiscum ratione, 1mum & 2dum, omnium nonum item ac 10mum, præcepta numerasse. (β) Alterum argumentum erit demonstratio per praxin Accentuatoriam à priori, quâ saltem 5 illi versus primi præcepti, pariterque deinde 4 illi versus tertii præcepti, scribantur uno continuô argumentô, quasi unus longior Versus; & instituendo jam praxin Accentuatoriam sec. Regulas *nost. Instit. Accent.* deprehendetur, quod omnes sic producendi, (à priori, non inspecto textu,) per totum illum longiorem quasi versum accentus tàm distinctivi quàm conjunctivi, plane illi ipsi sint, quos per duplicem accentuationem superadditos esse communi aliàs solitariæ accentuationi, monstrabit

textus tam Exodi quam Deuteronomii. Præibit ad ejusmodi praxin demonſtrationis, Exemplum illud praxeos per integrum Verſum, in noſt. *Inſt. Acc. p. 128.* Saltem probè inſuper obſervanda erit ſeq. Annotatio.

(2.) In quibusdam vocibus decalogicæ Accentuationis, propterea ſimplex intercurrit accentuatio, quod interdum unus idemque ſervus utrique ſequenti Diſtinctivo communis ſit, adeoque non opus fuerit ejus duplicatione, vel quod quarundam continuarum vocum una accentuatio è tenore longioris præcepti, cum alterâ illâ è tenore ſinguli verſus, naturali conſecutione concurrat, & ſic itidem duplicatione eorundem prorſus opus non fuerit: ceu patet in penultimo dimidio verſu præcepti primi, & ultimo verſu præcepti tertii, & præcepto octavo. (Quod autem ordinariam geminationem præpoſitivorum aut poſtpoſitivorum Acc. attinet, conſulatur Gramm. noſtra, p. 26.)

(3.) In quibusdam Codicibus vitiosè ponitur in Exodi voce עבדים pro & in הוֹצֵאתִיךָ pro ; id quod arguitur tùm è loco parallelo Deuteronomii, tùm ex aliis probatioribus codicibus, tùm per praxin accentuatoriam à priori.

(4.) Accentuationi duplici decalogicæ unus adhuc Scripturæ locus affinis eſt, ſcil. *Gen.* 35, 22. ubi itidem ob diverſum terminum verſus & argumenti, quod incidat h. l. punctum פסקא, quædam voces majori ſimul & minori diſtinctivo affecti ſunt, & bis ſe conſequitur .

(5.) Quæ hactenus demonſtravimus, modeſtè opponere licebit (*a*) ſententiæ illi Cl. Buxtorfii P. qui, cùm aliàs punctationem totius Codicis Hebræi conſtanter authenticam & divinam vindicet, ceu oſtendit inter alia ipſius Tiberias; nihilominus duplicem hanc accentuationem decalogi, nec ipſis Hebræorum Doctoribus ſatis perviam, νοθείας cujusdam, (licet præter meritum, ceu oſten-

ostendimus,) suspectam habet quasi *è posteriorum Judæorum instituto, ac commento* demum profectam *in Thes. grammat. p. 59.* (β) Refutationi isti principii Accentuatorii, Cl. Bohlio in divisione Decalogi, ab incomparabili Hebræo Cl. Buxt. F. (super. ann. fatis functo,) oppositæ in *Differt. de Decalogo, Thes. 64, 65*; cujus singulas objectiones, (pace summi illius Hebraizantium Phœnicis,) debitâ ratione hic expendendas sumere decreveram; sed angustiæ pagellarum, properante ob instantes Nundinas Francof. Typographo, in præsens id non permisére. Tùm etiam vel allatis superiùs, attento cuivis Lectori, sic abundè satisfactum esse in hac controversia, firmiter nobis stipulamur: obsignando nunc Regulam ultimam, ipsumque adeo Restitutæ divinissimæ Accentuationis universum Tractatum, isto Jesaiano, cap. 40.

ברוך נתן ליעף כח
ולאין אונים עצמה ירבה:



AD VIRUM
Admodum Reverendum & Amplissimum

DN. MATTHIAM WASMUTHIUM,

SS. Theol. Doctorem, Hebrææ & Oriental. Lingg.
Professorem Celeberrimum,
Collegam & Amicum Optimum,
Cum
tot votis expetitam

NOVAM ACCENTUUM DOCTRINAM IN NOVA ACADEMIA KILONIENSI RESTAURATAM

Ederet.

NAscere, & Augustis imple conatibus orbē,
Per tot seclorum vota petite Labor!
Incipe, *Wasmuthi*, nostro nova nomina seclo
Condere, & iste DEI nomine crescat honos!
Tu quod Judæos Judæorumq; Magistros,
Quodq; fugit doctos hactenus, omne doces.
Tu Linguæ secreta sacræ rimaris, & unus,
Perdita quæ totus credidit Orbis, habes.
Tu sacer æterni numeras mysteria Verbi
Euclio, nec minimum jota perire finis.
Æterni quisquis corruptum dixerit Album
Prætoris, doctâ vapulat ille manu.
Divinæ micuere faces, tenebrasq; per omnes
Duxerunt animi sidera pulcra tui.
Tuq; per anfractꝰ omnes per & horrida tesqua
Ducentem sequeris, quâ præit ille, Deum.
Sternitur ergo Tibi via sentibꝰ obsita quondā,
Et rarò per tot secula pressa pede.
Hæc Te non falso deducit semita gressu,
Hanc alios fidus ductor inire jubes.
Prima operi *Varnꝰ* dedit incunabula, sed nunc
Occupat æternum *Cimbria* sola decus.
Heic, Pindo nascente novo; nova nata Sionis
Gloria, & his Orbem sedibus acta subit.
Jamque ipsum noster Septentrio provocat Austrum,
Et nova sub Boreâ nunc Cynosura micat.
Immigrat nostros Judæa novissima fines,
Isteque Jordanem parturit Oceanus.
At Tibi quam multæ chartas hausere lituræ!
Quam sudata Tibi pagina multa fuit!
Nulla dies quondam sine linea abibat Apelli;
Nulla sine his punctis Noxq; Diesq; Tibi.
Omnis in his punctis tibi vertitur Orbis & istis
In punctis punctum temporis omne teris.
Sic Tu continuis metiris tempora punctis,
Perque tot hæc annos linea ducta fuit.
Sic magnum formant tibi puncta voluminis orbem,
Punctaque dispungunt Otia mille Tibi.
Vertitur his punctis rerum Tibi corda sacrarū,
Quisquis es his punctis crede latere Deum.
Heic Tibi procedunt sacri longo ordine Reges,
Et Reges sequitur tota caterva suos.
Heic tua regna vides, illa dominaris in aulâ,
Et supra Reges regia sceptra geris.
Quæ pacata Tibi, jam sacro milite turget
Pagina, quem pugnis destinet illa sacris.
Comparent ad signa Duces, Tibi Commate Puncta,
Queis cæsim punctim bella diserta geras.
Regibus his Ducibus, turbaque satellite tutus
Improba Livoris spernere tela potes.
Nam cum melle Tibi stimuli junguntur acuti,
Armat cœlestes hæc Tibi Spina Rosas.
Gratulor his punctis, Accentibꝰ accino vestris,
Doctor ab his minim's tu mihi magnus eris,
Magnus ab his punctis famæ Tibi dicitur orbis,
Iste per hos apices crescet honoris apex.
Nulla Tibi expungent divina hæc secula pūcta
Hisq; super punctis omnia puncta feres.
Scr.

DANIEL GEORGIUS MORHOFIUS, U. J. D.
Eloq. & Poes. Prof. Ordinar.

בע״ה

VINDICIÆ
S. HEBRÆÆ SCRIPTURÆ,

QUIBUS

I. ORIGINALIS *AUTHENTIA* DIVINA, TAM VOCALIUM ET ACCENTUUM, QUAM IPSARUM LITERARUM S. TEXTUS HEBRÆI;

II. *ACCENTUUM MINISTERIUM SENSUS*, AD GENUINAM TEXTUS SACRI INTERPRETATIONEM, SUMME NECESSARIUM;

III. TOTIUS S. CODICIS HEBRÆI *INTEGRITAS* ABSOLUTISSIMA;

SOLIDE ET EVIDENTER ASSERUNTUR:

ADVERSUS IMPIA ET IMPERITA MULTORUM PRÆJUDICIA;

IMPRIMIS CONTRA *CAPELLI, VOSSII F. ET WALTONI*, AUTORIS OPERIS ANGLICANI ΠΟΛΥΓΛΩΤΤΟΥ, ASSERTIONES FALSISSIMAS PARITER AC PERNICIOSAS.

AUTORE

MATTHIA WASMUTH,

P. P. IN ACAD. ROSTOCHIENSI.

PSAL. XI, 4. NAM *FUNDAMENTA* DESTRUUNTUR, QUID JUSTUS EFFICIAT?

CUM PRIVILEGIO REGIS POLON. ET ELECT. SAXONIÆ.

LIPSIÆ,

SUMPTIBUS JOH. HEREBORDI KLOSII

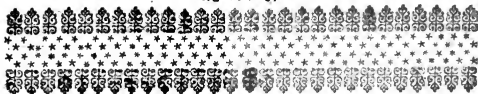
ANNO M DCC XIII.

D. Hieronymus, Com. ad Ephes. 3. Singuli sermones, syllabæ, apices, & puncta, in divinis Scripturis sunt plena sensibus.

D. Bernhard. In Scriptura ne modica quidem vacat particula, imo nimis viliter hoc esset de ea sentire.

R. Jekuthiel in Lissas Chen. fol. 14. Video quosdam ore suo impudenter dicere, quædam in sacris Literis esse minus necessaria, vel viliora, sc. Literas quasdam & Puncta. Væ talibus, cum exardescet in eos ignis Domini. Mentiuntur enim in Deum & legem ejus, qui ea Prophetis indidit per Spiritum suum Sanctum.

In lib. Zohar, ad Prov. 9, 12. Isti stulti & occlusi corde, dicunt multa esse vilia (in Scripturis,) quorum exiguus sit usus. Væ iis, punientur pœna rebellionis.



Testimonia quædam Dd. Christianorum & Rabbinorum, de Accentibus S. Script. Hebræa.

R. *Aben Esra in Statera Linguæ S.* Quæcunque expositio (*Script.*) non fuerit secundum rationem Accentuum, *ne auquescito ei, ne audias eam.*

Idem in Comm. ad Jes. 1, 9. Momentum magnum est, observare rationem Accentuum.

R. Bechaj ad Gen. V, 29. Tradiderunt Rabbini nostri, quod etiam Accentus, qui sunt in Lege, *sint de monte Sinaj.*

R. Arcuvolti in Arugas babbosem, cap. 27. Uti Vocales ad literas se habent instar Spiritus, ita Accentus ad Vocales se habent instar Animæ.

R. Colonymus lib. de Accentibus Hebr. Deus propter miserationes & benignitates suas det nobis cor amplum, ad sciendum secreta punctorum & Accentuum: *qui enim ea recte intelligeret, non egeret expositione alia: hoc autem egemus, & absconditum erit, usque ad tempus redemptionis nostræ.*

Seb. Nouzenus, Tract. de Accent. Hebr. c. 17. Quamvis hæc a Doctissimis Hebræorum Magistris ignorentur, spero tamen futurum, *ut Christus aliquando suos, tanto cognitionis bono, non sit dedignaturus.*

Hoc ipsum serio optat Cl. Buxtorf. P. in Thes. Gram. l. 3. c. 23. ubi etiam ait: Accentus esse *optimum & necessarium adminiculum* percipiendo sensui, quorum in sermone Divino, *accuratissima ratio* haberi debet. *Veruntamen fatetur Ib. l. 1. c. 5.* Quod Accentuum ratio, nec a quoquam nostrorum, nec ab ipsis etiam Hebræis sufficienter explicata sit. *Idem p. 616. & 624. ibid addit;* Nullam de iis hactenus constare certam & perpetuam legem.

 Sic

Sic Cl. Buxtorf. F. in Anticrit. part. 2. c. 13. Quoad rationem Accentuum, nullum dubium eſt, quin *inſignis & maximus* ſit eorum *uſus ;* ſed & illud Hebræi fatentur, & *acerbe deplorant*, magnam partem notitiæ illius periiſſe, & in oblivionem veniſſe: ubi tamen rationem eorum non aſſequuntur, non dubitant, quin ratio illorum ſibi conſtet, & certa ſit, quamvis nos eam non intelligamus.

Idem cum Clariſſ. Buxtorfiis fatetur Lumen illud Orientalis Eruditionis, Cl. Hottingerus, in Erotem. Ling. Sanctæ p. 25.

Caſſiod. lib. 1. Inſtit. Divinarum Lect. Si corpus noſtrum indiget, per membra cognoſci; cur lectio, quæ ſuis etiam partibus diſtincta ſit, confuſa relinqueretur? Nam *iſta puncta* ſunt quaſi viæ quædam ſenſuum, & lumina dictionum, quæ *ſic Lectores dociles faciunt, tanquam ſi clarisſimis Expoſitoribus imbuantur.*

VINDI-

I. N. J.

VINDICIARUM

S. HEBRÆÆ SCRIPTURÆ,

ΠΡΟΔΙΗΓΗΣΙΣ

ΣΥΝΟΠΤΙΚΗ.

SECT. I.

DE

OCCASIONE SCRIPTI.

§. I.



I ulla in re, priſcum illud Græcorum, *ὅτι τῆς χελώνης κρέα ἢ δεῖ φαγεῖν, ἢ μὴ φαγεῖν,* (a), (de negotio aut conficiendo plane, aut minime ſuſcipiendo,) fidem invenit unquam; certe Accentuum Hebræorum ea eſt doctrina, hujusque ſanctioris ſcientiæ tot Seculis deperditæ, ſolida reſtauratio. Sive enim innexa iis gravisſima momenta, & ſuperſtructum ſenſus miniſterium ſpectes: Divina ſunt Oracula, quibus illi perſpicui ſenſus evidentiam, & certitudinem literalem, interpungendo ſententiarum ſpacia, addere ſtatuuntur: Sive inexplicabilem hactenus creditam difficultatem iſtius Doctrinæ, (imprimis *a priori* demonſtrandæ;) plurima certe ingenia Virorum *Ἑβραϊκωτάτων*, ea non ſolum fatigavit, ſed & ita hactenus vicit, ut fruſtrati ſucceſſus querelas, propria cujusque confeſſio, paulo ante allegata teſtetur. Sive denique, ortorum hinc præjudiciorum, de evanido

A 3 nido

(a) *Athena. Deipnoſ. Lib. VIII.*

nido plane omni hujus rei conatu, implacabilem & plus quam Carneadis *ἀπείθειαν*; plerique hodie secund. illud Hebræorum, statuunt, quod סוף הדבר אין לדרש סוף *finis ejus rei* sit, *non quærere aut sperare finem*. Ut adeo de his abstrusissimis & maximi momenti quæstionibus circa S. Textum Hebr. quod Cabalistæ dicunt, טוב להיות אילם ומשכיל, מרב דברים וכסיל. *præstaret, fuisse mutum, & sapuisse; quam loquacem, & desipere*.

Hæc autem omnia, licet a pluribus retro annis mecum perpendens, sedulo jam ante cum animo peragerem, num quid in tam arduo & ancipiti Accentuationis negotio, audendum adhuc foret, & quid sub tanta mole valerent humeri, quid ferre recusarent; tacito sæpe convicio, jam tunc & deinceps me ipsum objurgans, vulgato illo Talmudicorum (b) צללת במים אדירים, והעלית חרס בידך *demisisti te in profundum aquarum multarum, & educis testam manu tua*: nihilominus invocato Divini Numinis auxilio, stimulante inexpugnabili quodam, reparandæ hujus tam utilis ac necessariæ scientiæ, ardore, in mare hoc, tot nobilium ingeniorum *θαλάττιοι* & naufragiis inclytum, ita me dedi, ut haut absimili rigore, quo Agenorem olim ferunt, amissa filia Europa, Cadmum filium ablegasse, *ne scil. unquam, nisi reperta sorore Europa, rediret; itaque aut reperiundam eam, aut pereundum ipsi fuisse*: mihimet quoque, non minus duram, reperiendæ tandem hujus desideratissimæ בת קול *filiæ Vocis*, legem dictam crediderim: solante me subinde, & confirmante scrutinii studium, isto solenni Arabum (c) خَيْرُ ٱلْمَالِ مَا أُنْفِقَ فِي سَبِيلِ ٱللَّهِ *Optimum rei* (impensæ) *est, quod expenditur in via Dei.*

§. 2. Equidem videram, multa præclare tentasse non solum Hebræos, sed etiam Christianos Doctores, sua laude & titulis clarissimos, *Schindlerum*, *Junium*, *Buxtorffium*, *Helvicum*, *Bohlium*, & novissime *Ledebubrium*, aliosque, quorum scripta ad manus meas pervene-

(b) *Baba Kama*, *fol. 91.* (c) *Ali Muslimici Centur. Prov.*

venerant: veruntamen (quod pace tantorum Nominum, *inferius Part. 2. harum Vindic.* demonstrabitur;) deprehendi, ipsos partim imperfecte, partim erronee, tum etiam inexplicabili difficultate longeque obscurissime, illam Accentuum doctrinam persecutos esse: & quod palmarium erat, neminem omnium, tali *METHODICA INSTITUTIONE*, doctrinam hanc ad universalia principia seu Regulas Generales revocasse, ut (ad evincendum infallibiliter Accentuum ministerium sensus,) *A PRIORI* demonstrari posset cujuslibet Versus Accentuatio, eodem tenore & positu, tam Regum qnam Ministrorum proprio Marte instruenda, (& perpetua Exemplorum inductione confirmanda;) quo in ipso Textu reperitur; (salva tantum Emphasium & singularium quarundam anomaliarum libertate, ex mero arbitrio S. Scriptoris unice pendente; quæ tamen omnes suis quoque rationibus firmissimis demonstrari possunt.) Hactenus igitur non immerito questus est Theologus Celeberrimus Dominus D. Calovius, (d) *quod licet omnibus Accentibus suus constet usus, quem præstant IN DISTINCTIONIBUS SENTENTIARUM designandis, SINE QUIBUS CONFUSA EST ORATIO: nihilominus quomodo illa sint signa constructionem indicantia, ita, ut certa possent tradi Regula, docentes, quinam Accentus huic, quinam illi sensui distincto inserviant, & secundum quas infallibiliter concludere liceat, (ubi hæc vel illa est Accentuatio, ibi hanc vel illam obtinere constructionem;) id haut diffitemur, qui afferet, nedum qui doceret, atque exponeret, sive e Christianis sive e Judæis, HACTENUS INVENTUM FUISSE NEMINEM.* Mox subjungit, *CL. BOHLIUM quidem, in Ebraica S S. Literatura versatissimum & vere incomparabilem, tale quid proponere & demonstrare conatum fuisse, pertinacissimis & internecivis vigiliis; verum prœmatura morte fuisse prœreptum.* Tum & *LEDEBUHRIUS* atque alii, quid hic præstiterint, (debita tamen singulis laude,) *inf. expendemus, Part. II. Cap. 11.* Hoc igitur tandem auxiliante Divini Numinis gratia, singulari adhuc industriæ relictum putavi, ut secundum illud Græcorum, (e) *εἰς ἰδίας ὁδοὺς ζηλοῦσιν αἱ φιλόπονοι φύσεις*, nova quadam methodi luce, ipsis *XV.*

TAN-

(d) *In Critico Sacro, p. 378.* (e) *Agathocles apud Stobæum.*

TANTUM REGULIS, earumque diſtinctis Membris & Exceptionibus, omnia illa plene & abſolute traderentur, quibus ea perfectio, evidentia, & facilitas, redderetur ſanctiori longeque utiliſſimæ Accentuum Biblicorum ſcientiæ univerſæ, quæ hactenus omnium calculo deſiderabatur: prout plurimi ejusmodi defectus hactenus & errores circa Accentuum doctrinam, in laudatis ſupra Autoribus, nudo veritatis amore inferius demonſtrandi, fidem facient veriverbio illi Arabum (f) ☼ كَمْ تَرَكَ ٱلْأَوَّلُ لِلْآخِرِ ☼ *Quantum reliquit prior poſteriori!* Ergo, (quod verbis בעל הטורים▭ *Autoris Ordinum*, qui Operi Baſileenſi additus eſt, proferre mihi liceat,) præſenti Numinis favore, נדבה רוחו לקרבה אל המלאכה בפעמים וברגלים׳ ולעשותה בלב שלם ובמעשה הידים▭ והנה אקח מפריו מלא כפים ואוכל׳ ותהי לי לשמחת נפש ולפקוח עינים ולשמוע כלמודים העיר לו אזנים▭. *Collibuit animo meo, accedere ad hoc opus greſſibusque pedibusque, & perficere illud tum corde bono, (Jeſ. 31, 3.) tum negotioſa opera: & ecce, accepi de fructu ejus plenis manibus, & comedi; & ceſſit mihi in lætitiam animæ, atque apertionem oculorum, & ad audiendum inſtar eruditorum* (Jeſ. 50, 4.) *excitavit mihi aures.*

§. 3. Jamque ea omnia per Dei gratiam ſuo conſtiterant recto talo, atque in dies ſaltem nitidiores preli typos expectabant; cum varia variorum, ut fieri ſolet, judicia & ſenſus, jam manere hunc conatum meum prodebantur, & in certa judiciorum lance jam pendere cœperam. Non equidem me latere poterant, *Scaligeri*, *Erpenii*, *Capelli*, & Aſſeclarum, adverſantes mihi ſententiæ, de Punctorum Vocalium & Accentuum novitate, quaſi recentius ſint inventum humanum: verum non improbabili quoque ratione perſuaſus fueram, Cl. Buxtorfios P. & Fil. omnia illa argumenta, tam Criticæ Capellianæ, quam Arcani Punctationis Revelatæ, tam ſolidis firmisque rationibus rurſum eliſiſſe, ut non ſolum incorruptis, ſed etiam præoccupatis ante a Capello, Doctiſſimorum Virorum judiciis ſatis-

(f) *V. Pocok. Præf. in Portam R. Moſis Majmon. fine.*

tisfactum videretur, illæque falsissimæ, impiæ, ac detestabiles opiniones, satis iterum profligatæ censeri possent.

Accidit autem, ut facta mihi admirandi illius Operis πολυγλώττου Anglicani copia, insuper refragantem deprehenderem, (isti a me adstructæ authentiæ & infallibilitati totius S. Characteris Hebræi, adeoque Accentuum ministerii,) Virum, tum Lingg. Oriental. peritia, tum Augustissimi illius operis Biblici Editione longe celebratissimum, Dn. D. *BRIANUM WALTONUM* Anglum. Hic, fateor, hæsi aliquando, non minori perculsus stupore, quam olim ferunt, (g) *Magnanimum Phaëthonta, repenti fulminis ictu;* ubi præter omnem expectationem deprehendi, tantum Virum, post luculentos licet Cl. Buxtorf. Tractatus de his varios, quibus hypotheses Capellianæ funditus subrutæ & eversæ pridem merito videbantur, nihilominus easdem, (h) damnoso certe Ecclesiæ scandalo, & fœdissima labe incomparabilis istius Editionis Biblicæ Πολυγλώττου, acerrime defendendas suscepisse. Unde facile apparebat, quanta autoritatis prærogativa, accedente Magnificentissimi, quod post homines natos lucem vidit, Operis Orientalis pondere, Summorumque insuper Virorum invidiose adhuc ab se jactato consensu, in Ecclesiis & Academiis triumphatura esset, illa impia non minus, quam perniciosa & falsissima opinio, de novitate ac dubia Origine tam Literarum, S. Textus Hebræi, quam ejusdem Punctorum, Vocalium & Accentuum; ut & infinita propemodum corruptione S. Codicis Hebræi, sub specioso titulo Variarum Lectionum, a Capello, Waltono, & asseclis, adstructa.

Accedebat etiam Controversia illa Biblico-Chronologica, e LXX Versione & annalibus gentilium, contra Codicem Hebræum, nuper in Belgio mota, & acerrimis partium studiis agitata, inter *Isaacum Vossium*, Cl. Patris non minus doctum Filium, & Cl. quosdam Professores Batavos, *Sebottanum, Hornium, & Hulsium*, aliosque: *quam inf. breviter recensebo, Sect. 11.*

(g) *Lucret. l. 5.* (h) *In Prolegomeno III Apparatus Biblici.*

§. 4. Arripui igitur argumentum, ad quod rapiebar; cumque tot tantisque novis ſubinde imputationibus, tum incertæ originis, & conſequenter dubiæ authentiæ, perniciofiſſima etiamnum præjudicia creari viderem, S. Characteri non ſolum Punctorum & Accentuum Hebræorum, ſed etiam ipſarum Literarum Script. Hebrææ; quibus ſemel admiſſis & evictis, ilicet actum fore, de omni, non tantum Accentuationis, ſed & totius Hebraismi ſtudio, imo de ipſo fundamento & Judice in rebus fidei & Religionis, ultro conſequeretur: iis proinde ante omnia pro virili amoliendis, ſuſpiciendam cum Deo præſentem operam duxi: quo & meæ *Accentuum Inſtitutioni Methodicæ, & toti Hebraiſmo,* ſua deinceps conſtaret ſoliditas, eaque omnia mature a periculoſis ejusmodi criminationibus vindicarentur.

SECT. II.
DE
ORTU ET SUCCESSU CONTROVERSIÆ.

§. 1. Ante vero quam ipſa rerum argumenta ingrediar, cum ad faciliorem & certiorem rei controverſæ dijudicationem, plurimum lucis afferre ſoleat *Introductio διηγηματική, de ortu & ſucceſſu controverſiæ,* quo e propriis Adverſariorum verbis, vera utrimque mens percipiatur, & uno quaſi obtutu ſiſtatur judicio Seculi: ejus quoque brevem prius telam pertexere nunc placet, & prima illius initia retro veſtigando conſectari. Nempe ſuperiori Seculo, ſub communi illa *παλιγγενεσίᾳ* Literarum, celebris quidam *R. ELIAS LEVITA*, Librum evulgavit *Maſſoreth Hammaſſoreth* inſcriptum, quo is primus, (ſed & omnium Hebræorum ſolus, reliquis Rabb. agminatim ſeipſi opponentibus,) hanc ſententiam in medium protulit, vel potius fabulam hanc, infauſto ſidere, ceu pomum Eridis injecit, *S. Textum Hebræum V. T. initio non fuiſſe Vocalium & Accentuum notulis diſtinctum aut ſignatum, ſed demum poſt abſolutum Talmud Babylonicum,* (circa An. Chr. 500,) *Tiberienſes quosdam Doctores Hebræos,* (quos ipſe etiam *Maſorethas* facit,) *puncta illa Vocalium & Accentuum*

um invenisse, atque Literis S. Textus adjecisse, antea vero Textum fuisse instar תיבה אחת *dictionis unius, sine omni interjecto vocibus spacio.* Hujus postea Libri præcipua quædam, imprimis Præfationem ejus tertiam, *Sebast. Münsterus* in Latinam Ling. transtulerat: ex quo tempore, cum historia illa non aliter narraretur, tum etiam paucis ejus seculi, profundius de his in Rabbinorum scriptis inquirere, atque rationes R. Eliæ accuratius examinare, esset datum; contigit, ut frequentissimo assensu Christianorum quorumque doctissimorum (illo Eliano dogmate fascinatorum,) *Reuchlini*, *Scaligeri*, *Pici Mirandulæ*, *Drusii*, *Fagii*, *Merceri*, *Zwingeri*, *Casauboni*, *Erpenii*, *Sixt. Amamæ*, aliorumque Præcipuorum Philol. & Theologorum, sententia illa Eliana cum triumpho grassaretur per orbem literatum: & quidem cum insigni hoc præjudicii auctario, seu consectario irrefragabili, (a Christianis adjecto, nam ipse Elias id nunquam diserte intenderat,) *totam proinde punctationem S. Hebr. Textus esse opus seu inventum mere humanum; & proinde neminem ad hodiernam Librorum sacrorum Hebraicorum lectionem & punctationem ita adstrictum esse debere, quin si commodiorem sensum, sive e proprio judicio, sive ex Veteribus Interpretibus, variisque versionibus, haurire & invenire queat, libere puncta illa mutare, ab illorum sensu recedere, & alia substituere possit; nec teneri nos illa punctatione Masorethica, nisi ubi commoda satis nobis videatur.* Accedebat tunc quoque vexatissima Controversia de ipsis *LITERIS* S. Textus Hebræi; qua istarum etiam origo in dubium vocata est ab iis, qui loca quædam Talmudis & Rabbinorum parum dextre explicare norant, & inscriptionibus Siclorum, aliisque nonnullis ratiunculis seducti, *non nostros Characteres Hebræos, sed Samaritanos illos, genuinos & primævos Mosaicos esse*, acriter contendebant. Uti vero facile sec. illud Hebræorum (i) פריצה קוראה לגנב *foramen advocat furem;* ita his quoque dogmatibus facile allecti plerique Pontificiæ sedis Parastatæ, (hoc pacto jam ἀπερίσμαχον Scripturarum robur minus formidaturi,) calidis statim votis ea arripuere,

 ceu

(i) *In Talm. Succa, fol. 26, Col. 1.*

ceu patet e ſeqq. teſtimoniis, tum Bellarmini (k) *Puncta extrinſecus addita ſunt, poſſumus itaque, ſi volumus, puncta detrahere, & aliter legere:* tum Stapletoni, (l) *Appoſitione punctorum Vocalium | Ebraiſmus eſt vitiatus, & ab eo usque tempore, non poteſt amplius Ebræus Textus authenticus eſſe, aut Verſionum norma.* Et Gregor. Toloſ. (m) *Eam ob cauſam ex Ebræo Veritatem Legis non amplius eſſe mutuandam.*

§. 2. Sed præ omnibus aliis, maximo conatu & fervidiſſimo ſtudio, hanc ſententiam, (adſtipulantibus Viris magni nominis, *Grotio, Bocharto, Erpenio, Sixtino ab Amama, Ludov. de Dieu, Waltono*, aliisque,) defendendam ſuſcepit *LUDOVICUS CAPELLUS*, Theologus Salmurienſis, primum in ſuo Arcano Punctationis Revelatæ, & poſt in illa ſua Critica Sacra (vere ſacerrima.) Hic ergo profanus Bibliomaſtix, protervo & nefario auſu, non dubitavit, (quod Hebræi dicere ſolent de Sacro Codice,) שרא בה נרגא וקצץ בנטיעותיה. *Securi graſſari in S. Scripturæ hortum, & ſuccidere plantas ejus ſelectas:* dum memoratis integris Voluminibus, non ſolum illam R. Eliæ, (falſam, temerariam, nec ullis firmis rationibus, vel teſtimoniis Veterum Hebræorum, ſatis probatam, tum S. Textus Hebr. autenthiam penitus deſtruentem,) ſententiam, *de recenti illa Vocalium & Accentuum inventione Tiberienſi*, acerrime propugnavit: ſed etiam *ipſas Literas S. Textus originarii, non eſſe genuinas illas & primigenias Hebræorum, (cum tales ſint Samaritanæ,) ſed recentiores Aſſyriacas ſeu Babylonicas ab Eſra immutatas*, proterve & operoſe ſatis, ſed ſine juſta probatione aſſeruit. Unde etiam *Codicem noſtrum Hebræum*, (qui hactenus omnibus piis fuit Sacro ſanctus,) per contemtum & ludibrium, appellat *Rabbinicum, Judaicum, Maſorethicum*, quaſi ad Rabbinos & Judæos tantum pertinens, adeoque ſuſpectæ fidei & autoritatis, qualia Chriſtianis Judaica male audire ſolent;) *quique pari fato cum aliis profanis Autoribus, Cicerone, Plauto, Terent. &c.* (n) *partim ἀβλεψίᾳ Scriptorum Sacrorum, quatenus* NB. *infirmi homines fuere,*

(k) *Lib. 1. de V.D. cap. 2.* (l) *Controv. 5. quæſt. 3. artic. 1.* (m) *Lib. 12. cap. 5.* (n) *Conf. Crit. S. Capel. l. 6. c. 12. & Defenſ. Crit. p. 581. & paſſim alibi.*

re, partim longo annorum usu, & vetustatis injuria, corruptelas & errores varios admiserit. Sufficere nobis saltem incorruptam fidei & morum doctrinam. Multa enim in Scriptura esse parum momentosa, in quibus perinde sit, quomodocunque legas. Neque etiam necesse esse, ut aliquis habeatur anthenticus Codex: cum Versiones qualibet, Latina, Germ. Graca, &c. pariter sint Scriptura Divina, authentica, & θεόπνευςοι; e quarum diligenti collatione loca difficilia & dubia facile conciliari, & utra lectio alteri praferenda sit, etiam ex antecedentibus & consequentibus, facile divinari possit; idque tanto felicius, quanto quisque altero fuerit doctior, & linguarum peritior, magisque ςοχαςικῇ facultate polleat, & prout cuique NB. *dictaverit ipsa ratio. Imo hoc non solum utile, sed & necessarium plane esse, ad declinanda multa alias insolubilia, quibus rectius satisfieri nequeat, quam concedendo in iis levem errorem, facili tamen conjectura corrigendum: siquidem Textus noster Hebraus, in locis quamplurimis*, NB. *sensum gignat & fundat manifeste falsum, absonum, insulsum, incommodum, inconvenientem; in quibus proinde melior & verior lectio quarenda sit e Versionibus & interpretibus*: & sexcenta talia, quæ inf. sigillatim expendentur.

§. 3. Καὶ τοῦτο μὲν ἐςι τόδε τὸ ὤον τοῦδε τοῦ κόρακος, & hæc quasi Summa, argumentum ac scopus est illorum Capelli execrandorum operum; quibus non amplius Pontifici Romano, sed privati cujusque censuræ, subjiciuntur sensus Divini S. Scripturarum. Hæc illa sunt θανάσιμα μελίκρατα, qnæ incautis, & ab Orientis literatura non satis instructis, tanquam חמץ בן־יין *acetum pessimum Vini optimi*, poculo aureo propinare voluit argutissimus ille Veterator, quibus ipsa fidei fundamenta nefarie convelluntur: ob quod tantum facinus etiam, *in Anticrit. Cl. Buxt. p. 45.* publice merito suo cluet, *Theologorum Propudium, Professorum Protestantium Carcinoma, & Veritatis Hebraa PRODITOR.* Quid enim ab illis perniciosissimis hypothesibus, multorum præsertim calculum & approbationem vaferrime consecutis, aliud Scripturam S. manere poterat, quam illud *Ezechielis cap. 7. v. 22.* horrendi carminis fatum, וחללו את־צפוני ובאו־בה פריצים וחללוה *Et violabunt arcanum meum, & introibunt in illud*

grassatores, *& contaminabunt illud.* Ad quod merito horrescant omnes pii, diligentes דבר־יהוה והחרדים אל־דברו *Verbum Domini*; *& contremiscentes ad illud*, Jes. 66, 5. Verum בסימנא טבא *signo bono*, hanc nubem ἀνυδρον felicissime discussit, virtute Dei & Zelo sanctissimo armatus, Hebraicæ Veritatis Vindex & Assertor incomparabilis, Cl. *BUXTORFIUS FIL.* Hic (o) triumphantem illam blasphemi Revelatoris audaciam, solidis rationum armis profligavit, ipsiusque Criticam, illam sacerrimam Atheismi buccinam, & Alcorani fulcimentum (publica flamma abolendum,) funditus subvertit: adeo ut etiam multi præcipui Philologi & Theologi, interque eos quidam etiam Pontificii κρειττον@ κόμματ@, a Capello initio seducti, postea vero Buxtorfianis rationibus ex abstrusis ultimæ antiquitatis Judaicæ monumentis, veriora edocti, mutata sententia, perditissimas illas Capelli opiniones aperte rursum damnarint, easque ut proximam ad Atheismum viam, & ipsius Muhammedis impietati æquiparandas, extreme detestati sint; pro ut testantes id ipsum complures eorum literas allegat Cl. Buxtorfius; (p) e quibus unum vel alterum audire libet, e Συνηγόρῳ primum Capelli, post Κατηγορον ejusdem factum. Et primo quidem Vir celeberrimi nominis *RIVETUS*, cum *initio*, *lecto Capelli Arcano punctationis R.*, *se pertractum in illam sententiam* (Capelli,) in Epist. quadam ingenue fassus esset: postea tamen, quam vehementer eandem rursum improbarit, testantur hæc ejus sequentia, a Cl. Buxt. l. c. allegata; *In iis quæ adversus Textum S.* (Capellus) *periculosis rationibus innixus*, *sub candoris & veri specie*, *meditatus est*, *video eum Viris doctis & gravibus*, *sed in talibus non satis exercitatis*, *imposuisse*, *quorum nonnulli Criticen ejus extollunt*, *tanquam elimatum non solum*, *sed & pæne necessarium opus.* Et in illa Epist. *Si pessima illa & profana Critice*, *quam vir ille molitus est*, *& hostibus suscipiendam dedit*, *postquam ab Orthodoxis fuit rejecta*, *obtineret*; *actum esset de Scriptura tota Vet. Testamenti*, *quæ nihil aliud esset quam Cothurnus Theramenis omnibus aptandus pedibus.* Pariter Cl.

(o) *In Anticrit. & Tract. de Punctis.* (p) *In Anticrit.* p. 32, 33, 345, 346, seq. & 357.

Cl. *SPANHEMIUS*, cum primum Capelli Criticam appellaſſet, *Opus illud eximium & obſervationibus longe doctisſimis refertisſimum*; poſtea tamen longe diverſum de ea edoctus, Cl. Buxtorfio, (l. cit.) animitus gratulatur, *quod Adverſarium* (Capellum) *tantopere ſe efferentem ſolide & accurate refutarit, imo dejecerit plane: & ad ἰχνευθίαν redegerit.* Quin & graviori documento palpabilem ſententiæ Capellianæ falſitatem arguit ipſorum *PONTIFICIORUM* quorundam Dd. ab eo diſſenſus, nec Zelo juſto carens indignatio: quorum ſequentia allegantur in *Anticrit. Buxtorf.* l. c. *Quod fuit olim, & nunc eſt, Chriſtianorum omnium, de perfidisſimi Impoſtoris Muhammedis Alcorano judicium, quo iſtud indignum reſponſo & confutatione pronunciatum eſt; idem ſane debet eſſe omnium Chriſti fidelium de Critica Capelli ſenſus: nimirum, ut ajunt ſancti Patres, tale dogma propalaſſe, eſt refutaſſe. Illa enim execranda Critica Capelli Textus Biblicus dubius & anceps inducitur ac proponitur, fidei & pietatis dogmata convelluntur, & ad Atheismum via lata ſternitur. Quod ſi nemo verſutias & artes Capelli diſcuſſerit; erit certe tempus, quo periclitabitur & nutabit Sacrorum Bibliorum autoritas*, &c. Quamvis autem, (quæ antiqui Serpentis μηχανοῤῥάφυ ars eſt, tunc maxime bonum ſimulare, cum eſt pesſimus,) extreme & pervicacisſime neget Capellus, ex illis ſupra memoratis ipſius hypotheſibus incertam reddi S. Scripturæ lectionem, imo quasdam illarum aſſertionum, (contradicendo ſibi ipſi,) pasſim retractet, & (q) *non niſi per inſignem calumniam ſibi tribui debere, quod dubiam faciat autoritatem S. Codicis Hebræi*, magna prævaricatione contendat; nihilominus vaferrimam hanc ejus tergiverſationem, qua principia concedit, (vel ipſe potius adſtruit,) & tamen concluſiones irrefragabiles, in ſpeciem candoris & recti, ſtrenue negat, (quo eas deinde tanto fortius largiatur Hæreticis,) ita in apricum protraxit Cl. Buxtorfius F. מפטּ הדור, ut certe tanto Hebrææ Veritatis vindici ipſe Chriſtianus orbis eo nomine tantum debeat, quantum vix unquam ei perſolvere poterit, niſi ut grata voce

(q) *In Defenſ. Critica, p. 562.*

voce & pectore ei apprecetur solenne illud eucharisticum Arabum ✡ أَدْخَلَهُ اللّٰهُ فِي ٱلْجَنَّةِ ✡ *introducat eum Deus in Paradisum.*

§. 4. Verum ne his quidem finibus stare adhuc potuit malitia blasphemorum Bibliomastigum: Sed nuperrime etiam tanto acriori furore, quanto majori arrogantia, Sacri Codicis Hebræi sanctissimam authentiam & integritatem impugnavit eruditissimus alias *ISAACUS VOSSIUS*, *in Dissertatione de* LXX *Interpp. & Chronol. Sacra.* E quo impio & detestabili scripto sequentia nunc saltem ἐν κορυφῇσιν ἀνεγχειριζόμενοι, in gustum dabimus? ut una quasi lance satura, variæ *Vossii* (simulque ejus Hyperaspistarum) criminationes adversus S. Textum Hebræum pio & cordato Lectori exhibeantur? & Ecclesiarum Christianarum Doctoribus ansa præbeatur, ipsum βεβαιότερον fundamentum fidei & religionis, a prodigiosis ejusmodi blasphemiis Desertorum Veritatis Hebrææ, ita asserendi, ut pro hoc potius, quam mutuis dissidiis alendis, πανοπλία sacra in acie explicetur. Ille igitur, quem dixi, non minus feroculus quam doctissimus fabulator, horrenda temeritate contendit, (assentiente ipsi plerumque, quod doleo, D. Briano Waltono, *in Prolegom. Bib. Angl.* Πολυγλώττων:)

(I) *In Cod. Hebræo, Chronologiam Patriarchalem ante-diluvianam, integris sex seculis, (in singula ætate uno seculo), post-diluvianam vero, novem sic! seculis, mutilatam & corruptam esse, conspirante Judæorum & Samaritanorum perfidia: ne scil. promissum Messiæ tempus jam effluxisse videretur:* (somniante talia Vossio, & *in præfatione ejusdem Scripti*, pro illis XV seculis, 2000 annos numerante, quibus truncatos vult Codices tam Hebræos quam Samaritanos: unde p. 238 & alibi, 6000 *annos a creatione mundi effluxisse asserit, antequam Christus in mundum venerit.*) Et quidem in furiosi hujus commenti fidem, sufficiunt isti destructori Veritatis Hebrææ fabulosissimi annales Gentilium, *Ægyptiorum*, *Phœnicum*, *Chaldæorum*, *Persarum*, *&c.* præcipue vero *Mircondi*, *Theonis Smyrnæi*, *Ctesiæ*, *Dino-*

Dinonis, *Berosi*, *Eupolemi*, & similium nugivendulorum fragmenta obscurissima; præ omnibus autem *Chinensium Chronologia*, (de qua tamen Vossio non nisi e relationibus Jesuitarum, imprimis P. Martinii, constare potuit) & *Josephi antiquitates*, sed & ambæ istæ non nisi prius ad cerebellum Vossii varie refictæ & refingendæ, ne se mutuo destruant, ut patet ex allegata ejus *Dissertat.* p 104, 105, 106, 107, 108, 129, 134, 150, & 407, &c. Unde proterve p. 350 ait; *plane delirare eos, qui annos antediluvianos secundum hodiernum Hebræum codicem accipiunt.* Et p 298, *Hebræum Textum tueri*, vocat, *cum Masorethis delirare, dum pepo quis esse malit, quam homo.* Et p. 417 *tam annos, quam Prophetias in Scriptura sacra jam fuisse corruptas multis seculis ante Masorethærum laborem.* Quæ omnia inferius suo loco excutiemus: quamvis jam ante etiam strenue se his fabulis Chronologicis opposuerint Clarissimi quidam Batavi *Schottanus*, *Hornius*, *Hulsius*, & novissime Cl. *Baillius* Anglus *in doctissimo opere Historico-Chronologico*; in quo Scripturæ Hebrææ verum calculum magna cum laude sua suscepit defendendum. Cujus ἀξιομνημόνευτον l. c. p. 12, hic allegari meretur. *Ubi nullæ unquam variæ lectiones allegatæ sunt*, (quod indubitatum est de controverso ullo calculo Chronologico), *ibi velle depravatum Fontem Hebræum*, *est ab imis fundamentis autoritatem*, *nedum authentiam*, *omnium sacrorum Codicum evertere.* Et mox; *Tale principium multos deducet ad Romanum Pontificem*, *plures ad Pyrrhonis scepticam*, *& verum Atheismum.*

(2) Quod nemo hactenus ausus est, Vossius primus, posito pudore, istum Rubiconem transiit, ut Versioni LXX Interpretum (licet omnium aliarum hodie corruptissimæ), diserte θεοπνευςίαν adstrueret, nimirum toto *Cap. 25.* Et *seq. Cap. 26.* conatur infringere argumenta contraria. *Illam igitur solam*, dicit, *sinceram & ἀναμάρτητον* p. 78, *eamque non solum ipsius Spiritus S. afflatu a LXX Interp. sic factam esse*, e Patribus probare nititur *p. 3; sed etiam tum ante Natalem Christi eandem pro divina habitam, & Hebræo Codici æquiparatam*

tam esse, cum toto subsequente seculo, Apostolis superstitibus, neminem fuisse, qui non id firmiter crediderit, p 18: cum & versionem θεόπνευστον eam appellarint p 84. Quod crassum & τετράπηχυ commentum inferius redarguemus. *Tum illam ipsam, quæ hodie inter nos extat, adhuc esse genuinam illam LXX. Interp. Versionem, tam certum*, ait Vossius, *quam certo quicquam in rebus mortalium affirmari potest*, p.294. *Nec contradicere* his omnibus, *nisi indoctos quosdam hujus seculi, sesquijudæos, & ῥαββινομανεῖς, fatuos & stultos.* Cæterum cum nec omni pervicacia sua negare tamen sustinuerit Vossius, depravatissimos passim sensus esse illius Versionis LXXviralis; horribili quodam secreto, omnes ejusmodi casses elabendi invenit viam, nimirum *quod in talibus locis (quibus εἰς ὄρη περιπατεῖ Versio LXX), ipse nullus dubitet*, (nec nos igitur dubitemus, autore bono) *quin* NB *olim aliter in iis habuerit LXX Versio*, p. 253: & quidem prout Vossius probam contendit lectionem, vel prout convenire eam vult cum prisco aliquo fabuloso tenebrione. Sed & Objectioni, *quod a tempore Templi secundi cessarit immediatum donum Spiritus S. & prophetiarum*, ultro occurrit p. 85. *id omnino Rabbinicum & nugatorium esse: Iosephum enim testari contrarium, sc. quod Iohannes Hyrcanus, & Esseni nonnulli, adhuc spiritu prophetico fuerint præditi; nam in Christo demum obsignari visionem & Prophetiam Dan. 9.* cujus dicti nulla unquam insulsior poterat fieri allegatio. Sed quod magis horrendum, non solum p.146.144. 148, e Iosepho suo, templi secundi absolutionem ad annum nonum Darii extendente, erroris arguit divinum Esram, sextum annum Darii hic asserentem, c. 6.15: sed etiam eundem Josephum, p.108; præfert aliqvando omnibus Codicibus Sacris tam LXX quam Hebræo & Samaritano; nisi quod de LXX Versione sola spem tamen firmam concipiat, *in ea olim ita scriptum fuisse, ut Josephus habet; ita tamen ut & ipse Josephus adhuc levi saltem mutatione prius corrigendus sit*, p. 109. *substituendo saltem ἑκατὸν καὶ χιλίοις, pro διακοσίοις, (sc. non 292, sed 1192 annis post diluvium Abrahamum esse natum;)* & p. 113. *pro τετραχιλίων substituendum saltem esse τετρακισχιλίων; qua exigua mutatione*

(non

(non nisi 1000 annorum,) *omnia tam plana fieri, ut ne unus quidem scrupulus supersit.* Ibid. Quis non indigne ferat, Viri alias Clari & Docti, contra Hebræam Veritatem quasi furorem quendam Cyclopicum; dum Josephum, eumque varie prius reformandum, correctorem facit, & LXX Versionis ἀναμαρτήτε, (ut eam vocat,) & Codicis Hebræi ac Samaritani. Quis talia legens non stupeat totus, tantam eruditionem simul & vesaniam in eundem hominem cadere?

Sed audiamus (3) atrociores etiam in Sacrum Textum Hebr. calumnias, semper in pejus proficiente Vossio, ὡς κακίον βάβ@ αὐλεῖ. Nam p. 95. operose adstruit, *In veteri Ecclesia Christiana nullam autoritatem fuisse Codicis Judaici*, (sic enim Textum Hebræum contumeliose incessere amat Vossius, prout alias etiam eundem, *Biblia Masorethica, Exemplar Rabbinicum*, per ludibrium vocat; ut revera hic obtineat illud tritum Arabum ✡ لَقَدْ ذَلَّ مَنْ بَالَتْ عَلَيْهِ ٱلثَّعَالِبُ *dudum satis contemptus est, quem comminxit Vulpes:*) *contentos tunc fuisse Versione illa* (LXX virali) *quam a Sp. S. profectam credebant, præsertim cum ea omnia, quæ de conservatione librorum sacrorum a Judæis vulgo traduntur,* NB. *meræ sint imposturæ*, p. 248. Et p. 94. *Judæos quidem calumniari, quod Codices Samaritani sint corrupti: at cum Samaritæ dicunt, Codices Hebræos esse corruptos, eam*, ait, *non esse calumniam.* Et mox; *Cum enim Masorethæ fuerint homines barbari, & in Vernacula sua peregrini, ecquid aliud quam* NB. *vitiosum & ab omni ratione alienum ab iis potuit proficisci?* p. 97. (plane ad sensum Bellarm. *l. 2. de verbo Dei, c. 10. Misera esset Ecclesia, si deberet recurrere ad Hebræos Codices, & mendicare a Rabbinis hostibus suis veritatem.*) Concludit igitur Vossius p. 98, *si quis veros sacrarum literarum sensus cognoscere aveat, ei negligenda esse illa puncta vocalia*, quæ una cum Accentibus Vossio & sociennis sunt sudes in oculis;) *aut etiam reformanda ea esse ad mentem LXX Interpp.,*) quorum reformator iterum est (præter Josephum) ipse Vossius *astutam vapido ge-*

stans sub pectore vulpem.) Quis non videt, quorsum hæc omnia tendant? nempe ne quidem ad Pontificis Romani tribunal amplius, sed ad apertum Atheismum, & inde ad ipsum orcum unde prodiere. Nam & amplius p. 347, addit; *in N. T. etiam libris tantas esse varietates ut quot verba, totidem fere sint discrepantiæ:* & p. 416, *se nimis parce adhuc locutum esse*, de multitudine illa mendorum. Si quis jam cum Cl. Schottano merito hinc inferat; E. *nullum fore certum sensum textus sacri:* expedite respondet Vossius, ibid. *ita argumentari idiotas;* (ecqui enim illationem rationis admittat, qui pridem ipsam rationem insanire secum jussit?) Ne tamen sine ratione id dixerit Vossius, en p. 28, calidum ex ipsomet consilium; *veritatem sacrorum librorum non ex solo Hebræo, sed potius ex universali omnium aliorum codicum collatione*, NB. *habito probabilitatis delectu, esse hauriendam. Tum vero quamvis in verbis & literis non exigua facta sit mutatio,* (saltem fere tot mendis, quot vocibus, & amplius p. 416) *id tamen non obstare, quo minus eadem sit Scriptura, quæ olim;* in quo bruto paradoxo, non carere *Vossium* Antesignanis *Capello* & *Waltono*, infra ostend.

(4) *Non solum Puncta vocalia Textus Hebræi*, ait, *tam manifeste novum inventum Masoretharum esse, ut miretur, quod non ipsa cæcitas pridem ad tam claram lucem oculos aperuerit*, p. 96, (recte cœcis eam commendans lucem, quam meras tenebras esse, oculati facile vident:) sed etiam *ipsas literas Codicis Judaici esse adulterinas cum Samaritani veterem Mosaicam scribendi formam impudentiam & inscitiam esse*, p. 312. *eosque qui negent, a Scaligero stultos & Asinos vocari*, mire sibi plaudit, p. 313; (quo merito, infra videbimus.) Unde p. 300 concludit, *hodiernum Codicem Judaicum non esse originalem, cum non is (Hebræus,) sed Samaritanus codex conscriptus sit literis originalibus*, (quo profecto nulla fatuitas æque poterat esse *originalis*, ut inf. videbimus.)

(5) Summe injurius est Vossius, *in universam nostram Theologiam Christianam*, quam (ob clarius hodie studium Linguæ Sanctæ &

& S. Textus Hebræi,) dicit, *(in præf. Differt.) hodie conversam esse in Rabbinologiam; unde nulla tam fatua tamque ab omni ratione aliena sint commenta Judæorum, quæ non pronis auribus excipiant Christiani Doctores, tanto magis, quanto sint futiliora.* Inter quæ mox refert, *quod nemo hodie Theologus habeatur, nisi qui etiam sit bonus Hebræus* (Grammaticus;) *cum tamen*, (ait in paulo præcedent.) *Judæi fateantur, periisse linguam Hebræam, nesciri phrasin, vocalium usum, & verborum significationes.* Verum quam ipse potius Vossius ex illis suis perditissimis hypothesibus strenue Judaizet, monstrant facile ejus perversiones sanctissimorum Oraculorum de Christo, dum pag. 65. verba illa Ps. 2,12. *Osculamini filium;* item, *hodie genui Te; incerta* dicit, *an de Christo loquantur, cum in toto illo Psalmo* NB. *nihil occurrat, quod non de Davide intelligendum; tales enim appellationes* filii Dei & Uncti *ad plerosque Reges & Sanctos ex æquo pertinere.* Pariter verba Prophetiæ Dan. 9, post 62 hebdom. יכרת משיח *exscindetur Messias*, pervertit in hunc sensum, sec. Versionem LXX, *Exterminabitur unctio;* explicans ea porro *de cessante apud Judæos unctione & regno, dum Romanis fierent subjecti.* (quo pacto mortis Christi meritum eliminatur tam classico Vaticinio.) Ecqua fronte jam Vossius Judæos incusare audet, *in Præf. Differt. suarum;* quod illi *nullum non locum de Messia agentem corrumpere, vel perversa interpretatione enervare conati sint?* cum ipse potius atrox hoc crimen incurrat non sine justo elencho, ab Arabibus hic audiendo,

ليس العاقل الذي يحتال الامر بعد ذلك يقع فيه *Non est sapiens, qui aliquid reprehendit, & post ipse in illud incidit.* Annon enim sat manifesta illa Rabbinologiæ Vossianæ specimina evincunt, ipsum verius ῥαββινομανεῖν abominandis ejusmodi σκολιοδοξίαις? Qualia certa horrenda consectaria, e blasphemis illis hypothesibus *Capelli, Waltoni, Vossii, &* Asseclarum, de Characteris Hebræi (tam punctorum quam Literarum,) dubia origine & corruptione, orta, merito alios etiam, talium (per meram imperitiam) defensores proh dolor!

lor! longe plurimos, absterrere, & ad agnoscendam atque damnandam impiam suam temeritatem, sufficere debebat.

§. 5. Sed cum omnia illa superiora penitius in ipso Tractatu expensuri simus, sufficiant hæc interim quasi per saturam informando saltem Lectori de ortu & statu controversiæ. Nam emendando quidem Vossio nulla argumentorum sufficere pondera, vel inde satis liquet, quod (1) desperata ipsius pervicacia adeo agnitionem erroris nullam admittat, ut potius, ubi etiam ἐπ' αὐτοφώρῳ tenetur medius, pure neget, se tale quid scripsisse, aut consequentias irrefragabiles præfracte falsas dicat, aut apertissima diversis locis contradictione ἐπαμφοτερίζειν videatur. Documenta facile obvia præbent allegatæ ipsius Dissertationes. Cum enim a Cl. Hornio Professore Leidensi merito reprehensa esset Vossii illa blasphema assertio, *in Dissert.* p. 248, *jam longe sanctior nobis esse debet Codex Samaritanus, quam Hebraicus; nam Samaritanus servat Characterem Mosis, Hebraicus autem Chaldaicis literis est exaratus:* Vossius in *præf. ad Objecta Hornii* infrunite *negat, se tale quid scripsisse*, cum tamen diserta ejus ibid. extent verba, sed & hæc ipsa iterum non uno loco ab ipsomet Vossio destructa, (contradicendo sibi ipsi, ut aliis contradicere queat:) nam paulo post p. 253, ait *Samaritanum Codicem esse omnium corruptissimum*, ubi scil. cum Hebræo nostro concordans non favet Vossio, & reformatæ ipsius (deformatæ potius) Chronologiæ Sacræ: & p. 260, *Codicem Samaritanum esse vitiosum, dum omittat Cainanem inter Arphaxad & Salach.* Sic cum p. 53 & 172, & alibi passim, Lectionem LXX, longe præferat nostro Hebræo Codici, & p. 24, expresse dicat, *Semidoctos tantum hujus seculi Masorethicos Codices præferre LXX Interpretibus*, & p. 95, *nullam Hebræi Codicis autoritatem fuisse in primitiva Ecclesia, sed LXX Versionem tunc fuisse θεόπνευστον habitam:* tamen contra p. 292, acriter refellit inferentes ex ipsius verbis, *quasi statuat ipse, Codicem Hebræum non esse præferendum LXX Versioni:* & p. 16, ultro fatetur, *solum Pentateuchum ab illo LXX interpp. collegio esse translatum, reliquis libris istius Versionis non esse tantum tribuendum, cum a paucis*

cis

cis aut singulis sint translati. An hæc talia sint cordati & constantis Scriptoris, judicet nunc orbis literatus; ab eo enim & applausum adhuc certo stipulari sibi, insigni protervia non dubitat Vossius: quamvis revera in speciem tantum *se Eruditorum judiciis ea relinquere* scribat p. 83; cum omnes centradicentes ipsi sint *semidocti hujus seculi*, p. 24.

(2.) Quia de omnibus illis blasphemis suis deliramentis, quasi re adhuc præclare gesta, mirum in modum sibi placet, jactans magnifice *in præf. Dissertat. se demum hoc pacto autoritatem Sacræ Scripturæ in tuto collocare, & veritati oppressæ suppetias ferre*, (nempe ut ille *Eccles.* 20. vitians virginem, quam custodire debebat:) Et p. 427. *se veritatem malitia Judæorum sepultam & oppressam vindicare, & in lucem denuo producere, idque præsente sibi tam sancta luce, per quam alios in tenebris ambulantes conspicere possit.* Hinc nullis monitis aut dehortationibus apud ipsum est locus; sed omnes adversantes ipsius sententiæ, criminando *Sesquijudæos*, *Semidoctos*, *Asinos* (aliquando ex asse,) totis metris adnumerat scommata. Nemo non ei est ἡμιμαθὴς, qui profecto ipse hac in parte est ἡμιμανής. Viros Clarissimos & Lumina totius Belgii, ob id, quod recte contendant, textum Hebræum incorruptum ad nos pervenisse,) dicit *Vervecina capita:* alium *Oviculam hominis* vocat, (ipse ὁλοπρέλυκος,) alium *impostorem*, *morionem Leidensem*, *bubulo amictum tergore, & imbellum adversarium, qui Vossio non permittat forti esse, qui sine errorene biscere possit:* cui proinde *flagrum* tandem minatur desperatissimus Orbilius; eundem indignissime definiens p. 401. *Asellum togula cinctum Professoria, pro clypeo gestantem Biblia Masorethica cum omnibus suis punctis.* Sed quid si definitione non absimili quis vellet *Vossio* sic παρῳδεῖν, quod ipse sit *Bibliomastix, pellicula cinctus vulpina, pro clypeo gestans Versionem LXX, & annales gentilium cum omnibus suis fabulis;* annon recte responsum potius quam dictum putaret? Certe equidem convitiis & obtrectationibus alterius famam rodere, nunquam Christianum existimavi, nedum masculi & docti

docti Scriptoris,quem longe magis decere ſemper duxi, *mollibus verbis duriſſima argumenta* proponere,quam adverſus aſperos Morychos γιγαντιᾶν, καὶ ἀντιβίοισι μαχέσσασθαι ἐπέεσσιν: idem me jam olim docente Arabum trito illo ✡ كُنْ مَعَ الْعَوْسَجِ زَيْتُنًا وَمَعَ الأَحْمَقِ عَاقِلًا *ſis cum paliuro,oliva; & cum inſano,mentis compos.* Nihilo minus cum jam non diſcepteturſuper dogmatibus rationis humanæ, in quibus *diverſum ſentire duos de rebus iisdem,Innocua licuit ſemper amicitia;* ſed de ſanctiſſimo tremendi Numinis Verbo, ceu Epiſtola Creatoris miſſa ad Creaturam ſuam, adeoque non niſi infallibili charactere infallibiles ſignante ſenſus divinos: at vero iſtius originalem authentiam & integritatem, diris ac blaſphemis criminationibus, (poſt *Capellum*, *Waltonum*, & aſſeclas,) longe feroeius adhuc proſcindat hic *Voſſius*, nec ſolum contradicentes ipſi, (qvamvis mitisſime & ſumma modeſtia,) Viros doctisſimos pro *indoctis*, *fungis*, *fatuis & aſinis* habeat; ſed etiam poſt convictos toties ipſius blaſphemos errores, (reciprocatis jam pluries utrinqve ſcriptis,) jactare etiam num audeat, ſi qvis adhuc cum ipso contendere velit, *ſive argumentis ſive teſtimoniis; ſe victurum argumentis, ſe victurum teſtimoniis;* (ſcil. pro argumentis dando bruta decreta, pro teſtimoniis fabulas:) anne igitur tandem deſperatisſimo, & contra conſcientiæ dictamen αὐθαδεστάτῳ deſtructori Veritatis Hebr. occurrendum eſt, ex præcepto Salom. *Pr. 26. 5. Reſponde inſipienti, ne ſibi ſapiens videatur?* (quo ipſius exemplo alii etiam non pauci ubivis (quod vehementer dolendum,) obtrectatoers divini characteris Hebræi, (imprimis Punctorum & Accentuum,) diſcant impoſterum, ſecundum illud Comici, *coercitiorem habere ſtultiloqventiam ſuam.* Aut quid enim audaculo ejusmodi usque liceat impune ſic graſſari? omnesque ubivis terrarum aſſertores ſanctiſs. Textus Hebræi, tam blennos, fungos, & ſtipites, ſibi perſuadere, ut offucias ipſius & verſutiloquas artes, (quibus perpetuo in S. Script. Hebr. Litteras & Puncta, imo totum contextum, debacchatur, vel potius ſimpliciter furit,) vel

non

non capiant, vel metuant, vel denique brutum in talibus assensum sibi imperari patiantur. Saltem sperare id potuisse, non minorem Vossii stupiditatem prodit, quam fastum & arrogantiam plane intolerabilem. Anne enim cuivis facile manifestissimum fit, per istas infandas hypotheses Vossii & asseclarum, *Originarium S. Textum Hebræum, in æquali cum codice quolibet Versionum certitudinis ac incertitudinis gradu ita constitui, ut collisi inter sese, alter in alterius viscera grassetur, & mutuis sic confossi vulneribus, precarium sub traditionum humanarum tyrannide spiritum trahant: quo tandem in ambiguo destituti Christiani, ad illud (dic Ecclesiæ,) ceu ad sacram anchoram confugere cogantur, non paucis ad Scepticismum & Atheismum citius prolapsuris:* quod ipsum quoqve recte arguit Cl. Hulsius in Epist. ad Voss.

Sed cum fere prævideam, meo etiam justo Zelo, non facile aliam aut mitiorem a Vossio expectari posse sortem, quam aliis ante me Viris undequaque doctissimis experiunda fuit? maluissem equidem favere huic Turno vapulanti sub alterius magni Æneæ dextra, & deinde πολλὰ κλάειν κελεύειν. Verum quia jam ארחרין אבן *projectus est lapis*; obfirmandus est animus, & induendus θυμὸς ἐπταβόειος, antequam illam *bubuli tergoris* tragulam adornet Vossius: dicamque cum Hortatio,

Quid facies homini? jubeas miserum esse libenter,
Quatenus id facit.

Atque ut olim Chiorum Legatos, (*docente Plutar. in Apoph. Lacon.*) ipsas Ephororum Spartanorum sedes vomitu implentes, haut aliter vindicandos duxere Spartani, quam publicum edictum sanciendo, *solis Chiis permissum esse, turpiter agere:* ita meo quidem arbitratu, decernatur homini pervicacissimo privilegium errandi: neque enim propterea statim Sol geminus fiet, aut Thebæ geminæ, quod furenti Pentheo sic videantur. Non deerunt nihilominus incorrupta semper judicia, quæ discernere norint æra lupinis, (& sincera vulpinis,) nostraque eo rectius probare poterunt, quo plu-

ra ipsius legerint: quo pacto Vossius ipsa experientia demum discere debet, quod hactenus ignorare videtur, quod *fastidium Lectoris certissima scripti mors sit.* Quamvis interim non parum indigner imperitis illis Typographis, qui bonas chartas adeo crudeliter perdunt, dum eas impiis Vossii (licet doctis) deliriis conspurcatas, pro foliis Sibyllinis habent & venditant. Longe magis autem miror simul ac doleo, quod tum *ANGLICANA ECCLESIA*, incomparabilem illam Operis Biblici πολυγλώττου editionem, isto *Capelli* & *Waltoni* propudiosissimo Goliathismo contra sacrum Characterem Hebræum, horrendum in modum deturpari passa sit: tum quod *ECCLESIA BELGICA*, blasphemam illam & monstrosam *Differt. Isaaci Vossii de Chron. S.* in publica luce toleret, merito æternis tenebris damnandam: ut qua originalis S. Scripturæ certitudo & authentia funditus subruitur, & sanctissima Oracula de generatione Filii DEI, & morte Messiæ, tam nefarie enervantur, ut nisi ad publicam palinodiam adactus fuerit autor, & serio pœnituerit, vix Deum sibi possit polliceri propitium. Sed ipse Pater Luminum illustret & sanctificet nos in veritate: atque Vossio etiam largiatur *bonam mentem* quamvis eandem ipsi jam ante precato Cl. Schottano proterve responderit, *sed quæ tuæ sit dissimillima.*

SECT. III.

DE

PARTITIONE ET METHODO TRACTATIONIS.

§. 1. Atque ex his breviter sic constare potest de serie & facto hujus belli sacri. Cum autem post tot classica & receptus, nihilominus adhuc ferveant partium studia, & novis subinde, iisque maximi nominis Autoribus, excitentur ac defendantur illæ detestabiles & falsissimæ hypotheses Capellianæ, ceu Accentuum non solum doctrinæ, sed etiam totius Script. S. authentiæ, infestissima signa: ut verissime

ſime conqueri liceat cum Cl. Hulſio, (q) *nos in ſequiora tempora incidiſſe, quibus verſipellis veterator Diabolus, mutatis ſæpe perſonis ſuam inſtaurat fabulam:* & noſtrum proinde erit, minime deſertas linquere Hebraicæ Veritatis partes, nec otioſe ſpectare hæc bella Domini, ſed qua quisque valet arte ac Marte ſtrenue propugnare, totius cœleſtis Chirographi tam integritatem quam authentiam infallibilem. Cujus percommoda nunc mihi, e propoſitis primum *VINDICIIS ACCENTUUM*, oblata eſt occcaſio: quandoquidem non ita præciſe ſola Accentuum authentia proponi aut ſtabiliri poterat, quin pleraque argumenta ſimul tangerent, ipſarum Vocalium quoque & Literarum adeoque totius Characteris Hebræi divinam & authenticam originem, atque integritatem illibatam. Ne autem incerta methodi lege ruat præſens Scriptio; memores nunc moniti illius Arabum, ✡ رُتْبَةُ ٱلْعِلْمِ أَعْلَى ٱلرُّتَبِ, *ordinatio Scientiæ ſupremus eſt gradus:* in TRES eam dividemus PARTES: quarum IMA confirmabit ORIGINALEM AUTHENTIAM divinam, tam Vocalium & Accentuum, quam ipſarum Literarum S. Textus Hebræi, TRIBUS ARGUMENTIS; nempe GRAMMATICO, (*Capite I;*) HISTORICO, (*Capite II;*) & THEOLOGICO, (*Capite III:*) (de quorum ſingulis *in theſi & antitheſi*, per certas Sectiones, diſquiremus.) PARS II, ſiſtet ACCENTUUM INFALLIBILE MINISTERIUM SENSUS; tum PARADIGMATICE, per luculenta Exempla S. Textus Hebræi, vero ſuo ſenſui ex Accentuum doctrina vindicata, (*Capite I;*) tum ANTITHETICE, a variis dubiis & objectionibus liberando eandem Accentuum ſcientiam, nunc per DEI gratiam plene reſtauratam, (*Capite II.*) PARS III, vindicabit totum S. CODICEM HEBRÆUM, ab illis imputationibus CORRUPTIONUM, quæ ſub prætextu *VARIARUM LECTIONUM*, ullave alia ratione, eidem a *Capelio*, *Waltono*, *Voſſio*, & Aſſeclis, nefandum in modum impinguntur; tum ANTITHETICE, (*Capite I,*) tum IN THESI, (*Capite II.*)

 §. 2. Ve-

(q) *in præf. Authent. abſ. L.*

§. 2. Verum ante omnia in hac disceptatione Hebræo-Philologica probe dispiciendum est, recteque discerni debet, utra pars controvertens in hoc foro intendat actionem, & quasi Actoris personam sustineat;cui adeo ceu affirmanti probandi incumbat onus (sec. illud Aben Esræ ad Gen. 38, 15. המוציא מחברו עליו הראיה *Actori incumbit probatio:)* atque utra pars habeatur rea, seu negativam sustinens, cui sufficit, Actore non probante absolvi. E synoptica hactenus προδιηγήσει *de ortu & statu controversiæ* liquido satis constare opinor, quod sacro Characteri Hebrææ Scripturæ, tam Literarum, quam Punctorum Vocalium & Accentuum, ex se & per se, tot seculis in nativa sua authentia originis divinæ ἀδιαβλήτως perstanti,& quasi in possessione pridem certitudinis infallibilis,(per immemorabilem ævi præscriptionem,)posito,aliquando cœperit a male feriatis dica indignissime scribi,dubieque anquiri, tum de Origine ejus authentica,tum de incorrupta ejusdem integritate.Illi igitur Antagonistæ, ream sic peragentes,& in dubium præter meritum vocantes S.Scripturæ, Hebrææ nativam authentiam & integritatem, omnino hic statuendi sunt Actores,ab iisque ceu affirmantibus jure merito exiguntur debita & sufficientia rationum documenta. Ut enim non sufficit, (dicam verbis Cl. Horneij,) *si alteri quis crimen intentet, ostendere tantum, fieri posse, ut verum sit, cujus alter insimulatur, sed probari necesse est, revera rem ita habere, nec aliter fieri posse, quin verum sit, quod de eo asseritur.* Ita hic quoque nequaquam satis est,speciosis ratiunculis, in suspicionem saltem adduxisse Scripturam Sacr. Hebr., quod non penitus impossibilis sit ejus vel corruptio vel incerta origo: sed omnino firmis argumentis tales imputationes prius probandæ sunt Adversariis, antequam innocentiæ suæ præsidia οἴκοθεν promere opus habeat Scriptura. Et quidem, si civem Græcum olim non nisi Athenis judiciari permisit Solon (r); pariter nulla fere nisi ex Hebræis in Hebr. causa militare debet ratio. Quod si jam illas probandi partes implere satis nequeant adversarii, (*quod his Vindiciis*

(r) *Meurs. Solon. f. 81.*

diciis luce clarius demonstrabitur;) merito tales Cassii Severi (f) a foro Hebræo rejiciuntur, audientes illud Poetæ veteris; *Quid vos duros stimulavit in ausus? Auferte unde malum tulistis pedem!* Quamvis jam vero hoc pacto per se bona causa triumphatura est, nulla licet ratio amplior eam præstet ἀνεπίληπτον; nihilominus Argumenta nostra ita semper proponemus, ut non solum *antithetice* discutiamus primum adversariorum strophas, (prout semper Actori priori loco causam dicere convenit,) quo submotis falsitatis tenebris veritas per se elucescat; sed etiam de abundanti deinde *in thesi* probemus, meliorem ac veriorem secus statuentium sententiam. Atque hoc præsentis instituti nostri erit pensum: φιλῇ δὲ κάμνοντι συσπεύδειν θεός! Nam quod iterum ingerunt Arabum Magistri;

☼ كفا بالله هاويا ☼ *Sufficit DEUS Ductor.*

(f) *Quotquot is reos accusavit creberrime, omnes gloriose absoluti sunt, Manut. Apoph.* 254.

VINDICIARUM
S. HEBRÆÆ SCRIPTURÆ
PARS PRIMA,

qua

ORIGINALIS *AUTHENTIA* DIVINA TAM *VOCAlium & Accentuum*, quam *Literarum* S. Textus Hebræi, contra Antagoniſtas quosvis, imprimis vero *Capellum, Waltonum, & Vosſium F.* defenſa aſſeritur,

CAPUT I.

Quo proponitur

Argumentum Grammaticum,

ductum

ab eſſentialibus externi formalis Scripturæ:

Quicquid per primævam Moſaicam & Propheticam originem competit bodierni Sacri Textus Hebræi Literis conſonis, ceu uni parti eſſentiali Scripturæ Hebrææ; idem etiam per eandem originem competit ejusdem Punctis Vocalium & Accentuum, ceu alteri ejus parti eſſentiali & coævæ Literis.

Atqui authentia divina plane & infallibilis, per primævam Moſaicam & Propheticam originem, competit bodierni Sacri Textus Hebræi Litteris conſonis, ceu uni parti eſſentiali Script. Hebrææ.

E. authentia divina plane & infallibilis, per eandem originem competit punctis Accentum & Vocalium, ceu alteri parti eſſentiali & coævæ Literis.

Hujus Argumenti Grammatici Præmiſſas *quatuor Sectionibus* confirmabimus: Quarum *SECT. I vindicabit ab antitheſi Minorem* *Pro-*

Propositionem de primæva & authentica origine Litterarum consonarum hodierni S. Textus Hebræi.

SECT. II. *Eandem Minorem probabit thetice.* (Minoris siquidem Propositionis solide prius confirmata veritate, deinceps validius nitetur Majoris Propositionis nexus & evidentia.)

SECT. III. Vindicabit ab antithesi Majoris Propositionis Hypothesin de Coævitate Punctorum Vocalium & Accentuum literis coëssentialium.

SECT. IV. Eandem hypothesin probabit in Thesi, & hanc liberabit ab Objectionibus & instantiis Adversariorum.

SECTIO I.

qua

MINOR PROPOSITIO ARGUMENTI GRAMMATICI (de Literarum hodierni codicis Hebræi authentia originali) *ANTITHETICE VINDICATUR*, per defectum probationis contrariæ.

ANTITHESIS I.

Capellus, Waltonus, & Affeclæ, statuentes, hodiernas Literas sacri Textus Hebræi, non esse primævas Mosaicas & Propheticas, sed recentiores Babylonicas (seu Assyriacas, Chaldaicas,) quas Esra, post solutionem captivitatis Babylonicæ, restauratæ a se Scripturæ Sacræ primus adhibuerit; & deinceps populo Judaico commendarit, relictis Samaritanæ genti, ob gravissimum odium, primigeniis Scripturæ Hebrææ literis, quæ sint hodiernæ Samaritanæ; hanc sententiam suam probare nituntur, (α) communi assensu Philologorum Neotericorum, (β) Doctorum veterum Ecclesiæ, (γ) Talmudicorum, (δ) Rabbinorum; (ε) documentis veterum Siclorum, aliisque (ζ) levioribus ratiunculis.

Ve-

Verum (a) consensus ille Philologorum Neotericorum nihil hactenus pro ipsis facit, nec ullatenus erroneo illi asserto fidem adstruit.

Ἔκθεσις.

§. 1. Hodiernam S. Bibliorum Hebræorum כתב מרבה *scripturam quadratam*, (ut communiter appellatur,) Assyriacam seu Chaldaicam esse; contra autem, Samaritanas seu Cuthæas literas, esse illas primævas, quibus Lex primum data fuit, probaturus Cl. Waltonus Anglicani Operis Editor celeberrimus, (t) in acie locat consensum plurimorum maximeque insignium Philologorum & Theologorum, *Scaligeri*, (u) *Drusii*, (x) *Vossii*, (y) *Grotii*, (z) *Sixtini ab Amama*, (a) *Casauboni*, (b) *Bocharti*, (c) *Gvilielmi Postelli*, (d) *Waseri*, (e) *Mayeri*, (f) *Petri Galatini*, (g) & præcipue *Ludovici Capelli*, (cujus Arcanum punctationis revelatum, appellat *doctum & elegantem librum*) tum imprimis Pontificiorum, *Sixti Senensis*, *Philalpandi*, *Bellarmini*, *Bonfrerii*, *Gvidonis Fabricii*, *Iohannis Morini*, (quamvis & *Huntleum*, *Gordonum*, aliosque Iesuitas potuisset adjungere, ut & *Ariam Montanum*, *Genebrardum*, *Cornelium Agrippam*, *aliosque complures*.) Et alibi (h) idem Waltonus, *hanc* dicit *communem Doctorum sententiam*, *a Christianis & Judæis antiquis & recentioribus receptam; contrarium autem forte statuentes infirmis niti ratiunculis, quas ex præjudicatis suis opinionibus hauserint, a quibus recedere nolentes, ipsum Solem in meridie lucere negent.* Et p. 21, Ib. *Christianos igitur Theologos* NB. *pudere debebat talium nugarum*; (scil. quod defendant primævam authentiam Literarum nostri *S.* Textus Hebræi.)

§. 2. Verum, *ut* (1) *in genere respondeam*, frustra in tot tantorumque Nominum autoritatibus præsidium suæ sententiæ quærunt *Waltonus*, *Vossius*, *Capellus*, & Asseclæ; gratisque eorum nudis

t *In Proleg. III. ad opus Anglican. p. 20.* u *Animad. in Chron. Euseb. p. 61. & 103.* x *Comm. ad Exod. c. 37.* y *Gramm. l. 1. c. 9.* z *In notis ad lib. de Vera Rel. Christ.* a *In Antibarb. Bibl.* b *In Exercit. contra Baron.* c *In Phaleg seu Geogr. S.* d *In Alphab. 12 Ling.* e *de Nummis Hebr.* f *Prodr. Phil. Sacr. Part. 1.* g *Lib. 1. de Arcan. Cathol. Rel.* h *In Dissert. de Ling. Orient. p. 28.*

dis assertis se jactant, cum Argumentum illud facillime destruatur, opposito saltem aliorum nihilo minorum Autorum sat honesto numero, qui contrarium hic non sine firmis asserunt rationibus. Quorum sequentes nunc saltem breviter enumerabimus, ut simul constet apertissime falsum illud καύχημα Waltoni, *sententiam illam suam, communem Doctorum veterum & recentiorum* dicentis. Contrarium igitur docent & probant, tum *Theodorus Bibliander* (i) ubi ostendit, *Esram nec voluisse nec potuisse mutare Scripturam in populo DEI, qua DEUS legem suis digitis exaraverat: prout in Talmude Babylonico, Tract. Megill. c. 1. expresse dicitur, quod nulli unquam Propheta permissum fuerit, quicquam innovare in Scripturis.* Tum hi seqq. *Polanus* (k). *Mihi nequaquam fit verisimile, Esram, Malachiam, Haggæum, Zachariam, Litteras a DEO ipso acceptas abjecisse, & cum humanis, imo gentilibus, literis commutasse.* Tum *Franciscus Junius* (l), *illam sententiam Adversariorum inter Milesias fabulas* referens. Pariter *Hugo Broughtonus* (m), *Sebastianus Nouzenus* (n), *Dan. Schwenterus* (o), *Marcus Marinus Brixiensis* (p), *Nicolaus Fullerus* (q), *Cæsar Baronius* (r), qui Philonis testimonio probat, *quod ipsa illa & lingua & character, quo antiquitus scripta Lex fuerit, permanserit absque ulla mutatione, etiam post Esram.* Item *Picus Mirandula* (s), *qui se e multis doctissimis Hebræorum percunctatum esse* scribit, *de iis, quæ de Hebræo & Samaritano Charactere disquiruntur; illos autem OMNES* (NB. contra Waltoni & Capelli jactantias,) *nullam mutationem agnovisse, quin pro comperto habuisse, iisdem, quibus nunc utimur in Hebraica literatura apicibus, usos esse Mosen & Patriarchas antiquos omnes. Atque id maxime etiam confirmare veteres Cabalistas, qui a Majoribus acceperint, sub illis literarum characteribus & figuris, quibus nunc legem descriptam habemus, latere divina mysteria.* Pariter *Wilhelmus Schickardus* (t), rectissime statuit, *uti in Religione Samaritani a Judæis, non*

(i) *In Comm. de opt. gen. Hebr. Gramm. p. 76. 77.* (k) *Comm. ad Ez. c. 9. v. 4* (l) *Ad libr. 2. Bellar. de V. D. c. 1.* (m) *In concentu Sacræ Scripturæ p. 126.* (n) *De prima Hebraicî Sermonis Lectione.* (o) *Exerc. de vera pronunc. Lit. Hebr. th. 6.* (p) *In Arca Noæ seu Thesauro linguæ sacr. Lit* א. (q) *In Miscellan. Sacr. l. 4. c. 4.* (r) *Annal. tom. 2. p. 193.* (s) *In Epist. ad ignotum.* (t) *In Bechinath Happer. p. 82.*

bi ab illis, defecerunt; ita etiam indubitato scriptionis antiquas figuras sacrum DEI populum retinuisse: illos autem Schismaticos (Samaritanos,) ut in omnibus differrent ab Israelitis, characteres literarum mutasse. Tum vero ipsam illam hodiernæ Mrubbæ Hebræorum picturam constantem, æquabilem & decoram, (adde & simpliciorem,) *ipso adspectu præ se ferre reconditam talem majestatem, quæ longe potius Legislatori Sapientissimo convenire videatur, quam illa biulca, deformis, aspera, & exaratu difficilis, imo (ut ex omnibus circumstantiis apparet,) ex aliis factitia* Samaritanorum.) De qua proinde rectissime *R. Asarias* (n) scribit, quod collata ad Scripturam Sacram, כקוף בפני אדם הוא *se habeat instar simiæ ad faciem humanam.* Sed & (qui primo loco memorandus fuerat) *Cl. Buxtorfius, in Dissertatione de Literis Hebraicis*, eandem Hebræarum literarum antiquitatem prolixe, & more suo eruditissime ac solidissime asseruit. Denique eandem sententiam, sua etiam autoritate, nec minus firmis rationibus, confirmant novissime Doctissimus Anglus *Rob. Baillius, in præclaro Opere Histor. Chronol. p. 196.* seqq. & Eruditissimus, inque Orientali Literatura omnibus fere Europæ Philologis palmam præripiens, *Jesuita Athan. Kircherus, in suo Oedipo Ægyptiaco.* (x) E quibus omnibus tandem manifestum fit, autoritatem magnorum Nominum non magis deesse assertoribus Hebrææ literaturæ, quam ejus destructoribus. Et licet istorum forte pauciores sint, nunquam tamen pauci sunt, qui vincunt, (nimirum firmis rationibus meras adversariorum conjecturas:) adeo ut omnino hic obtinere debeat pervulgatum illud; *Non quis quid, sed quid quis; HAC VIA AD VERITATEM ITUR!*

§. 3. *Respondeo (2) in specie, ad singulos* a Waltono citatos; non deesse nobis rationes sat graves, adversus complures eorum excipiendi, omnemque (in his) autoritati ipsorum abrogandi fidem. Ut enim nihil dicam, quo candore aut conscientia adversus sacrarum literarum divinam originem & certitudinem Pontificios testes adducat

(u) *In præf. lib. Arugas Habbosem.* (x) *Gymnas. Hieroglyph. Classe II. a p. 81. usque 85, & a p. 95. usque 165.*

ducat Waltonus Reformatæ professionis Theologus; (qualem collusionem fas haut erat in Ecclesia Reformata tolerari:) item *Petrum Galatinum*, quamvis hic non erubescat (y), *codicem nostrum Hebræum e Talmude corrigendum* asserere: tum etiam *Johannem Morinum*, quem tamen ipse Waltonus (a) merito castigat, ceu absurdissime statuentem, *quod & Versio Græca LXX, & vulgata Latina, divinæ autoritatis sint, licet* (ipsomet asserente) *sibi invicem ita sæpissime contradicant, ut nullo modo conciliari possint:* & in *Exercitationibus Biblicis*, (verius Antibiblicis) idem *Morinus* impudenti ore nugatur, *Vulgatam Versionem afflatu Spir. Sanct. factam esse*, allegante & recte detestante ipso Waltono, *l. cit. p. 144.* Et tales tamen testes Waltono habentur quasi ἐκ Διὸς δέλτων, Sed ut, inquam, hos mittam;

(1) quidem *MATERUS* pro Waltono allegatus, se ipsum plane destruit aperta hac contradictione, quando in allegata *Philolog. Sacra p. 51.* recte statuit, *Puncta* (Vocalium & Accentuum,) *Mosis jam tempore coæva consonis Scripturæ exstitisse;* & tamen *hodiernis Literarum Hebræarum characteribus tunc Textum non fuisse scriptum, sed Samaritanis*, cum tamen notissimum sit, hanc (Samaritanorum) scripturam punctis Vocalibus nunquam fuisse instructam: (contrario plane errore, quo Cl. *Prideaux Anglus* (b) *Punctorum quidem novam originem statuit, Literarum vero Hebræarum nullam agnoscit novitatem aut mutationem ab Esra factam.*)

(2) *Magnus quoque SCALIGER* (*pro Waltono allegatus*,) satis confidenter quidem stomachatur in dissentientes his verbis, (loco superius citato:) *Eæ literæ, quibus hodie Judæi sacros libros conscribunt, nuperæ & novitiæ sunt, e Syriacis depravatæ. Quod cum luce clarius sit, tamen quidam Semidocti, Semitheologi, &, ut signantius loquar, semihomines* (Vossio *in Diss. de LXX. Int.* audiunt *Sesquijudæi*,) *Iudaicas literas vere Hebraicas esse, audent dejerare & impios putant, qui aliter sentiunt. Miseram vero illorum hominum conditionem, qui doctrinæ & pietatis suæ non alios habent testes, quam*

 asi-

(y) *Lib. 1. de Arc. Cath. Rel. c. 8.* (a) *In Dissert. de Ling. Orient. p. 108.* (b) *in Lectionibus de Relig. Capit. p. 391.*

asinos: & p 107. *eandem nostram sententiam* arguit *extremæ insaniæ & imperitiæ.* Qualem Scaligerianam bilem & dictaturam etiam Waltonus jam usurpare cœpit, cum in literarum Hebræarum assertores sic invehitur; (c) *Christianos igitur Theologos* (asserentes Hebr. Liter. authentiam,) *pudere debebat talium nugarum*, &c. (certe parum pro Theologo.) Sed mirari sæpe subit, quomodo tanta fiducia Scaligero aut simili Aligero persuasum esse potuerit, saltem dictatoria tali in contradicentes qs. *semihomines* & *asinos* debacchandi licentia, nimioque fervore ὅθεν ἐυμαρέως καὶ λύχνον ἅψαις, statim imperari posse assensum cordato & incorrupto Lectori. Certe vel Comici illud; *Rem ipsam dic, & mitte male loqui*, prudentiorem modestiam suadere potuisset: aut saltem nasum prius hic consultum oportuerat. Verum ut Spartana generositate ejusmodi convicia transeamus, vitiosæ & intempestivæ Choleræ magnorum Virorum condonanda; non equidem video, quomodo *illud luce clarius* tam audacter affirmare queat Scaliger, *quod hodiernæ Hebrææ literæ sint depravatæ e Syris;* cum non solum inauditum hoc sit in orbe Hebræo, sed nec vel ab ipso vel ullo alio saltem probabiliter demonstratum. Quid si vero Scaligero, secundum illud Hebræorum מדה כנגד מדה *mensura pro mensura* reddenda foret, quando pari temeritate asserit (d) *Pentateuchum Samaritanum ne una quidem litera aliter legi quam Textum Hebraum*, cum tamen eodem libro ipse fateatur, *se Samaritanum Pentateuchum nunquam oculis vidisse* (quod ipsum etiam de Drusio affirmat *Waltonus* (e,) quem tamen hic pro se allegavit;) *& si eum. vidisset Scaliger*, statuente ipso Waltono p. 77 ibid. *longe aliter scripturus fuisset.* (Primus enim nostris temporibus eum occidenti intuiit e Syria & Palæstina Reverendissimus Iac. Usserius Armachanus Episcopus in Anglia, *vide Epist. ejus ad Lud. Capell. Londin. Anno 1652 impr. p 17* Nec vero obscura est origo erroris illius Scaligeriani; seduxit enim eum Hieronymus, idem asserens *præf. in libr. Reg. p. 4.* sed & huic pluribus satisfie: seq. *Antith. II. §. 1. 2.*

(c) *In Proleg. ad opus Anglican. p. 21.* (d) *de Emend. temp. Lib. 6.* (e) *Differt. de Ling. Orient. p. 29.*

(3) GROTIO quidem etiam *Magno* ubique, *imo omni exceptione majori*, triumphant *Capellus* & *Waltonus* fidus Capelli sectator; nec non celeberrimi *Vossii* P. asserto, (loco superius citato,) *quod male eas literas vocemus Ebraas, cum Judaica dici debeant;* prout etiam Capellus, & Vossius F. sacrum Codicem nostrum non nisi *Judaicum* & *Rabbinicum* appellare sueverunt. Verum licet nihil detractum velim istorum Virorum famæ ac eruditioni, nihilominus si tanti esset, in proclivi foret demonstrare, tantum in Hebraicis certe, ipsis tribui non posse, quin Cl. *Buxtorfiorum*, *Ath. Kircheri* & aliorum longe potior sit autoritas rationibus suis suffulta, quam istorum nuda assertio. Ipse enim Waltonus contrariantem sibi forte magnum illum *Grotium* sat contemtim rejicit his verbis, (f) *quod ex conjectura sua & sine fundamento aliquando quid afferat.*

(4) Quod vero *Guilielmum Postellum* (pro Waltono allegatum) attinet, cui utique non parum hic tribuendum est, cum præ aliis magnam sibi harum peritiam & experientiam acquisiverit, complurimum orientalium tum librorum tum regionum perlustratione: is certe ut non satis Adversariis lectus aut intellectus, ita male pro ipsis allegatus est, cum planissime iis adversetur. Quamvis enim (loco superius cit.) *Samaritanos Characteres* dicat *esse antiquos, & a Mosis tempore vel ulterius etiam originem eorum accersat;* nequaquam tamen eos sacris paginis Originales facit, quibus Tabulæ Legis ἐν διαθήκοι primitus fuerint exaratæ: sed cum expresse *duplicem Characterem Hebraum, alterum profanum seu communem, (qui hodiernus Samaritanus sit, quo etiam Moneta sunt signata,) alterum sacratiorem (qui hodiernus Hebraus,) in usu olim fuisse* doceat; *utroque quidem charactere sæpius descriptam fuisse legem*, recenset, *& quidem plurima exemplaria Samaritano illo charactere communiori fuisse vulgata; verum Hebraeo sanctiori charactere scripta, concredita tantum fuisse Tribui Levitica & Collegio LXXII Seniorum, sanctioribus locis asservanda. Istas enim Hebraeas literas semper habitas fuisse mysticas & sacras, ut olim extra ejusmodi sanctiorem usum nunquam fuerint adhibita, donec Esra post solutionem captivitatis*

(f) *In Differt. de Ling. Or. p. 35.*

tis Babylonicæ publicum eorum usum communiorem fecit:. id quod pluribus idem Postellus deducit *in Tabulis omnium Linguarum, nec non libro de originibus c.17; & de Hetruriæ religione & institutis p 113.* Confirmante ea omnia *Fullero in miscell. sacris l. 4.c. 4.* Quin amplius hanc sententiam probat idem *Postellus, l. c. e dicto Salvatoris, Matth. 5. 17. 18. quod ipsa æterna veritas id testetur, comparando minimæ particulæ Legis impletionem cum minima litera jod. non peritura de Lege: Unde consequeter Salvator eam nobis veram & genuinam Legis scripturam commendarit, in qua litera Jod reperitur minima*; quæ quidem in Samaritana scriptura vario & multiplici ductu compositam & sat grandem quantitatem obtinet, cum contra Hebræum Jòd adeo minutum sit, ut, annotante Drusio (g), ab Irenæo appelletur dimidiata litera, quando ait: *Nomen* ישו *constare duabus literis & dimidia.* His vero cum diserte adstipuletur ipse Waltonus, l. c. p. 30, allegatis ab ipso his Grotii verbis; *e Christi verbis sequitur, tunc in lingua Hebræa Jod literam, minorem locum occupasse, quam literas cæteras, & proinde istos characteres, quos Sicli præferunt,* (intelligit Samaritanorum), *Christi tempore non fuisse in usu:* quomodo igitur vel Waltonus, vel quisquam alius, nisi *κεφαλὴ ἐγκέφαλον ἐκ ἔχεσα*, negabit, quod, sicuti Salvator ibidem de primigenia utique, indubia, & originali scriptura Hebræa, (non aliqua recentiori dubiæ originis,) loquitur, (tantam ejus perpetuitatem adstruendo;) ita omnino hodierna nostra *Mrubba, (de qua Salvatorem locutum ipsi concedunt)*, sit illa primigenia & originaria scriptura? His igitur tam manifeste seipsos destruunt Waltonus & Asseclæ, ut tandem firmiter concludamus, primum hoc adversariorum argumentum, a consensu Philologorum, nullum adeo Waltono præsidium præstare, ut potius contra ipsum & Asseclas torqueri possit ac debeat, nec ullum antiquitati literarum Hebr. pariat præjudicium.

AN-

(g) *Annot. ad N. T. p. 10.*

ANTITHESIS II.

Nec (β) probatur satis adversa sententia, Testimoniis quibusdam Patrum, iisque valde incertis ac dubiis, vel & commodiori explicatione facile admittendis.

Ἔκθεσις.

§. 1. Quam facili momento præconceptæ semel opinionis aura impellatur animus, suo amplius exemplo docet *Waltonus;* quem, ob Patrum quorundam præcipue Hieronymi & Eusebii testimonia, licet non adeo aperta & clara, tanta tamen derogandi sacris Hebræis primigeniam originem, incessit fiducia, ut quasi de sanctiori aliquo successu sibi plaudens concludat; (b) *Habemus itaque consensum veterum Ecclesiæ Doctorum, multis Neotericis & Grammaticis præferendum.* Cujus gloriosi Epilogi argumentum ei prebuere hæc sequentia *Hieronymi;* (i) *Certum est, Esram legis Doctorem sub Zorobabele alias literas reperisse, quibus nunc utimur; cum ad illud usque tempus iidem Samaritanorum & Hebræorum characteres fuerint:* atque hæc *Eusebii* in Chronico; *Fuit Esras eruditissimus in lege divina, affirmaturque divinas scripturas memoriter condidisse, & ut Samaritanis non miscerentur, literas Judaicas commutasse.* Quibus duobus succenturiat Capellus, venerabile nomen *Bedæ*, asserentis, *nullum apud Ebræos ea de re esse dubium, quin Esras mutarit literas: quodque propterea Scriba velox vocatus sit, quod literas leviores excogitaverit.*

§. 2. Ad hæc *Resp.* (1) illud Hieronymi *certum est*, non solum nullo adstrui fundamento; sed non una ratione valde *incertum* ostendi posse. Sive enim a Samaritanis, qui de autographo Mosis & authentico charactere falso semper gloriari suevere, quorum etiam libris se usum esse aliquoties meminit Hieronymus, (k) hanc sententiam imbiberit; sive ab Eusebio Episcopo Cæsariensi, pariter a degentibus illic Samaritanis plurimis facile seducto, tale quid hauserit; sive a Præceptore suo Judæo, quorundam Talmudis locorum, de

(b) *In Prologo ad Opus Anglicanum p. 20.* (i) *Præf. in lib. Regum.* (k) *In Comm. ejus ad Gal. c. 3, & Quæst. in Genesin.*

(*de quibus inferius Antith. III.*) erronea explicatione sic fuerit persuasus: non minus incerta quam falsa ubique opinione est deceptus, *ceu mox infra pluribus patebit.* Atque idem de Hieronymo perhibet *Franciscus Junius;* (l) *Hoc a Judæis præceptoribus suis didicerat Hieronymus, nec non a Samaritanis, qui istam laudem sibi adhuc falso vindicant nostra memoria, quod matricis illius Scripturæ sint custodes.* Insuper vero ipse Hieronymus suum illud *certum est*, evertit contrario quodam effato, dum in *Quæst. in Genes.* scribit, (m) *superflua hic esse illa verba,* Transeamus in campum, *in Samaritano codice extantia:* quibus utique verbis Hieronymus, Samaritani Codicis Lectioni opponens Hebræam, omittentem istud *superfluum*, hujus potius quam Samaritani Codicis Scripturæ & characteribus, primigeniam suam adstruit authentiam. Meritoque igitur *Verba illa Hieronymi*, (ni illum sibimet contradicere velimus,) *aliter exponenda esse*, asserimus cum Cl. Buxt. *in diss. d. L. H. §. 60.* nempe secundum Postelli de iis sententiam *vid. præced. p.* qualem per Esram factam mutationem, vel ipsimet inf. explicabimus admittendam, in genuina vocis *Aschurith* explicatione; non qualem Adversarii inde male effingunt.

§. 3. *Resp.* (2) Mirum videri, quomodo Hieronymi testimonium tam Achilleum nunc Waltono argumentum sit, dum pro ipso facere videtur; quem alias sibi adversantem, quam facile rejiciat, probant hæc ejus sequentia, (*loco paulo ante cit. p. 46.*) *Hæc verba* (de Hieronymo loquitur,) *nisi me ratio fugit, ostendunt, quantas præjudicium nebulas menti offundat, etiam in Viris alias doctissimis, ut potius quam ab opinionibus semel imbibitis recedant, NB. absurdissima quæque affirmare non vereantur.* Et satis insuper constat, quam integris centuriis errores tam Hieronymi quam Eusebii dinumeret Scaliger, *in Notis ad Chron. Eus.* Neque igitur nobis etiam rejiciendi (in Hebræa literatura) Hieronymi autoritatem defuturæ sunt rationes, si omnino autoritate Hieronymi in præjudicium veritatis Hebraicæ

(l) *Ad Bellar. l. 2. d. V. B. c. 2.* (m) *ad Cap. 1. V. 8.*

braicæ abuti volent adversarii. Dum enim Hieronymus (n) locum illum Zephan. 3. v. 18. נוּגֵי מִמּוֹעֵד אָסַפְתִּי ita interpretatur (prout hodienum Vulgata legit) *nugas, quæ a lege recesserunt, congregabo*, (pro *tristes ob conventum*, seu ob desertam solennitatem conventus, *congregabo*:) triplici utique errore, (1) vocem, ממעד male vertit *a lege*, cum nunquam legem in Scripturis, sed *statum tempus solennioris conventus* notet: (2) de suo assuit τὸ *recesserunt*, quod in textu Hebræo non legitur: (3) Vocem נוגי *nughe* exponit *nugas*, indeque *in Hebræo* etiam *Latini sermonis vestigia deprehendi*, expresse adstruere audet. Quis hic dubitet, illud *nughe* Hieronymi (pace S. Viri dicam) revera esse *nugas*, & vere tristem *tristis* vocis interpretationem? Quis enim sensus foret illorum verborum? quasi divina bonitas & providentia nugis congregandis (הם ושלום) operam det. Istum vero nævum Patri Optimo facile condonare licet. τόδε γελαστόν ἐστιν, ἀλλ' οὐκ ἐπιεικτόν, quod Purpurati Patres Tridentini illam nugatoriam hic versionem vulgatam Hieronymi, in summam Prophetæ Zephaniæ, adeoque ipsius Sp. Sancti ignominiam, & Hebræi Textus injuriam, non erubuerint Canonicam & authenticam declarare: non absimili puerilis erroris documento, quo Cardinalis *Baronius ad 1 Sam. 9, 21.* contendit, *Triclinii olim nomen & usum inter Hebræos exstitisse*, siquidem l. cit. *Samuel, Saulum & puerum ejus, in triclinium introduxisse perhibeatur*, scil. per vulgatum Latinum.

§. 4. Cœterum nondum adeo apertæ sententiæ nostræ refragatur Hieronymus, quin commoda adhuc explicatione defendi possit magnus ille Ecclesiæ Doctor. Neque enim dicit, Samaritanos Characteres esse primævos & originales Scripturis divinis; sed prout alibi (o) eos tantum vocat *antiquas alterius Gentis* (Samaritanæ) *literas*: ita hic tantum dicit, *eosdem fuisse usque ad Esram, Samaritanos & Hebræos characteres*; quod ultro concedimus de vulgaris literaturæ usu communiori in negociis civilibus & politicis; nec non de exemplaribus Legis vulgatioribus, Samaritano charactere exara-

(n) *Comm. In c. 3. Zeph. v. 18.* (o) *In Comm. ad Gal. 3.*

tis: prout duplicem ejusmodi characterem sacrum & vulgarem supra p. 43. e Postello adstruximus, *Conf. inferius Antbit. III. 4. 2. seqq.* Tum quod additur, ex Hieronymo & Eusebio, *de mutatione per Esram facta, seu repertis ab Esra aliis literis;* sano etiam sensu admitti potest: scilicet, non ut adversarii id accipiunt, quasi Esra assumtas ab Assyriis novas literas loco primigeniarum Hebræarum in S. Textu substituerit, vel ipse novas figuras commentus sit; sed quod promiscuum antea inter Judæos, tam Samaritani (*ut vulgaris*) quam Hebræi (*ut sanctioris & rarioris*) characteris usum ita reformarit, ut deinceps Judæi solo sanctiori charactere Hebræo in omnibus tam sacris quam civilibus actibus uterentur, (*quamvis enim reperiantur Nummi Judaici, etiam post Esram Samaritano solito charactere procusi, id quidem præter institutum hoc Esræ factum est;*) eoque solo libros divinos imposterum exararent, relictis ob ἀσπονδον odium Samaritanæ genti illis vulgaribus ceu ineptioribus & monstrosis figuris, quæ Rabbinis propterea אותיות לועזות *literæ peregrinæ & barbaræ* dicuntur; item Character חול *profanus*, *idiotis Cuthæis relictus*. Talis igitur revocatio Hebræi characteris ad communiorem & publicum (tam in politicis quam sacris) usum, populo Judaico tunc quasi nova quædam inventio literarum videri potuit, dum celebriori rumore ad Esram Autorem referebatur. Atque hoc sensu, non alio, Hieronymus hic admitti potest, nec ulla aliud exigit ratio, ceu hactenus est ostensum.

§. 5. *Resp.* (3) Quod ex Eusebio *loco sup. cit.* allegatur quasi is testetur, *Esram literas Judaicas mutasse, & divinas scripturas memoriter condidisse*, quodque priscis Patribus, (*Irenæo, Clementi Alexandrino, Hieronymo, Basilio, Chrysostomo, Theodoreto, Theophylacto, & Tertulliano*, (licet tamen incerta fide (p) tribuitur, quasi statuerint, *libros sacros omnes, templi incendio, tempore captivitatis plane deperditos, ab Esra spiritu prophetico e sola memoria de novo conditos & restitutos esse;* verosimile plane non est, sed uti posterius hoc

(p) *V. B. D. Dorschenm. Part. 1, in Proph. Zach. Disp. 1. q. 1. Et Hotting. Thes. Phil. p. 111.*

hoc e fabuloso *Lib. 4. Pseudo-Esræ cap. 14.* prognatum est, (ipso Capello agnoscente); ita & prius illud est confictum: quandoquidem nec verbulum istius testimonii *de facta mutatione Literarum* comparet in correctioribus Eusebii exemplaribus, a Scaligero summa cura & studio editis: sed tantum in vetustiori Latina Eusebii Versione vitiata: nec enim, si fuisset genuinum, Scaliger (istius sententiæ acris defensor,) hoc testimonium rejecturus fuisset in sua editione Eusebii. Tum vero ne in illa quidem Versione legitur, quod Eusebius id statuat, *mutatas esse literas*, sed tantum *ita affirmari*, non addito, a quibus affirmetur. Insuper & Hebræis Scriptoribus, uti mutatio Literarum, sic miraculosa talis restitutio Librorum sacrorum, plane ignota, imo portentosa est. Quamvis [illegible]terim Pontificiis defensoribus vix unquam careat, ubi aliqua S. Literarum autoritati derogandi optata occasio patet: unde totam Scripturam NB *novum Esræ partum* contemptim appellant, *Sixtus Senensis* (q), *Petrus Galatinus* (r), *Nicolaus Lyra* (ſ), item *Alphonsus de Tost. Jacobus Bonfrerius*, aliique, quos male sequitur *Wowerius in Syntagm. de LXX. Vers.* (t) Nec desunt asseclæ Arabes tam Christiani, (ut patet ex *Elmacini Arabis Christiani Hist. Sarac. p. 141.*) quam Muhammedani, ut e celeberrimo Arabe *Ahmed Ben Idris* allegat Cl. Hotting. *in Thes. Philol. p. 11.* Verum placet hic audire verba Theodori Bibliandri (u) quæ omnino observationem merentur, *Quod sacros libros in captivitate collapsos & perditos, unius Esræ memoria reparaverit, audierant homines nostri, & nimium simplices ac creduli, verum esse id putarunt, ob amplitudinem ingenii & eruditionis Esræ. Sed quam periculose illud asseritur! Quis non videt, tentari & labefactari autoritatem Scripturarum, quibus debetur summa veneratio? Non enim legeremus nunc Esram, Davidem, Mosen, Job, & alios: sed quod unius hominis Esræ memoria potuisset suppeditare. Non haberemus NB. Consensum Prophetarum per tot secu-*

(q) *Biblioth. Sancta lib. 2. p. 75.* (r) *De Arcanis Cathol Ver. p. 18.* (ſ) *Ad Esr. cap cap. 7.* (t) *Cap. 9. p. 75.* (u) *In Commentario de optimo genere explicandi Hebraica p. 70.*

fecula: sed angustia unius hominis, (esto excellentissimi, unius tamen,) omnem Scripturam Canonicam terminaret. An igitur Daniel & socii ejus de semine Regio, sine Libris divinis se abduci a patria passi sunt? Nonne Daniel legit Jeremiam? Nonne Cyrus cognovit in Prophetia Esaiæ nomen suum contineri? Nonne Esaias consolationem ad Captivos in Babylonia, quæ est cap. 40. ad 49. misit; Nonne Jeremias Epistolam, Cap. 29. 30. 31. misit eodem? &c. Unde & ipse Jesuita Gordonus (x) asserit; *Incredibile esse, periisse in Captivitate Sacram Scripturam, & ab Esra restitutam, quod aliqui fingunt:* & alibi (y) hoc ceu absurdum refutat, adstipulantibus ipsi, Baronio (2) Bellarmino, (z) aliisque melioribus Pontificiis. Contrarium igitur po-[illegible], *quod nempe authentici Mosis & Prophetarum Libri, Esræ tempore adhuc fuerint superstites, ex Nehemiæ c. 8. 2. & ipsorum Adversariorum, Waltoni, aliorumque confessione, & aliis rationibus,* infra demonstrabitur, Parte III.

§. 6. *Resp. 4.* Quod attinet Venerabile Nomen *Bedæ*, errare hunc quoque non venerabiliter (in hocquidem ζητήματι,) datæ jam ante responsiones facile evincunt. Et quæ ipsi fides habenda sit, asserenti: *neminem Hebræorum ea de re dubitare, quin mutatæ sint Literæ,* mox infra docebimus, *Antith. III. & IV;* ostensuri, quod non tam dubitent Hebræi, quam potius aperte contrarium illius sententiæ statuant. Et sic tandem isti quoque argumento Waltoni & Asseclarum abunde satisfactum arbitramur, nec quicquam hactenus obtinere Adversarios.

ANTITHESIS III.

Nec (y) probatur satis Adversariorum sententia testimoniis illis Talmudicorum, quibus Lingua Samaritana dicitur עברית Ibhrith, *Hebræa vero* אשורית Asschurith; *(at vocibus his erronea explicatione in perversum sensum male detortis.) nec proinde* (d) *Testimoniis illis Rabbinorum, quæ falso ab Adversariis hic jactantur.*

Ex-

(x) *Chronol. quæst. 2. 14.* (y) *Tom. I. Operis Chronolog. f. 115. & Tom. 2. p. 180. num. 12.* (z) *Ad Ann. M. 3610. & 3447. num. 4. 2.* (d) *De Verbo Dei lib. 2. cap. 1.*

Ἔκθεσις

§. 1. Waltonus sententiæ suæ (*pro Samaritano Charactere*) palmarium argumentum affert e Talmude Babylonico, *Tract. Sanhedr. Sect.* 2, *seqq.* בתחלה נתנה תורה לישראל בכתב עברי וכו׳ *In principio data est Lex in Scriptura Ebræa, & lingua Sancta, iterum data est ipsis, in diebus Esra, Scriptura Assyriaca, & Lingua Aramæa. Elegerunt Israelitæ Scripturam Assyriacam & Linguam Sanctam; & reliquerunt Idiotis Scripturam Hebræam & Linguam Aramæam. Quinam sunt Idiotæ? Rabb Chasda respondit, Cuthæi. Quænam est Scriptura Hebræa; Rabb Chasda dixit, Libonaah.* Idem allegat & alterum *e Talmude Hierosolym. Megilla, Sect.* 1. sed concisius saltem illud & obscurius est. Manifestius autem adhuc habetur in *Talmude Babylonico, Sanhedrin, c.* 2. (quamvis hoc non allegarit) ואף על פי שלו נשנה חוק על ידו, נשתנה על ידו הכתב, שנאמר וכתב הנשתון כתוב ארמית ומתורגם ארמית. *Etiamsi Lex non sit data per manum ejus* (Esræ,) *mutata tamen est per manum ejus Scriptura, secundum quod dicitur* Esr. c. 4, v. 7. *Et Scriptura Nischtevanica* (mutata) *Scriptura Aramæa, & Interpretatio Aramæa.* Atque hæc omnia confirmantes amplius Rabbinos adducit Waltonus, tum R. Mosen Bar Nachman, h. ver. *Scriptura Hebræa relicta est Cuthæis, sicut commemoratur in Sanhedrin:* tum R. Joseph Album *in Ikkarim; Judæi Scripturam Hebræam Cuthæis reliquerunt, & elegerunt Assyriam; Scripturam igitur, quæ hodie est in manibus nostris, non esse Hebræam sine dubio.* His succenturiat q. ὁμοψήφους R. Asariam, & Ephodeum; & sic præter veteres, *omnes etiam recentiores sibi consentire, idque se probasse utriusque Talmudis & Rabbinorum testimoniis,* clarissimo sibi plaudit epinicio. Iisdemque his testimoniis potissimum triumphant & reliqui, Samaritani Characteris (q. primigenii) adstructores superius allegati.

§. 2. *Hic respondeo* (1.) Expendendam ante omnia esse veram significationem vocum, עברית seu עברי, & אשורית seu אשורי; adeoque paulo altius repetenda nunc erunt, quæ superiori *Antith. I. §. 3. num. 4.* & *Antith. II, §. 3.* breviter innuimus *de duplici Charactere Judæo-*

dæorum; quem licet Waltonus (b) plane neget, & *pro mero figmento* rejiciat; nuda tamen hæc ejus negatio, ratione omni destituta, apud incorruptos & æquos rerum arbitros, tantum utique non valebit, quin manifesta documenta & testimonia recte asserti utriusque illius Characteris, plus ponderis sint habitura. Nec enim omnes adeo erunt εὐπιθεῖς καὶ θελγόμενοι, ut nudis modo Magnorum Virorum Nominibus statim substringant aures. Ut igitur dilucide constet, quid Talmudici intelligant, per Scripturam עבריית *Ibbrith* seu *Hebræam*, & אשורית *Asschurith* seu *Assyriacam;* (quarum vocum confusa & erronea acceptio potissimam ansam & originem præbuit falsissimæ illi nec minus perniciosæ opinioni Adversariorum, de Lit. Samaritanis; cui & interpolator Morinus, Samaritani sui Pentateuchi authentiam Hebræo Codici longe præferendam, & Waltonus, titulum ac honorem *Originarii Textus Samaritani*, (c) male superstruere ausi sunt:) sciendum initio est, quod illa factitia, majuscula, & rudior Scriptura, (quæ tempore solutæ Captivitatis Babylonicæ demum *Samaritana* dici cœpit, cum Samaritanæ genti ceu Apostatis relinqueretur a Judæis,) primum in illa γλωττοσυγχύσει Babylonica apud Chaldæos & Assyrios, horumque parastatas Structores θεομάχους Cananæos & Phœnices, aliosque Chami posteros, cum ipsa horum Lingua Chaldæa seu Aramæa, ortum suum habuerit; & ab eo tempore, usque ad Captivitatem Babylonicam, appellata fuerit עבריית *Ibbrith*, & quidem duplici hujus vocis significatu, scil. tum Nominis Apellativi, *transfluvialis*, (ab עבר *transiit*, non ab עֵבֶר *Hebero, de quo mox inf. Sect. II.*) eo quod e Chaldæa Cananæis transfluviali, seu trans Euphratea, sit illata in terram Canaam: tum Nominis proprii, *Hebræa;* nempe a populo Hebræo, in quo usus ejus communior & vulgatior in terra Canaan diu obtinuit, tam in exemplaribus Legis privato tantum usui destinatis, quam præcipue in commerciis & cudendis monetis, inde jam a tempore Abrahami Proselyti inter Cananæos: unde etiam Judæis Scriptura חולי profana, Politica, & Civilis dici suevit; dicta item *Libonaah* seu *Libanica*, quod incolis Libani tunc esset familiarissima. In

(b) *In prolegom. Op. Angl. p. 22.* (c) *Initio operis Bibl.* πολυγλώττου.

In discrimen jam vero hujus Scripturæ *Ibbrith* seu *Hebræa* profanæ & vulgatioris, altera Judæorum primigenia Hebræa (ab עבר) Lingua & Scriptura semper dici suevit הקדש *Sancta*, quod tunc non nisi usibus sacris esset peculiaris & propria; item מרבע *Mrübbah* a figura quadrata; item אשורית *Asschurith*, duplici itidem significatione, scil. tum appellativa, ab אָשַׁר *beatus factus vel habitus est*, quasi Scriptura *beatificata*, (ob latam in ea ab ipso Deo sanctissimam Legem;) tum Nominis Proprii ab *Assur* vel *Assyriis*, non quod ab his mutuatus eam fuerit Esra, (ut Adversarii per imperitiam fingunt,) sed (*ut Rabb. testimoniis, hic præcipue audiendis, constabit inf.*), quod NB. Israelitis ex Assyria vel Babylone reducibus, publici & vulgatioris juris atque usus fieri cœperit, cum antea tantum sacris usibus adhiberetur; unde שעלת עמהם מאשור *cum ipsis ex Assyria ascendisse*, tritum est in scriptis Hebræorum. Sed & hæc ipsa sanctior *Mrübba* etiam appellata fuit עברית *Ibbrith*, scil. ab עֵבֶר *Hebero* Abnepote Semi, ut *inf. probabimus Sect. II. Thes. III.* Quæ homonymia vocis omnis illius erroris & controversiæ origo fuit: siquidem non attenta diversa illa acceptione & originatione vocis עברית, ipsæ Rabbinorum sententiæ sibi invicem contrariantes videntur, ut & Athan. Kircherus *in Oedipo Ægyptiaco* (d) queratur, *adeo inconstantes hic videri Rabbinos, ut vix obtineri possit, quid putent.*

§. 3. Atque ita jam omnino rem habere, (nec sufficere in ejusmodi ardua quæstione dictatoriam illam persuadendi autoritatem Waltoni, *figmenta* tantum clamantis quicquid ipsi adversatur;) discemus jam porro ex ipsis Hebræis Autoribus: quorum testimonia, nescio qua κενοσπουδίᾳ adeo flocci faciat Waltonus, & pro nugacissimis habeat, ubi contra ipsum citari possunt (e): at ubi pro ipso facere videntur, nimio quantum ipsis tribuit; prout l. cit. p. 65, expresse ait; *nullum certius argumentum pro sua sententia*, (sed & illa falsa, quod scil. hodierna LXX Versio adhuc sit vera & genuina priscorum Interpretum, quod inf. Part. III refutabitur), *afferri posse, quam testimonium*

(d) *Gymnas. Hierogl. Class. II, p. 81.* (e) *Vid. prolegom. III Operis Bibl.* Πολυγλώττου, *p. 25, 29, 47.*

um Judæorum & Scriptorum Hebræorum: & p. 93. ibid. *Unicuique genti in rebus suis, nisi contrarium ostendi possit, credendum esse.* Ex hac igitur propria Waltoni definitoria sententia firmum satis, contra ipsum & Asseclas duplicis illius Characteris Hebræi, documentum dabunt seqq. hæc Rabbinorum, (quibus non minus in sua Lingua, quam Etymologicis Latinis aut Græcis in sua, merito tribuendum est; iisque proinde satisfacere prius debuisset Waltonus, aut contrariis argumentis refutare, si potuisset, Cl. *Buxtorfium* ista quam plurima *αὐτολεξεὶ* allegantem, antequam pro figmentis ea damnaret.) Sic igitur R. Asarias (f) בזמן בית שני היו ליהודים שתי תורות בכתב וכו״ *Tempore Templi secundi duo fuerunt Judæis Exemplaria Legis scripta: unum constabat Scriptura Assyriaca & lingua Sancta, sicut libri recti & legitimi, quos nos habemus:* & paucis interjectis; *alter liber varians parum hinc parum illinc, & divulgatus in populo, scriptus erat Hebraice, hoc est Literis Transfluvialibus, quæ relicta sunt Idiotis* i. e. Cuthæis seu Samaritanis. Pariter Autor Libri *En Jisrael* (g), *Lex illa quam Moses Israelitis dedit, scripta fuit Scriptura* לכנותו בשם אשורי *cognominata Assyriaca.* Idem ibid. allegat consentientem *R. Jose,* his verbis; *Quare vocatur nomen ejus* אשורי Assyriaca? *quia ascendit cum ipsis ex Assyria. Sed nemo seducatur, si cognomen hoc* אשורי Assyriaca *audiat, quasi id exponendum sit eo modo, quo* כתב עברי *Scriptura transfluvialis, &c.* Sic R. Gedalia. (h) אבל התורה נתנה כתיבות שאנו כותבין היום וכו״ *Lex autem data est ea Scriptura, qua nos hodie scribimus Librum Legis, quæ vocatur* Aschuri *seu* Assyriaca. *Hæc vero figura fuit custodia & servata penes magnates Jisraelis, sicut Lex oralis. Vulgus enim utebatur figura Literarum Hebræarum Samaritanarum: sed cum venisset Esra, permisit ipsis, ut scriberent figura literarum quibus data fuit Lex. Vocarunt autem eam* Assyriacam, *quia Magnates Jisraelis eam secum adducebant ex Assyria, clam enim eam habuerant, eo quod esset Scriptura sancta.* Item R. Mosche Bar Maimon, seu Rambam abbr. (i), *Scriptura qua Deus*

Legem

(f) *In Meor Enajim, cap. 5, fol. 38.* (g) *Fol. 142, col. 4.* (h) *In Schalschaleth Hakkabala, f. 89.* (i) *Comm. in lib. Mischnajoth, Tract. Jadajim, cap. ult. §. 5.*

Legem ſcripſit, vocatur אשורי Aſchuri *propter magnificentiam & decorem, e ſignificatione R.* אשר, *quod ſit ſcriptura maxime beatificata.* Pariter R. Ephodeus, (k) כתב אשורית המאושר באותיותיו וכו' *Scriptura* Aſſchuri *eſt beatificata illa in Literis ſuis, qua Lex divina data eſt; tum e ſententia Rabbenu Hakkadoſch, & quidem veriſſime; tum ex ſententia R. Aben Eſra κατ' ἐξοχὴν* החכם dicti, *in lib. Tzachuth, & Comment. in Exodum.* (Potuiſſet igitur Waltonus hic abſtinere illis futilibus ſannis, quando Scripturam hanc ſanctiorem paſſim ironice perſtringit *Beatas illas Literas;* quamvis & h. pacto inſcius ac invitus veritati teſtimonium dederit). Imo, docente R. Abarbinele (l), Octavus is eſt Judæorum Articulus fidei; Credo, שהתורה שבידינו היום הוא הנתונה למשה בהר סיני מבלי חלוף ושנוי כלל *quod Lex, quæ hodie eſt in manibus noſtris, ſit ea ipſa, quæ Moſi in monte Sinaj data eſt, ſine ulla prorſus mutatione.* Unde Autor libri *En Jiſrael* cap. 1. ſcribit, כולי עלמא הודו שהלוחות וס"ת שבארון נכתבו באותו כתב אשורי *Totus mundus fatetur, Tabulas & Librum Legis, qui in Arca fuit, Scriptura* Aſſchuri *ſeu* Aſſyriaca *fuiſſe conſignata.* Et hoc ipſum planiſſime confirmant innumera illa teſtimonia, maxime inſignium totius Antiquitatis Judaicæ Autorum, a Cl. Buxtorfio (m) allegatorum, tum התנאים *Tannaim* ſeu Doctorum Miſchnicorum, tum אמוראים *Amoraim*, ſeu Gemaricorum, tum גאונים *Geonim* ſeu Doctorum *Excellentium* & *Magnificorum;* tum *Cabaliſtarum*, & vel 12 recentiorum præcipuorum Rabbinorum.

§. 4. Quod jam igitur non ſolum communi conſenſu, ſed & publica fidei profeſſione, teſtantur omnes ubivis Judæi; ejus nihilominus contrariam ſententiam, perverſa quarundam vocum interpretatione, ipſis impingere, & pro conſenſu ab ſua patre thraſonice adhuc jactare, annon eſt ἀεροβατεῖν vel potius κορυβαντιᾷν? Certe mirari ſummopere oportet, quomodo adeo frontem perfricuiſſe poſſint Adverſarii, ut tam manifeſto aut fucum aut ruditatem prodere voluerint Seculo. Quomodo enim

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(k) *In præf. Libri ſui Maaſeb Ephod.* (l) *Comm. in Proph. Jer. præfat.* (m) *In Diſſert. de Lit. Hebr.*

nim concordant hactenus adductis, & mox adducendis, illa Morini (n) *Judai fere omnes, quorum id totum interest, nobis præ aliis assentiuntur;* scil. ut *ibid. cap. 2.* scribit, *Legem in Monte Sinaj Mosi a Deo* NB *Characteribus Samaritanis esse datam, idque antiquissimorum atque recentiorum* (Hebræorum) *majorem & saniorem partem ultro concedere:* illaque Waltoni, (o) *Quod Samaritano Charactere Lex a Mose sit tradita, esse communem Doctorum sententiam, Christianis & Judæis antiquis & recentioribus receptam:* asserente idem Capello (p), *agnoscere id Judæos & ultro fateri;* item *Drusio* (q), *Rem banc tam claram esse, ut nemo amplius, nisi forte alter Carneades de rebus omnibus dubitare solitus, eam in dubium vocare ausit.* Concludente tandem gloriose Bellarmino (r), *sine dubio igitur nos novas literas habere.* Cum tamen isti vanissimo figmento omnes Judæos priscos & recentiores extreme contradicere, tam superiora, quam mox secutura, diserte testentur. Hinc jam agnoscantur technæ ac fraudes Destructorum Veritatis Hebrææ, id unum annitentium, ut e *Veritate Hebraica*, (quo sanctiori titulo fere semper priscis Patribus honoratur S. Codex Hebræus,) *Falsitatem Hebraicam* nefarie efficiant, & hoc pacto simpliciores abducant ab unico illo *κανόνι τῆς ἀληθείας*, cui innititur fidei nostræ certitudo.

§. 5. *Resp. 2.* Applicando saltem datam e Rabbinis illarum vocum explicationem, adeoque distinctionem inter Characterem Hebræum sacrum (qui est hodierni Codicis Hebræi,) & profanum (qui olim fuit vulgaris, & hodiernus est Samaritanus,) ostendi posse quod illa ipsa pro adversariis citata Testimonia Talmudis & Rabbinorum nobis potius quam ipsis faveant: adeoque totum hoc concidat principale ipsorum argumentum, quod jam amplius ex illotum Locorum Interpretibus Rabbinis demonstrabimus. Sic enim R. Iacob *in En Jisrael, fol.* 142, (allegante Cl. Buxtorffio, (s) ad illum locum Talmudis; פי׳ מאמר בתחלה נתנה תורה לישראל בכתב וכו׳

(n) *In Exercit. Eccles. l. 2. c. 1.* (o) *In Differt. de Ling. Orient. p. 28.* (p) *In Arcano Punct. Revel. lib. 1, c. 6.* (q) *Ad loca difficilia Exodi, c. 56.* (r) *De Verbo Dei l. 2. c. 1.* (s) *In Differt. de Lit. Hebr. thes. 44.*

עברי הוא כדברי הריט"בא שהכינת בו וכו' *Expositio dicti illius*, In principio data est Lex Israeli Scriptura Hebræa, *est sec. Ritbam* (i.e. R. Jom Tobh Bar Abraham,) *quod agatur ibi tantum de scriptione ejus libri Legis, quem quilibet ex Israele scribebat pro se ipso*, (seu in usum privatum;) *sed NB Deus misericors servet nos* (i.e. prohibeat,) *ne cogitemus aut putemus, id etiam dici de Scriptura Tabularum Legis, quæ fuit in arca. Illa enim* לדברי הכל NB *calculo omnium, scripta fuere Scriptura Assyriaca, in cujus Literarum figura & ligamentis, quæ Deus illis illigavit, latent secreta admiranda.* Et porro *fol. 143. ibid. Quod vero additur;* Iterum data est ipsis in diebus Esræ Scriptura Assyriaca; *eo intelligitur, quod tunc edictum prodierit ab Esra, ut omnes & singuli Librum Legis non alia quam Assyriaca Scriptura scriberent. Idque indicat verbum* eligendi, *dum dicitur* elegerunt pro Israelitis, &c. *quod utique elegerint optimam, ut omnes imposterum uterentur Scriptura, in qua Tabulæ Legis & Liber Legis qui in arca, fuerant scripta.* Eodem modo Textum illum Talmudis explicat ר"יטבא *Ritba, in additionibus suis;* אבל וראי אין ספק שזו״ה הכתב הנקרא אשורי הוא כתב הקרש שבלוחות ועל כך שם נקרא קרש וכן לשון קרש *Sed revera citra dubium Scriptura dicta* Assyriaca, *est Scriptura illa sancta, quæ fuit in Tabulis. Hanc enim ob causam vocatur* Sancta & Lingua sancta.

Et paulo post: *& secundum hanc expositionem* (illius loci Talmudici,) *non est ulla innovatio circa Legem, in eo quod Esra mutavit Scripturam, scribendo Libros Legis Scriptura Sancta: ecce enim Scriptura ista jam cognita & data fuit nobis in Tabulis fœderis.* Eodem sensu loca illa Talmudis exponit R. Asarias, *in Meor Enajim cap. 9. Omnibus modis fatendum est, sec. Verba NB plurimorum Sapientum & excellentium Doctorum, quod Lex primitus sit scripta charactere Assyriaco, & Israelitæ acceperunt ab Esra consuetudinem utendi scriptura Assyriaca, ut Scriptura & lingua ipsorum, quæ delitescebat penes Capita & Sapientes ipsorum, rediret* למה שהיה בסיני *in eum statum, quo fuit in Sinai Et reliquerunt NB Scripturam* He-

Hebræam (i. e. של בני עבר הנהר quæ erat Transfluvialium) & *linguam Aramæam*, להדיוטות *Idiotis:* quomodo dicuntur Judæis Cuthæi seu Samaritæ, ipso interprete Rabh Chasda; quem etiam per Scripturam ליבונאה *Libonæam* seu *Libanicam* intelligere *Samaritanam*, seu illam *Hebræam Transfluvialium*, e R.Salomone,& R. Asaria,pluribus probat Cl. Buxtorf. & contra Morini nugas præclare tuetur. *l. cit. thes.* 51.

Resp. 3. Nihilo magis juvare Adversarios, quod (a) dicitur (in altero illo Talmudis Babylonici loco pro ipsis allegato,) *Scriptura mutata esse per manum Esræ:* siquidem Verbum illud נשתנה (a Rad. שנה *iteravit*) non *mutationem* hic, sed potius *iterationem* illam denotat, qua per Esram genuina & primævaScriptura Hebræa sanctior, post longi temporis desuetudinem in communiorem & vulgatiorem Judæorum usum revocata est, (quod quasi mutationis cujusdam speciem præ se tulit.) Sic cum *Deut.* 17. *v* 18 jubetur Rex .*scribere sibi* משנה התורה Mischnam Legis *in peculiari libro*; an ibi Lex *mutata* aut *alia* quædam, & non potius *iteratum Exemplar* (seu ἀπόγραφον ex ἀντιγράφῳ descriptum) intelligitur? Sic Judæorum משנה *Mischna* non totat *mutationem* seu *Legem Mutatam* sed Δευτέρωσιν seu *iteratam*, *secunda vice datam* Legem; qualem Talmudem suum venditant Judæi, alteram legem oralem a Mose ad Esram propagatam. Atque ita Scripturam non esse mutatam, præter *R. Jhuda Hakkadosch* insuper *R. Schimeonem*, & *R. Eleasarem*, testantes adducit Cl. Buxt. (t) his verbis: כתב זה לא נשתנה כל עקר ש״נ ווי הצמורים *Scriptura hæc nunquam plane mutata est*, *secundum quod dicitur* (Exod. 27, v 10 11.) *Vave sive uncini columnarum:* & in Talmude Hierosol. Megill. cap 1. *Inde igitur concludimus*, *literam* ו *Vav in Lege similem fuisse uncinis:* prout plura etiam alia Hebræarum Literarum nomina, a figura ipsis indita, priscam earum formam satis arguunt; v. gr ב *Beth* domum nomine & figura repræsentat; sic ג *Gimel* Cameli gibbus; ד *Daleth* ostium; ז *Sajin* clavam capi-

(t) *In Dissert. de Lit. Hebr. th.* 14.

capitatam; כ *Caph* volam manus; ע *Ajin* geminos oculos; ש *Schin* tres dentes, &c. Quorum nihil ſimile in Samaritano charactere.

Nec (β), quæ e *R. Joſeph Albo*, & *R. Nachmanide* allegata ſunt pro Adverſariis, *quod Scriptura Hebræa relicta ſit Cuthæis; & electa pro Judæis Aſſyriaca: hanc igitur hodiernam non eſſe Hebræam ſine dubio.* Nam ſi vel maxime is ſenſus foret horum Verborum, quem adverſarii intendunt; ne ſic quidem duorum ſaltem nuda aſſertio contra longe plurimorum teſtimonia & rationes obtinere poſſet: valente hic merito Canone illo Talmudicorum; יחיד ורבים הלכה כרבים *ſi unus & plures inter ſe opponantur, ſententia feratur ex mente plurium*, (ſcil. cæteris paribus:) quam vehementer enim hunc Joſeph *Album* omnes ejus populares eo nomine *Nigrum* notent, probat Cl. Buxt. *l. cit. th. 53. e R. Aſar. in Meor Enajim, & R. Jacob in En Jiſraël, fol. 142;* & aliis. (*De R. Nachmanidis autem Siclo mox diſpiciemus ſeq. Antith.*). Jam vero inſuper eam explicationem adhuc admittunt illa *Joſeph Albi*, qua totum hoc vix unius aut alterius Rabbini præſidium Adverſarios plane deſtituit; ſcil. quod Scriptura עברית *Hebræa illa transfluvialis*, (ſeu τῶν בני עבר הנהר *Transfluvialium*, ut paulo ſupra probavimus,) relicta ſit Samaritanis; & Judæi elegerint illam per Eſram כשתנה *iterato datam*, (cum primo eſſet data per Moſen,) dictam quoque אשורית *Aſſyriacam*, nim. non quod propria eſſet Aſſyriæ ſeu Chaldaicæ genti, ſed quod reduces inde Patres αἰχμαλωτάρχαι eandem ſecum reduxerint in Patriam, ut q. iterato data videretur; tum (ab אשר) *beatificam* merito dictam, ob latam in ea ab ipſo Deo Legem ſanctisſimam. Hanc igitur *ſine dubio non eſſe illam Hebræam* חול *profanam Transfluvialium*, ultro conceditur. Quodque hanc expoſitionem illius loci Talmudici ipſe etiam *Rabb Chaſda* Doctor Gemaricus ab Adverſariis citatus agnoverit, pluribus inde probat Cl. Buxt. *l. cit. theſ. 16.* quod is *in Talmude Babylonico, Tract. Megill. c. 1. & de Sabb. fol. 104,* afferat, *literas clauſas* ם & ס *in Tabulis Legis miraculoſe ſtetiſſe*, (de quo V. ibid.), cum tamen Scriptura Samaritana nullas habeat tales. Quod totum nunc igitur obſignabit luculento teſtimonio *R. Jhuda Hakkadoſch*, Doctor

 Miſch-

Mifchnicus, *Hannafi* i. e. Princeps, & *κατ' ἐξοχὴν* RABBI dictus, ac tanti habitus Judæis, ut difcrepantibus Doctorum opinionibus, fec. ipfius fententiam fiat decifio. Is igitur rem totam breviter fic definit *in Talmude Hierofolymitano, Tract. Megilla* אשורית נתנה תורה׳ וכשחטאו נהפך להם לרועץ׳ וכשזכו בימי עזרא נהפך להם אשורית׳ ש״נ משנה אשיב לך׳ וכתב לו את משנה התורה *Scriptura Affchurith data fuit Lex; cum vero peccaffent, converfa eft ipfis in Fracturam: at cum pœnitentiam agerent in Diebus Efra, reddita eft ipfis* Affchurith *beatificata illa Scriptura fec. illud. (Zach. 9,12.), reftituam tibi Mifchnam,* (i. e. iterato dandam Scripturam;) *& (Deut. 17,18.) fcribat fibi (Rex) Mifchnam Legis.* Idem fuis quoque teftimoniis comprobare peritiores Antiquitatis Hebrææ Doctores Chriftianos, jam fupra *Antith. I,* fufius eft oftenfum; quibus unum hic faltem adjungam illud Poftelli, in Tabb. Ling. Tab. II. *Sunt vero figura corruptiffimi Samaritani Characteres, nec nifi ex monetis facris, in Hierofolymitanis ruderibus effodi folitis, fupereft antiquitas. Fuit hæc in ufu omnibus Judæis, donec ab Efra publice eft expofitus Sanctus Character: adeo ut LXX Interpretes ex ea Mofis Libros Ptolomæo verterint, quod ex nomine Dei* ΠΙ ΠΙ *in Samaritano Cod. fuperftite ad tempora Hieronymi patuit.* V. eundem *lib. de Etruriæ Orig. & moribus, p. 113. & 246. ut & lib. de Originibus, cap. 7.* Pariter Athanafius Kircherus in fuo Oedipo Ægyptiaco (u) prolixe docet, & plurimis Talmudicorum, veterumque & recentiorum Rabbinorum teftimoniis, (non vane jactatis, qui Adverfariorum mos eft, fed *αὐτολεξεὶ* adductis,) comprobat, *Judæos olim Characterem Affyrium feu Efræum in facris fcribendis adhibuiffe, in profanis vero Samariticum.* Ut adeo falfum plane fit, quod Scaliger (x) magiftraliter inculcat de Literis Samaritanis, *non alias in ufu fuiffe a Temporibus Mofis usque ad excidium Templi.*

Concludo igitur hoc quoque Argumentum nempe *confenfum Talmudis & Rabbinorum* (Waltono tantopere jactatum, ut contrariam fententiam *meras nugas* dicat, *& vanorum hominum vanis-*

(u) *Gymnaf. Hieroglyph. Claffe II. p. 84.* (x) *In Notis ad Chron. Eufebii.*

nissima commenta (y), adeo non ſtare a parte ejus, ut ipſius potius & Aſſeclarum magnum ſit vanitatis ſtudium, ejusmodi μύθοις γραώδεσιν thraſonizare adverſus ſacrum Characterem originarium Scripturæ Divinæ; jamque errore aperte oſtenſo, curſum non flectere, & ad meliora ire.

Antithesis IV.

Nec (ε) *probatur ſatis adverſa ſententia, documentis illis vel veterum Siclorum, vel Inſcriptionum ſepulchralium, aut Cidaris Pontificiæ, vel Scripturæ Angelicæ, Dan. 5, v. 8. vel illius* ספר, *Dan. 1 v. 4; vel Signaculi* ת, *Ezech 9. 4 nec adeo reliquis illis ratiunculis, ductis vel a Nominibus Chaldaicis Literarum; vel ab Exemplari Sacerdoti Hierophantæ Samaritanorum; vel a capitali diſſidio Judæorum contra Samaritanos; vel denique a prætenſa oblivione ſeu deſuetudine Linguæ & Script. Hebrææ, tempore Captivitatis.* Quæ ſingula nunc breviter diluemus.

Ἔκθεσις

§. (1) Argumentum illud a Nummis & ſiclis veterum Hebræorum, Samaritano charactere exaratis, Waltonus tanti facit, ut vocet *(z) realem probationem, quæ NB vel ſola ſufficere poſſit*, (pro Samaritanæ Literaturæ primigenio honore.) Sed reſpondeo paucis, Nummos quidem iſtos ſatis *reales* apparere, verum probationem ab iis ductam, non videri tam *realem*, quam potius inter entia rationis referendam. Quæ enim hæc ratio eſt; veteres Monetæ Hebræorum ſignatæ ſunt Samaritano Charactere: ergo non potuit tunc alio charactere (hodierno Hebræorum) ſcripta fuiſſe Lex Divina. Judicent de hac conſequentia omnes Logici. Et tamen hoc argumento, quaſi ἀναντιῤῥήτως (vel ipſo oculorum judicio) mire triumphant adverſarii. (a) Cæterum cum duplicem olim Judæorum characterem fuiſſe, ſacrum ſcil. & profanum, *præced. Antith.* clare ſatis

(y) *In Prolegom. II. Oper. Anglic. p. 22.* (z) *l. ſæpe c. p. 20.* (a) *Videatur Druſius ad loca diff. Exodi c. 5. Theod. Beza in N. Teſt. part. 1. ad cap. 17. Matth. Mayerus Prodr. Philol. S, p. 52. ſeqq.*

ſatis probatum ſit; vel ſola diſcretione inter Siclum Civilem & Siclum Sanctuarii, totum hoc corruit ruinoſum Adverſariorum fundamentum. Sed quia hoc quoque Siclorum diſcrimen, *figmenti* elencho, pro more redarguit Waltonus *loco citato*; neceſſe eſt *reali* ipſius probationi viciſſim *realem* opponamus, nempe Siclis ipſius Samaritanis, Siclos etiam Charactere hodierno Hebræo ſeu Aſſyrio inſignitos, ab una parte præferentes thuribulum cum Inſcriptione שקל ישראל *Siclus Jiſraelis;* ab altera parte, virgam Aharonis, cum inſcriptione ירושלםם הקדושה *Hieroſolyma Sancta:* quales complures non tantum *in diverſis promptuariis ſe vidiſſe* teſtatur Ath. Kircherus *in Oedipo Ægypt.* (b) (prout etiam ap. Morinum, & Villalpandum e Bibliotheca Vaticana excuſi reperiuntur: *ſed & prototypon adhuc in Nummotheca Romæ aſſervari, qui nequaquam reliquis Siclis cedat antiquitate;* ejusque *Ectypon* exhibet p. 58. *& tales Siclos Sacerdotalis familiæ Symbola fuiſſe* oſtendit ibid. Porro docet, *hos Siclos in Sanctuario fuiſſe oblatos, indeque Siclum ſanctum, & pecuniam redemptionis dictam fuiſſe. Samaritico autem h. e. vulgari Charactere inſignitos, fuiſſe uſualem monetam in civilibus negotiationibus:* ibid. Sed & aliud Nummi genus Hebraicis Literis inſcriptum, e Waſero exhibet Kircherus, l. cit. p. 99. cujus altera facie fuerit figura templi cum inſcriptione ירושלם עיר הקדש *Jeruſalem urbs ſancta;* altera דוד המלך ובנו שלמה המלך *David Rex & Filius ejus Salomo Rex:* quem inſcriptio arguit tempore Salomonis eſſe cuſum in memoriam ædificati templi. Præter hos nummos alium inſuper profert Kircherus, *l. cit. p. 102.* una facie inſcriptum Literis Hebraicis המלך שלמה *Rex Salomo*, altera vero facie Literis Samaritanis; utrumque adeo characterem veterum Hebræorum ſimul oſtentantem. Denique e R. Aſaria, (c) adhuc alium Nummum argenteum refert Cl. Buxt. *l. cit.* quem Rabbi ille Mantuæ viderit inter monetas antiquas Davidis Panſæ, in cujus una facie fuerit effigies humana, cum inſcriptione Hebraica quadratæ figuræ שלמה המלך *Rex Salo-*

(b) *In Gymnaſio Hieroglyph. p. 97.* (c) *In Meor Enajim fol. 174. col. 2. Conf. Schickardi Bechinath. Happeruſch. p. 82. & 83. Et Dilheri Diſpp. Philol. p. 410. de variis Siclorum generibus.*

Salomo in altera facie figura Templi, iisdem quoque Literis inscripta היכל שלמה *Templum Salomonis.* Quin ipse Waltonus fatetur *se tales nummos* (Hebraicis Literis inscriptos) *vidisse, (loco sæpius citato p. 22)*. Cum igitur Samaritanos suos Nummos adeo jactet Waltonus, *l.* c. ut dicat *eos evidenter id probare, ut luscus sit, & oculos claudere oporteat, qui assentiri nolit;* cur ad Hebræos nummos minus ipsi ἀλλεῖται ὀφθαλμὸς ἰδέξιος? An igitur ejusmodi ficulneis rationibus incorrupta judicia a veriori sententia tam facile depelli posse putat, ut pedum strepitu a frumento anserem? Certe longe diversum hodie fert Seculi genius. Tum vero ipse alibi (d) agnoscit & pro se allegat sententiam Ath. Kircheri (e), *duplicem* Abyssinorum *characterem* referentis, alterum antiquum, qui & *Sanctus* vocetur, quo libros sacros conscriptos habent; alterum vulgarem & communem, quo promiscue omnes utantur: quomodo igitur Hebræorum duplex character adeo absurdum ipsi figmentum audit? Plura addere licuisset de duobus illis Siclis, altero argenteo, altero plumbeo, quos non Samaritanis, sed Hebraicis Literis excusos in Archivis suis asservari, testatur Cl. Anglus *Prideaux*, *Rector Coll. Exon.* (f) sed vel hæc hactenus sufficere puto ad argumentum illud Nummographicum.

§. 2. Quod attinet monumenta *illa sepulchralia*, Literas Samaritanas inscripta, equidem R. Benjamin Tudelensis in Itinerario suo meminit quorundam Sepulchrorum Patriarchalium inscriptorum באותיות חקוקות *Literis insculptis:* Sed quid firmiter hinc concludi possit, nulla apparet evidentia. Tum vero, quam Waltonus *probabilem* judicat *Capelli conjecturam*, de inscriptione sepulchrali militis alicujus Judæi sub Amazia quodam Mauro, *magna laborare difficultate, eaque non una*, recte ostendit Cl. Hottingerus *in suis Cippis Hebraicis, præfat. ad Lect.* ubi bene etiam monet *magna in explicatione ejusmodi ruderum committi παροράματα*: ostendente idipsum pluribus Ath. Kirchero in Oedip. Ægypt (g).

H §. 3.

(d) *In Differt. de Ling. Orient. p. 91.* (e) *In Prodromo Copto seu Ægypt. cap. ult.* (f) *In Lectionibus de Relig. Capit. p. 191. Conf. & Cl. Hotting. Cipp. Hebr. præf. & p. 119.* (g) *Tom. 1. Classe XI, p. 481.*

§. 3. Quæ *in lamina aurea Cidaris ſummi Pontificis*, *Exod. 28. v. 36. 37.* inſcripta memoratur קדש ליהוה *Sanctitas Domini*; Druſius quidem vult, (h) eam *charactere Samaritano potius quam Aſſyrio inſcriptam fuiſſe:* ſed qua facilitate hoc affirmat Druſius, eadem id negat B. Hieronymus, (i) potius *Hebraicis his Literis* י *Jod* ה *He* ו *Vau* ה *He*, *ſignatum fuiſſe illam cidarin*, conſtanter affirmans; quamvis eo ipſo etiam monumentum antiquiſſimi & primævi Hebræorum Characteris produxerit contra ſemetipſum; & ſic *certum illud*, (quod ſcil. Eſra mutarit Scripturam, de quo *Antbit.* II.) plane *incertum* propria reddiderit contradictione. Unde & R. Aſarias (k) non aliter concludere potuit, quam quod Hieronymus etiam in ea fuerit ſententia, Literas hodiernas Hebræas tunc jam Judæis fuiſſe uſitatas; addens ibid. *Fortaſſis vidit* (Hieronymus) *Laminam illam Romæ, ut R. Elieſer Fil.* R. *Joſe*, hunc enim vidiſſe eam Romæ, & quidem Litteris Hebraicis inſcriptam, teſtantur Hebræi *in Talm. Tract. de Sabb. cap. 6. fol. 63.* allegante Cl. Buxtorfio *l. ſæpe cit. th. 28.*

§. 4. Quod vero *Scripturam illam Angelicam e pariete*, *Dan. 5. v. 8.* Chaldæi non potuerint legere aut interpretari Regi; nihil quoque pro Adverſariis facit. Quæcunque enim Scriptura fuerit, (quamvis communior ſententia ſit, quod fuerint hodiernæ Lit. Hebrææ;) non inferetur inde quicquam apodictice; cum non ſolum Chaldæis omnibusque terrarum populis, ſed & ipſis Judæis, excepto uno Daniele, ea incognita & abſcondita fuerit. De quo V. plura Cl. Buxt. *l. cit. in Mantiſſa.* Pariter quod *Dan. 1. v. 4.* Regii adoleſcentes dicuntur docendi fuiſſe ספר ולשון כשדים *literas atque Linguam Chaldæorum*, Mayerus quidem, (l) aliique Samaritani Characteris defenſores, non poſtremum hoc habent argumentum, uti Linguam ſic & ſcripturam Chaldæorum & Hebræorum olim diverſas aſſerendi, quæ tamen hodie prorſus conveniant. Verum reſpondeo, (1) ne hoc quidem ex illo loco Danielis certo ſatis inferri,

(b) *In Tetragram. cap. 22.* (i) *Tom. 4. Epiſt. ad Fabiolam, de Veſte Sacerdot. p. 26.* (k) *In Meor Enajim, cap. 58.* (l) *Prodr. Philol. Sacra part. 1. p. 36. 37.*

ferri, cum vox ספר ibi non tam de Scriptura, quam potius ipſa Chaldæorum ſapientia & ſcientia interpretanda veniat, conferatur ſaltem ſeq. verſ. 17. imo ספר nunquam characteres Literarum ſignificare, ſed potius *librum*, ſeu collective *libros*, docet Cl. Buxt. l. cit. ut adeo fruſtra hic ſit Mayerus contrarium ſtatuens *l. cit. p 40. Reſp.* (2) Si vel maxime id ſequeretur, quod Adverſarii obtendunt, ne ſic tamen obtineri, quod amplius inde inferre conantur; nim. Samaritanam Scripturam fuiſſe primigeniam & Hebræis propriam, Mrubbam autam hodiernam fuiſſe tunc Aſſyriorum. Unde enim probabunt, illam Chaldæam Scripturam Regiis adoleſcentibus tunc diſcendam, fuiſſe eandem cum hodierna Mrubba? Nam hodierna quæ habemus ſcripta Chaldaica, non ſunt Chaldæorum, ſed Judæorum, eodem cum reliquis libris ſacris, charactere Hebræo exarata. Si quis autem hic inſtet, *incognitas hoc pacto manere Chaldæorum antiquas literas, nec de illis certo ſic conſtare poſſe.* Reſp. Τί ἀνάγκης βέλος τοῦτο, ut de illis certi quid definiri oporteat? Quid illæ ad noſtram Andromachen? Si quid tale omnino indagandum, quærant in hoc muſtaceo laureolam, qui hodiernas Hebræas e Chaldæa origine arceſſunt. Quid ſi Chaldæos, Mrubbæ noſtræ Hebrææ decora & æquabili ſpecie illectos, priores ſuos rudes & informes characteres Samaritanos (m) tunc abjeciſſe, & cum elegantioribus Hebræis publice tunc vulgatis commutaſſe dicamus, num vero minus ſimile videbitur, quam primævos Hebræorum ſanctiores characteres fuiſſe Samaritanas illas monſtroſas figuras; (n) de quibus non immerito Servulus Plautinus quærat, *An obſecro hercle, habent etiam Gallinæ manus? nam has quidem gallina ſcripſit:* imo quæ tam variis & incertis ductibus, pro varia ætate ac gente, a ſe ipſa diſſidet, ut, teſtante illa *anatomia characteriſtica*, quam longa & laciniofa Tabella exhibet Ath. Kircherus, (p) vix certo ſciri poſſit, quinam verior & primævus ſit Samaritanus character, (niſi quod ille

H 2 Penta-

(m) *Quos e Job. Potkeni Pſalterio expreſſos V. in Diſpp. Philol. Dilh. To. 2. p. 126. quam, vis ipſis Æthiopicis Literis non abſimiles ſint.* (n) *Quas cum Punicis ſeu Phœnicis eaſdem fuiſſe, & a Didone ſeu Eliſa in Africam illatas, docet Scal. in Epiſt. ad Ubertum.* (o) *In Pſeud. Act. 1. Sc. 1.* (p) *In Oedipo Ægypt. Gymnaſ. Hieroglyph. Claſſe II. p. 84.*

Pentateuchi Samaritani hodie videatur communior :) prout Scaliger etiam erutis Cartaginenſium nummis probat, *tempore Plauti jam Punicas Literas mirum quantum ab illis Samaritanis diverſas factas, quas tamen antea easdem fuiſſe* aſſerit (q). Conf. plura in hanc rem Cl. Bocharti Phaleg *de Coloniis & ſermone Phœnicum*, (r) & Fulleri Miſcellanea Sacra. (ſ)

§. 5. Quantum ad *ſignaculum illud* תָּו *Ezech. 9. v 4*, frontibus piorum impreſſum; de quo Hieronymus, comm. in eundem loc. *Litera poſtrema priſci Alphabeti Hebraici ſimilis fuit* T *Græcorum & figuram crucis repræſentavit, quoniam finis Legis eſt Chriſtus Crucifixus.* Reſp. (1) quam ſibi conſtent hæc Hieronymi, alibi (t) Hebræorum ם clauſum *Jeſ. cap. 7. (quale nullum in Samarit. Alphab.)*, pro myſtico prophetico agnoſcentis, & Literas יהוה olim in cidari Pontificia inſcriptas, aſſerentis (u) non eget prolixa declaratione: ſufficit nullam liquido apparere rationem, cur vocula תָּו *Ezech. 9, 4.* potius literam Alphabeti, quam ipſum nomen *ſignum* notet a R. תָּוָה *ſignavit?* præſertim cum & translatio LXX. & Aquila atque Symmachus ſic verterint, *δὸς τὸ σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν, des ſignum in frontibus Virorum:* ubi certe non parum mirari oportet, *Iſaaci Voſſii* ſagax divinandi ſtudium (x) quando omni Arunte vate aut Chryſe divinius conjicit, *olim in LXX verſione pro τὸν σημεῖον* haut dubie ſcriptum fuiſſe T *σημεῖον*, ſcil. crucis forma, ut ſaltem noſtris literis Hebræis crucem figat, ſed mirum quod non eadem opera dicat, Hiobum etiam ad illa cap. 31. v 35. הן תוי *ecce ſignum meum*, litera Thau ceu forma crucis ſe ſignaſſe, quod forte nihilo improbabilius videri queat. *Reſp.* (2) negando, quod unquam Litera ת Codicis Samaritani, habuerit figuram crucis: nec enim tale quid apparet in repræſentatis Alphabetis Samaritanis, vel Crineſii, (y) vel Kircheri (z), vel Franc. Angeli Roccha a Camerino, (a) vel Scaligeri, (b vel Waſeri

(q) In Epiſt. ad Richardum Thomſonum, & ad Ubertum. (r) *Part. II. Lib. 2. Cap. 1* (ſ) *Lib. IV, Cap. 4 p 472.* (t) *In Lib. de ſancta fide contra Jud.* (u) *In Epiſt. ad Fabiolam p. 16.* (x) *In Differt. de LXX. Interpret. p. 92.* (y) *In Diſcurſu de confuſione Lingg. p. 27.* (z) *In Prodromo Copto ſeu Ægypt. cap. ult. p. 279.* (a) *In deſcriptione Biblioth. Vaticana p 82. & 88.* (b) *In indice vocum Orientalium ſubnixo Libro de emend. Temp.*

Waſeri, (c) Bellarmini, (d) vel Morini, (e) vel ipſius Waltoni: (f) & tamen hic etiam oculis noſtris imperare vult Waltonus, ut ipſi potius affirmanti credamus, quam oculis negantibus. Verum ſeduxit Waltonum Villalpandus, (g) qui e ſemeſis alicujus monetæ literis, cum figuræ crucis Chriſti non poſſet, ſaltem crucis Andreæ decuſſatæ (X) ſimilem fuiſſe contendit illam Samaritanam litteram Thau. Unde etiam Waltonus, l. c. paulo aliter jam ſentire videtur, cum ait; *figuram Literæ Thau olim quidem in Samaritana Scriptura habuiſſe formam crucis*; *hodie autem aliquantulum deflexiſſe.* Equidem fateor, reperiri in quibusdam priſcis Nummorum Typis, Thau aliquod σαυροειδὲς, cujus effigiem quoque exhibet Ath. Kircherus, *l. cit.* & Hottingerus *in Cipp. Hebr. ad p. 80*, verum nunquam apparuit aliquod Exemplar Pentateuchi Samaritani, præſertim MSſ. quod Literam Thau cruci ſimilem haberet; adſtipulante eodem Clariſſ. Hottingero, (ejusmodi Orientalis Literaturæ & peritiſſimo, & ſubſidiis plurimis inſtructo,) *l. cit. præf. & p. 119.* ubi ſimul mentionem facit alicujus ſicli Literis quadratis Hebraicis etiam inſcripti quem ipſe quoque poſſideat, p. 126.

§. 6. Quod attinet argumentum Adverſariorum, *a Chaldaicis nominibus Literarum & Vocalium*; novos igitur & Chaldaicos eſſe illos Characteres: *Reſp.* (1) negando antecedens, quod ullum Literæ aut Vocalis Nomen ſit vel origine vel forma Chaldaicum; quin potius omnia originem & formam Hebraicam habere, docent & etymologias enarrant,) R. *Aben Eſra in Tzachut*, & R. *Immanuel in Liſjas chen*, monſtrante Cl. Buxtorfio. (h) Quamvis autem quorundam accentuum Nomina terminationem Chaldaicam adſciverint; eo quod temporibus Eſræ & Virorum Synagogæ M. conſueto tunc Chaldaico potiſſimum ſermone publice demum vigere cœperit, & q. poſtliminio in vulgatiorem uſum ſit revocatum, totum illud Accentuum ſtudium, quod eousque non niſi inter pau-

(c) *De Numiſm. Hebr, Lib. 2. cap. 3.* (d) *Sub finem Gramm. Hebrææ.* (e) *In Exercit. in Pentat. Samar.* (f) *In Proleg. III. Op. Bibl. Angl.* (g) *In appar. Urb. Lib. 2. Diſp. 4. cap. 27. & To. III. in Ezech.* (h) *Tract. de Punct. Part. 1. p. 194.*

cos ſanctiores & Propheticos Divinæ Scripturæ Myſtas, quaſi oralis & παραδοσαϊκῇ doctrina latuerat, (in ipſo nihilominus Textu ſemper expresſis eorundem ut & vocalium figuris; quamvis non in omnibus promiſcue Exemplaribus:) nihilominus multa etiam Accentuum Nomina, ut *Silluk*, *Sopb Paſuk*, *Sakepbkaton*, *Sakepbgadol*, *Rbbia*, *Schalſcheletb*, *Paſer*, *Karnephara*, *Gereſcb*, *Graſchajim*, *Pſik*, *Munach*, *Mahpach*, *Jerach* ſunt pure Hebraica, quorum cum reliquis omnibus eadem eſt origo & antiquitas, novis quorundam Nominum terminationibus rem ipſam nihil variantibus. *Reſp.* 2. negando & conſequens; nempe a novitate Nominis ad novitatem rei non licere argumentari. Cum enim Literarum ſine punctis longe frequentior adhuc fuerit uſus, quam cum iisdem, ob multo faciliorem & commodiorem ſcriptionem, proclivior etiam horum quam illarum fuit oblivio, & nominum variatio. Quod autem inſtant Adverſarii, uti *Nomina Menſium vere fuerunt Aſſyriaca, ſeu Babylonica, quia dicitur* שעלן עמהם מבבל *quod aſcenderint cum iis ex Babel*; eadem etiam ratione Literas Hebraicas eſſe Aſſyriacas? reſp. contraria inſtantia, etiam Iſraelitæ dicuntur aſcendiſſe e Babylonica captivitate, ergone & hi fuere Asſyrii? quin potius dicendum, eundem illum characterem cum ipſis aſcendiſſe ex Aſſyria, qui prius cum ipſis deſcenderat.

§. 7. Argumentum illud *ab Exemplari Legis per Sacerdotem ad Samaritanos informandos delatæ*, præter Waltonum (i), præprimis etiam urget Capellus (k) ubi ait; *certe ipſa ratio huic ſententiæ plane ſuffragatur, quod Sacerdos Iſraelita miſſus ad Samaritanos cultum divinum docendos* (2. *Reg.* 17.) *Legem Moſis attulerit ſecum, non aliis procul dubio characteribus deſcriptam, quam quibus Iſraelitæ utebantur. Ab eo igitur tempore Samaritani antiquis Hebraicis Literis ſunt uſi.* Verum *reſpondeo* perpetuam fere Adverſarios prodere Logicæ ἀπαιδευσίας, plaudendo ſibi ſemper conſequentiis prorſus ἀνακολούθοις. Largiamur enim Adverſariis, (quamvis id diſerte non teſtetur Hiſt. ſacra l. c.) Sacer-

(i) *In Differt. de Ling. Or. p. 30, 31. & in Proleg. III. p. 24.* (k) *In Arcano Punct. Revel. p. 37. 38.*

Sacerdotem illum Israelitam ad Samaritanos detulisse Exemplar Legis, illis ipsis, quibus hodienum utuntur Samaritani, Literis scriptum, (qui ipsorum quoque Judæorum vulgaris character tunc fuit, etiam privatis Legis exemplaribus exarandis adhibitus, *ut praced. Antith. probavimus:)* quæ vero inde consequentia est, E. ille Character Samaritanus simul fuit primigenius seu originarius Legis? E. non potuere alio sanctiori charactere extare Tabulæ Legis, aut Liber reconditus in arca fœderis? E. hodiernæ Hebrææ Literæ sunt Chaldaicæ seu Assyriacæ? Mera ἀσυλλόγιστα τερατολογήματα, doctis & cordatis Scriptoribus plane indigna. Confer, quæ Cl. Buxtorfius, *in Dissert. de Literis Hebr. th. 49. e* פרקי *R. Eliesaris* refert, (de diversis Literis נוטריקון *Notarica Scriptura* seu *Notariorum*, quibus Samaritanis communicata fuerit Lex; & contra כתב הנכתב על הלוחות *Scriptura qua Tabulæ Legis sunt scriptæ*, & qua Esra Samaritanos excommunicare fuit solitus.

§. 9. *Capitale illud Hebræorum odium adversus Samaritanos,* non minus capitale argumentum quoque dedit Adversariis, adversus Hebræam Scripturam dimicandi: de quo, præter Waltonum *l. cit. p. 23.* hunc in modum Capellus, *l. cit. p. 38. Huc accedit, quod Samaritani, quibuscum Judæi odium capitale semper exercuerunt, Hebraicis Literis jam utebantur: quas cum illis eripere non possent Judæi a Captivitate reversi, eas illis relinquere maluerunt: Chaldaicis, (quibus in captivitate assueverant,) in earum locum assumptis, ne quidem hac in parte quidquam haberent cum illis commune. Quam rationem etiam probat Arias Montanus Tom. 3. Appar. Bibl. Tractat. de Siclo.* Hæc talia sine ullo vel testimonio veterum, vel documento rationum, e proprio cerebri commento propalare audent adversarii. *Respondeo* igitur, magna iterum ἀσυλλογιστία ab Adversariis hic pro hypothesi & concesso sumi, quod maxime in quæstione versatur. Dicunt enim *Judæos propterea reliquisse Samaritanis illas Literas, quod non potuerint illis easdem eripere*, nim. ceu sanctum & primævum characterem, (id enim volunt adversarii, nec de alio utique laborassent Judæi;) cum tamen hoc ipsum sit τὸ ζητούμενον, an talis unquam fuerit

Sama-

Samaritanorum Scriptura, ut eam vel cupere vel possessoribus eripere voluerint Judæi. Certe tam præfidenter ipsum *κρινόμενον* assumere pro medio termino, ne quidem in Tirone Logicæ, sine imperitiæ aut *ἀῤῥωςίας* nota toleratur; & hi tamen nostri Hebræo-mastiges non erubescunt hoc alto adhuc cothurno *παρατραγῳδεῖν*. Tum vero posito omnino & concesso isthoc antecedente, quam absurde infertur consequens, nim. Esram & alios ea ætate viros Propheticos, tam imprudenti & fatuo consilio, Scripturam originariam & sanctam, (*posito quod talis sit Samaritana*,) ab ipso Deo acceptam & in Tabb. Fœderis conspicuam, abjicere & cum alia profana Literatura commutare voluisse, ob id quod & Samaritani ea uterentur. Nemo utique solet esse gratis malus erga alios, nedum erga seipsum. Quid igitur eo lucrati essent Judæi, sibi ipsis potius quam Samaritanis ægre facturi, tam præpostera commutatione Literarum meliorum cum pejoribus. Ergo tanta emissent mercede nihil? Nemo id unquam nisi pertinacissime *κενόδοξος* sibi persuaserit, qui quidem operis Masorethici studium saltem per transennam inspexerit, & magnum illum Nehemiæ zelum, *Nehem. 13, 23, 24,* diligentius consideraverit. Aut num vero exigui momenti res videtur, Literas a Deo datas cum profanis & gentilibus commutare, & quidem in Scriptura salutem animarum attinente? Autor lib. *Arugas babbosem in præfat.* hoc refert de eo Hebræorum memoriale; כתב זר לא יקרב אל הקדש פנימה׃ *Scriptura aliena non debet ingredi in sanctum interius.* Quomodo igitur Esra, ille tantis elogiis celebratus *Restaurator Legis* recte diceretur *restituisse coronam Legis in pristinum statum?* si hoc pacto, ut Hebræi ea de re loquuntur, הביא חזיר אל תוך בית המקדש *introduxisset porcum in medium domus Sanctuarii?* Nec vero id permissuram fuisse pervicacissimam indolem Judæorum, hujus Cimelii depositariorum fidissimorum, pluribus ostendunt Füllerus, (l) & Postellus.(m) Nihilominus qua perfidia solus Joseph Albus contendit mutationem Literarum factam esse per Esram, & quidem לעזות זכר לגאולה *in memoriale seu monumentum Captivit. Babyl.*

(l) *In Miscellaneis sacris, lib. 4, c. 4.* (m) *Lib. de Originibus, Cap. V.*

Babyl. non minori temeritate, Waltonus, l. sæpe cit. p.23. dicit, *id factum esse speciali providentia Divina, ut pateret non intra Judææ pomæria deinceps constitutam fore Scripturam Divinam*, (prorsus ἀθεολόγως·) Quasi vero abolitio originariæ Scripturæ, ejusve perversio in literas barbaras & peregrinas, a Deo præfiniri debuerit origo & medium divulgandi per orbem Verbi divini, & non potius ipsa Authentica Scriptura Hebræa ad id a Deo conservata sit, ut esset perpetuus & infallibilis canon revelatæ ipsius voluntatis. Sed facile hanc impiam Waltoni assertionem redarguunt absurda illa consectaria; quod (1) sec. hanc ejus sententiam Libri Prophetici, cum Hagiographis omnibus, nunquam extare potuerint Originales in Ecclesia Dei: nam præter Pentateuchum nihil unquam Librorum Divinorum Samaritana scriptura extitisse, ipse & omnes fatentur; hæc autem sola, (non Hebræa Scriptura), ipsi est originalis & primigenia.(2) Sequeretur (ex eadem sententia), Pentateuchum Samaritanum ceu originarium Hebræo non originali longe præferendum esse; prout hoc ipsum quoque diserte adstruunt non solum Morinus, *in Exercit. in Pentateuch. Samarit.* (quem hic Virum Doctissimum laudat Waltonus (n), & cui ob Pentat. Samaritanum Docti plurimum debeant), & Isaacus Vossius (o); sed etiam ipse Waltonus, in ipso frontispicio Op. Biblici, Textum Samaritanum inscribens *Originarium*, ejusque lectionem sæpe præferens Lectioni Hebrææ, l. c. p. 79. quæ pluribus redarguemus inf.

§. 9. Sed novo quodam commento Antagonista Cl. Buxtorfii Capellus (p), tueri nititur factam per Esram Literarum sacrarum mutationem; scil. quia *in externis ductibus Literarum, & Characterum forma nulla sanctitas sit posita, sed potius in verbis, sermone, Verborum, forma & constructionis sensu. Si Literarum ductus & characterum forma facerent ad pleniorem & planiorem rerum significatarum cognitionem & intelligentiam, dubio procul temerarium, & inconsultum, impium & sacrilegum fuisset, Scripturam Hebræam veterem commutare: jam vero superstitionis potius esse quam veræ Religionis*

(n) *In Dissert. de Ling. Or. p. 41.* (o) *In Dissert. de Chron. Sac. & LXXV. Interp. p. 248.* (p) *In Diatriba de Lit. Samarit. Cl. Buxtorfii Dissertationi opposita, a p. 83. usque 90.*

gionis, sanctitatem rebus externis & materialibus (quales sunt Literarum ductus), adscribere & affingere: Et proinde Chaldaicas Literas non magis esse barbaras dicendas, quam illam Linguam seu Dialectum in Daniele & Esra; cum nulla Lingua ap. Deum sit barbara, sed omnes ap. eum in pari precio. Cum hoc satis specioso versuti ingenii κρησφυγέτῳ, etiam Vossius (q), aliique Hebræo-mastiges frequentissime externum formale Scripturæ Authenticæ, non tantum quoad Literas, sed etiam imprimis quoad vocales & Accentus, impugnare soleant; ad hanc quoque Exceptionem necessario mihi adhuc respondendum video, (imprimis cum hoc fere unicum sit, quod vel minima difficultatis specie, contra Cl. Buxtorffii Dissertat. de Literis, movere denuo videtur illa Diatriba Capelliana, de cætero adeo elumbis & nugatoria, ut plane indigna sit, contra quam doctus calamus stringatur, vel ipso incorrupti cujusvis Lectoris judicio) Respondeo igitur (1), quod Capellus *nullam* dicit *Sacrarum Literarum ductibus seu characteri inesse sanctitatem*, uti falsissimum, ita impium plane & blasphemum esse. Quam enim Scriptura Sacra, tum ipso hoc nomine, tum ab Autore Summo & argumentis divinissimis, profitetur sanctitatem, eam quidem principaliter seu *formaliter* consistere in ipsis rebus sacratissimis & sensibus divinioribus ὕπερ λόγον ὕπερ νοῦν, καὶ ὑπὲρ πᾶσαν κατάληψιν, (Justini verbis), merito conceditur: nihilominus tamen & *materialiter*, eadem sanctitas tam ab Autore quam Argumento, competit etiam illis characteribus Literarum & Punctorum, quæ Divina bonitas nobis voluit esse scripta signa, & Symbola res illas sanctissimas nobis signantia, quo labili alias memoriæ, firma & perpetua manerent: unde & Apostolo expresse vocatur *γραφὴ θεόπνευστος 2. Tim. 3. Scriptura divinitus inspirata. Jes. 34. 16.* ספר יהוה *Liber Domini*, cujus Scripturas רוחו הוא קבצן *Spiritus ejus camportavit, ibid.* Vet. hinc dicta *Epistola creatoris ad Creaturam.* Cum igitur Literæ seu characteres Scripturæ sacræ sint ὁμοιώματα & signa illarum rerum & sensuum Divinæ Scripturæ, qui nostris sensibus & intellectui sisti debent infallibiliter

(q) *De Chronol. Sacr. p. 15.*

ter cognoſcendi, & ſec. illud Platonis ἐπὶ ταῖς συλλαβαῖς τε καὶ γράμμασι ἡ μίμησις τυγχάνει ὀσίας *in Literis & ſyllabis fit imitatio eſſentiæ* ſequitur omnino veriſſimum eſſe illud Chemnitii (r), *quantum erratur in verbis*, *tantum etiam de rebus ipſis amittitur.* Uti enim Apoſtolus, *1. Cor. 14*, *9.* ad auditum ſeu res auditione recte percipiendas requirit λόγον εὔσημον *ſermonem recte ſignificantem*, qui niſi fuerit, πῶς γνωσθήσεται τὸ λαλούμενον, *quomodo intelligetur quod dicitur? ibid.* pari quoque ratione Lectionis, niſi indubii, certi, & infallibiles fuerint Literarum ceu ſignorum ductus ſive formæ, quomodo certo & infallibiliter conſtare poterit de ſenſu ſcribentis ceu re ſignata? Unde rectiſſime Cl. Prideaux (ſ), *obſervarunt circumſpecti*, *vix unquam hæreſin aliquam aut errorem exercuiſſe Eccleſiam*, *quæ ex Scripturæ apicibus aut neglectis aut perperam intellectis*, *non duxerit originem.* Patet igitur, parvum etiam Jota, & minutos apices, ſignare nobis magnalia Dei. Cujus jam vero rei ſignatæ certitudo ad ſalutem animarum ſpectat & ſancta eſt, num ſigna ſeu Symbola eam nobis exhibentia & notificantia, poſſunt dici expertia ſanctitatis, aut levioris momenti? Merito hic nos quoque, (reddendo Capello ſuas voces (t); *apage tam abſurdam & impiam ſententiam*, *& homine Chriſtiano indignam?* Hoc igitur jam evicto, & firmiter præſuppoſito, quod *formaliter* quidem in vocum & ſententiarum ſenſu divino conſiſtat Sanctitas S. Scripturæ Hebrææ, (quod alias Theologi vocant *Internum formale Scripturæ*), at *materialiter*, in ipſa ſacra literatura ſeu characteribus & figuris, quod alias vocant *externum formale*: præſuppoſito item, quod nemo ſanus unquam negavit, *prius certo conſtare oportere de Literis*, *antequam indubitato legatur; & prius de indubitata lectione*, *antequam certo intelligatur aut concluſi quid eliciatur* (u): *Reſpondeo* nunc (z), non ſolum peſſime ſuperſtitioſæ cujuſdam (& quaſi magicæ) Literarum venerationis nomine, traduci a Capello legitimum illum religionis honorem erga externum formale S. Scripturæ Hebr. ſed etiam nos amplecti, quam τῶν ἀμφοῖν

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(r) *In Harm. Evangel. 246.* (ſ) *In Lection. de Capit. Relig. p. 185.* (t) *In Diatriba contra Buxt. p. 60.* (u) *Conf. Prideaux l. cit. p. 180. & p. 1.*

porrigit herbam, victas dans manus, illis verbis, l. c. *si Liter. ductus & forma facerent ad pleniorem & planiorem rerum significatarum cognit. & intelligentiam, dubio procul NB. temerarium, inconsultum, impium & profanum fuisset, Script. Hebr. veterem commutare.* Atqui Minor e superioribus est firmissima, nisi forte Capellus solus mortalium, legere & plene ac plane intelligere potuerit, scripta sine ductibus aut figuris literarum, quod quasi promittere videtur ista sua hypothesi. Quod autem addit ibid. *de Literis aut Linguis nullis barbaris apud Deum. Resp.* non simpliciter sed in oppositione ad Literas & Linguas sacris paginis originales, (Hebræam, Græcam, & paucam dialectum Chaldaicam), reliquas omnes dici barbaras i. e. exteras, seu peregrinas.

§. 10. Quod denique attinet argumentum illud Adversariorum, *a desuetudine Linguæ Hebrææ tempore Captivit. Babylonicæ:* Waltonus quidem (a) id pro confesso sumit, adstipulante Bocharto & aliis. Verum respondeo paucis, magis quidem tunc adsuevisse Judæos Linguæ Chaldaicæ, ob commercia cum Babyloniis; ut etiam Lex ipsis Chaldaice explicari cœperit; unde postmodum Chaldaicæ Paraphrases enatæ sunt: non tamen penitus adeo desiit Hebræa Lingua inter ipsos, ut Chaldaica omnium Hebræorum fieret vernacula: sed in *quorundam adhuc animis, maxime Sacerdotum & Judicum, mansisse cognitionem tum Linguæ Hebrææ tum Legis divinæ*, probat Cl. Buxt. (y) *e Lib. Cosri, part. 3.* Nam *Nehem. 8, 8.* memoratur, quod coram Viris & mulieribus legerint Legem Dei מפרש *explanate* quodque יבינו במקרא *intellectum dederint per Scripturam ipsam*, adeoque ut enarratores potius seu expositores, quam translatores in aliam notiorem Linguam. Idem etiam inde probat Wovverius (z) quod Zacharias & Haggæus patrio sermone adhuc vaticinati sint post Captivitatem: idque prolixe adhuc confirmat, e R. *Kimchi præf. in Josuam, e R. Elia Levita, Tertulliano, Eusebio, Hieronymo Philone*, (qui ultimus per linguam Chaldaicam non nisi Hebræam intel-

(x) *In Differt. de Ling. Oriental. p. 19, 20, 48.* (y) *In Differt. de Conserv. Ling. Hebr. th. 42.*
(z) *In Syntagm. de LXX. Interpp.*

intelligit); adeo ut contrariam sententiam dicat *errorem manifestum.*

§. 11. Atque ita omnibus & singulis Adversariorum argumentis probe excussis, commissum jam esto judicio Lectoris, an vel probabiliter saltem sententiam suam ita asserere ac defendere queant desertores Veritatis Hebrææ, ut ejusdem defensoribus tam procaciter insultare debuerint: prout Waltonus l. sæpe cit. *eos pudere* jubet *nugarum suarum;* Vossius l. sæpe cit. p. 91, *summam* objicit *impudentiam & inscitiam negantibus, Judæorum literas esse adulterinas, &* passim *non nisi indoctos hujus seculi, Asellos, & plebejos sophistas*, eos vocat: & p. 390. *falsum* esse dicit, *hodiernum Judaicum codicem esse originalem:* quamvis hoc ipsum iterum destruat p. 348. his verbis; *Linguam* (adeoque Scripturam), *Hebræam authenticam recte vocari, quis dubitat?* nisi forte per ludum, Samaritanam Script. intellexit nomine Hebrææ. Scaliger (a) *Pentateuchum*, ait, *legere Samaritas, literis non adulterinis, ut Judæi, sed meris Mosaicis characteribus, id quod res ipsa loquatur*; & contradicentes omnes ipsi sunt; ריקי מוח *vacui cerebro, blenni & fatui*; ut alia ejus & Asseclarum convicia transeam; quibus tamen omnibus unicum illud e Cicerone (b) reponere liceat sine convicio; *nihil est stultius, quam incerta pro certis habere, falsa pro veris.* Cum igitur antithetice hactenus sufficienter ostenderimus, Adversarios ceu Actores in hac controversia Hebræo-Biblica, deficere justis rationum probationibus adeoque defensori Hebrææ Literaturæ, ut Rei (seu negantis) saltem personam hic sustinenti, abunde sufficere possit, Actore non probante, absolvi: nihilominus, ut tanto evidentius convincantur adversarii & præfracti etiamnum plane in ruborem dari queant; subjungemus jam breviter Assertionem nostram theticam, suis fultam immotis rationibus ae documentis; obsignando prius præcedentia trito illo Arabum ۞ لَا تَنْظُرْ إِلَي مَنْ قَالَ بَلْ أُنْظُرْ إِلَي مَا قَالَ

Ne respice ad eum qui dixit, sed ad id quod dixit.

I 3 SECTIO

(a) *Lib. VII. de Emendat. Temporum p. 621.* (b) *In Catone majore.*

SECTIO II.

qua

MINOR PROPOSITIO ARGUMENTI GRAMMATICI, (de Literarum hodierni Codicis Hebræi authentia originali,) *THETICE ASSERITUR* seq. Prosyllogismo.

Quæcunque Literatura & Lingua non solum (α) *est omnium prima*, (β) *in vetustissima Hebræorum gente sine corruptione divinitus conservata*, & (γ) *ab eadem Hebrææ & sanctæ nomen est nacta; sed etiam* (δ) *ipsorum Oraculorum Divinorum (cum in scripturam primitus redigerentur), Prototypus character factus est, itaut ex ea Samaritanus Pentateuchus transsumptus, & quasi Ectypus Archetypi, (licet valde vitiosus), demonstrari possit: ei soli competit authentia divina & infallibilis per Mosaicam & Propheticam originem (ac minime proinde Samaritanis Literis).*

Atqui hodierni nostri S. Textus Hebræi Literatura & Lingua est talis. E.

Quamvis alia complura argumenta afferri possint, pro authentica origine hodiernæ S. Literaturæ Hebrææ, in thesi asserenda, scil. tum testimonia & consensus Philologorum præcipuorum, ut & totius antiquitatis Judaicæ, omniumque Rabbinorum recentiorum, (excepto vix uno aut altero;) tum inscriptiones veterum monetarum & monumentorum; tum aliæ probationes, ut Literæ ךםןףץ, & tota illa punctandi ratio, quæ a Masorethis non aliter observata sunt, quam quæ pridem ante ipsos in S. Textu Hebræo expressa fuerint, indeque omnibus Hebræis dicta הלכה למשה מסיני *Consuetudo Mosis de monte Sinai;* tum Dictum illud Salvatoris de minimo Jota, *Matth. 5, 18. &c.* nihilominus cum & in superioribus quædam horum jam satis ostensa sint, & *inf. Sect, III, & IV,* multa in hanc rem dicenda veniant; tum etiam Cl. *Buxtorfius in Diss. de Lit. Hebr.* solide & exquisite illas rationes

nes edisseruerit; proinde ne illum Hebræorum elenchum incurramus קמחא טחנה טחנת *farinam molitam molis*, transmissis illis omnibus, unicum impræsens urgebimus argumentum, nempe ipsius hodiernæ Hebrææ Linguæ & Scripturæ antiquissimam non solum originem & conservationem in Populo Dei, sed etiam prototypon eum Legis characterem, e quo Samaritanus Pentateuchus transsumptus, adeoque ut Apographum Protographo posterius, evidentissime convinci potest.

THESIS I.

Hodierni S. Textus Hebræi Literatura & Lingua est omnium prima.

Ἔκθεσις.

§. 1. Quod non major sit fingendi fiducia, quam in rebus ab ætate nostra remotissimis, facile probant varia Utopicorum Characterum crepundia, quibus ultimam antiquitatem sæpe ab Antediluvianis, vel & ipsis Protoplastis accersere audent fabulares quidam Antiquarii, qui in tantis vetustatis tenebris, loco digitorum, literis etiam micare amant. Talium antiquissimorum Characterum 4. potissimum genera recensentur; & quidem (1) *Alphabetum Adami*, quod *Jac. Bonav. Hepburnus*, Pontificis Pauli V. privilegio confirmatus, Libro quem inscripsit *Auream Virgam*, prodere conatur: a quo tamen penitus diversum monstrat Laur. Schraderus, *in Monum. Italiæ:* & ab utroque iterum diversum Angelus Rocha a Camerino, *in Comment. Biblioth. Vatic. p. 79.* Quamvis cum eo congruant illi Adamæi Characteres, quos promulgavit Theseus Ambrosius, An. 1539; nec non Gallus Düret in suo *Thresor de Langues*, qui hos appellat Charact. de l' Ange Raphael, quem etiam privatum Adami Præceptorem facit, adductis testim. August. & Epiphanii, nec non Reuchlini de arte Cabalist. *V. Cl. Bangium in Cælo Orientali, p. 102.* (2) Peculiare *Alphabetum Sethi*, e columnis Bibliothecæ Vaticanæ exhibent, Ang. Roccha a Camerino, & Schraderus, l. c. ejusque documenta allegat Roccha, geminas illas columnas, quas Josephus *lib. 1. Anti-*

Antiquit. Jud. alteram latericiam, alteram marmoream, a diluvio adhuc ſua ætate ſuperaſſe, teſtatur. (3) *Henochi Literas* primus vulgavit Pentheus Venetus Sacerdos, Libro quem Voarchdumiam inſcripſit: quarum Typum exhibet Bangius (c). Easdem pro genuinis Henochi Literis, antiquitate venerabilibus, orbi Literato jactitat Duretus (d): quamvis ab utroque diverſiſſimos Henochi characteres oſtendat Hepburnus in ſua *Aurea Virga*. Denique (4), nequid deſit Aurei Seculi Literaturæ, *Noachi* etiam *Alphabetum* exhibet Hepburnus l. c. & repræſentatur a Bangio, lib. p. 105.

Verum fruſtra plane ſunt illi Antediluviani Litteriones Claſſiarii, temeraria curioſitate commenti, quæ nulla vel teſtium, vel documentorum fide probare poſſunt; quæque proinde eadem facilitate rejiciuntur a Doctis, qua a credula turba admittuntur. Recte igitur Scaliger (e), Theſei Ambroſii & Rocchæ nova Alphabeta vocat *imperitorum hominum commenta;* pariterque *ſuppoſitios eos characteres* redarguit Ant. Kircherus (f); imo ex infamibus Magiæ libris eſſe interpolatos, oſtendit Bangius *l. c. p. 116.* Et tamen non veritus eſt Duretus l. c. his etiam nugis eos incruſtare, *quod Angelus Raphael Protoplaſto ſcriptum iſtis Character. volumen dederit, quod deinde Adamo e Paradiſo ejecto furto fuerit ſubductum.* Columnis autem duabus Joſephi, ſi vel maxime fides conſtaret, (approbari enim video a Johanne Nierembergio (g), quis tamen ex illis obliteratis Literarum figuris certo ſatis novi Alphaberi ſpeciem nobis confirmabit: imprimis cum non ſolum Nierembergius *l. c. lib. 3. cap. 21.* eas figuris Hieroplyphicis tantum, non Literis alphabetariis, inſcriptas fuiſſe oſtendat, (contradicente tamen Ath. Kirchero *Obeliſci Pamphylii lib. 3. c. 1.*); ſed etiam ipſe Roccha l. c. eas modo Adamo modo Moſi aſſignet; quamvis cum ipſis fere Samariticis eas coincidere oſtendat Bangius *l. c. p. 125.* Apertisſimæ autem in his talibus impoſturæ documentum præbuere *Johannes & Iſrael de Bry*, in ſuis *Alphabetis variarum gentium*, dum Indicum Alpha-

(c) *In Cælo Orientali, Exerc. II. p. 104.* (d) *In Threſor des Langues.* (e) *Lib. 4. Epiſtol. p. 444.* (f) *In Prodromo Copto, cap. ult. p. 222.* (g) *De origine S. Script. l. 2, cap. 14.*

Alphabetum expressere e quodam Rocchæ fictitio Alphabeto Ægyptiaco, non nisi ordine solo Literarum inverso. *Henochi* vero *Characterem* quod attinet, Drusius quidem *in Tract. de Enocho Patriarcha* contendit, ejus Librum adhuc delitescere inter Judæos, adstipulantibus ipsi Bibliandro (h), Cornelio a Lapide (i), Boulduc (k), & aliis; qui Noam diligenter in arca asservasse Scripta Enochi asserunt. Contra dubitant, aut negant alii. Scaliger (l) dicit, *Librum esse plane commentitium & a Judæis confictum.* Conf. *Rivet. Exercitat.* (m) & *Dn. D. Dorschei Pentad.* de Scripto Henochi: item *Job. Nierembergium de Orig. Sac. Script.* ubi prolixe e Patribus refutatur. Potest quidem extitisse aliquando scriptum Enochi: quod vero eo nomine circumfertur est fabulosum, impium & scandalosum modo Fragmentum, de Amoribus Egregororum, quod Scaliger inseruit *Annotationibus in Euseb.* & a Kirchero exhibetur cum Latina versione *in Oedipo Ægyptiaco* (n). Tum & in Epist. Judæ dicitur tantum, quod προεφήτευσε Ενὼχ λέγων, non vero γέγραφεν. *Conf. Waltheri officinam Biblicam, p. 1176.*

Sed præter illos Characteres Antediluvianos, aliam adhuc *Cœlestem Literaturam* commentus est Cornelius Agrippa (o), quæ nempe inter sidera figurata sit, non secus ac Astrologicæ imagines Signorum; cujus schema exhibet Bangius (p): eamque nuper ingeniosissime omnium interpolavit Gaffarellus Gallus, Lib. *Curiosites innoyes i. e. Curiositates inaudita, de Lectura Stellarum & Horoscopo Patriarchali* (q), ubi eam probare vult ex *Esa. cap. 34. 4. quod cœlum appelletur Liber, omnino igitur in eo pingi Literas & characteres intelligibiles*; & *Gen. 1. v. 1. voces* אֵת הַשָּׁמַיִם explicat *characterem cœli*, (sumendo אֵת pro אוֹת) Et *Psal. 19, 5.* קַוָּם *linea eorum*, explicat *lineas Literarum sideralium, ordine in cœlo pictarum, quasi in membranis*: nam *Psalm. 103, 2.* dici, quod *Deus Cœlos sicut pellem extendat*, idque extentum vocari רָקִיעַ. (unde sit Græcum *ῥάκος pellis*:)

K & sic

(h) *De communi rat. Lingg.* (i) *Commentario in Epist. Judæ.* (k) *Lib. de Eccles. ante Mosen, l. 1. c. 14.* (l) *In Notis ad Euseb. p. 245.* (m) *In Genesin cap. 49. p. 251.* (n) *In Gymnas. Hierogl. Classe II. Gram. cap. 2.* (o) *Lib. III, cap. 30.* (p) *In Cœlo Orient. Exercit. II, p. 135.* (q) *Cap. 13. p. 182.*

seu Eva, quasi *vivida*, a חיה *vixit*, quod esset mater omnium viventium. Sic קין *Kajin*, quasi *acquisitus*, possessus ad votum Matris Evæ, a קנה, *Gen. 4, 1.* שת *Scheth* vel *Seth*, quasi *Repositititius* seu redditus Matri in locum occisi Abelis, *Gen.* 4, 25. פלג *Peleg*, seu *Phaleg* a פלג *dividere*, quod ejus diebus divideretur terra. נח *Noahh* quasi *Consolator*, a נחם *Consolatus est*, pollicente sibi de hoc filio consolationem Lamecho Patre, *Gen. 5, 29.* (subducta lit. ם radicali, uti contra appositum est nomini שמואל *Samuel* a שאל *petiit*, quod esset exoratus a Deo). אשה *Fœmina*, quod ex איש Viro sumpta esset, (cum in nulla alia lingua nomina viri & mulieris sint ejusdem thematis:) & sic innumera alia nomina, originatione sua primigenia, probant omnium antiquissimam illius Gentis Linguam, in qua ea primo usurpari cœperunt, ut *Jischak*, seu *Isaak*, a risu matris; *Mosche*, ab extractione ex aquis; *Jacob* a supplantatione; & sic consequenter. Quod vel solum argumentum primævæ Linguæ omni exceptione majus esse, ostendunt & prolixe exequuntur multi Hebræi & Christiani Philologi, quos plurimos adductos cousulere licet in Dissert. Cl. Buxtorfii *de Ling. Heb. Orig. & antiq. thes. 40. & 41.* (γ) *A reliquiis seu vestigiis* Linguæ Hebrææ, in omnibus fere aliis Linguis post eam demum ortis: quod argumentum cum integris volum. exequantur Cruciger *in Harmonia quatuor Linguarum*, Stephanus Guichardus *in Harmonia Etymologica Linguarum*, Martinus in suo *Cadmo Græco Phœnice, & Lexico Philologico*, aliique complures, nobis hic jam parcere licebit chartarum angustiis.

§. 3. Quod jam (2) Literatura quoque seu scriptio Hebr. pariter sit omnium prima, uti Lingua ipsa, nullum potest esse dubium consideranti, quod Protoplastus in ea perfectione ætatis, rationis atque orationis, a Deo sit conditus, qua & Deum Opt. Max. alloquentem, & mandato instruentem, recte ac sapienter intelligere potuit; & ipse quoque, non in articulato quodam garritu, (quem primis hominibus impingere voluere Vitruvius (t) & Diodorus Siculus (u), sed sapientissima ὀνομαθεσία, naturæ & proprietatibus

(t) *Lib. 2. Architect. c. 1.* (u) *De primorum hominum vita.*

cujusque convenientissima nomina indidit; qui proinde uti vocum & syllabarum, ita quoque Literarum quibus illæ constant, usum necessario habuerit. Imo cum non solum חי מדבר *animal loquens* conditus sit homo, sed & חי מדיני *animal politicum & civile*, ad conversandum & communicandum cum aliis res & actiones suas, natum; quis putet hoc fieri potuisse sine adjumento Literarum & scriptionis, qua fugacibus alias vocibus quasi vincula quædam injiciuntur, per quæ & oculis & manibus teneri possint, miraculo certe maximo. An vero Adamus, illa vivacissima ætate, diuturna experientia, & ingenio excitatiori, adeo otiosus rerum spectator censendus est, ut cum primus esset ὀνοματοθέτης sapientissimus, tanto tempore non sit factus πρωτογράφος? Quin potius, uti sapientiæ divinæ & humanæ primus θεοδίδακτος autor, summusque moderator & mysta fuit, ita quoque fieri non potuit, quin artificio illo scriptionis & Literarum, humanæ societati omnium utilissimo & maxime necessario, tam ad cultum divinum, artesque & scientias propagandas, quam ad alios vitæ usus, aureum illud seculum ipse instruxerit. Unde rectissime *Joh. Boulduc*, (x) *Adamus a Deo & idioma & literas accepit, quibus scribi & legi posset; isque deinde rursum paterna χειραγωγίᾳ posteris praivit.* Sic Schraderus (y), & Angelus Roccha a Camerino, (z) meminere veteris statuæ Adami positæ in Vaticano, cum inscriptione LITERARUM INVENTOR. Quamvis interim commentitiæ illæ Literæ Adamiticæ, quas ibid. produnt Autores citati, hinc non probentur, ut supra ostensum. Quod vero nec Samaritana scriptio & literatura fuerit illa primigenia Adami, sed potius כתב מרבע *scriptura quadrata*, seu hodierna Hebræa, (præter invictum illud argumentum a prototypo Legis Charactere, cujus ectypus seu apographus Samariticus Pentateuchus convinci potest, *ut infra patebit*), facile probatur, tum prima Nominum Alphabeti impositione, quæ in sola hodierna Mrubba & significativa suæ vel figuræ, vel soni, aut potestatis; (prout jam supra ostendimus, ב *Beth*

& figu-

(x) *Tract. de Ecclesia ante Mosen, lib. 3. cap. 1.* (y) *In Monumentis Italiæ p. 197.* (z) *Comment. in Biblioth. Vaticam.*

& figura & nomine ſignare Domum, ו *Vau* uncinum & ſic alias;) in omnibus autem reliquis Linguis Literæ plane non ſunt ſignificativæ, niſi qua ad primam Hebr. originem ſe referunt: tum longe ſimpliciori & perfectiori Hebræi characteris ductu ſeu forma, quam Samaritani rudioris & compoſiti ex Hebraicis & Syriacis, ut patebit conferenti ſingulos: omne autem ſimplex prius eſt compoſito. Nec vero nudæ Literæ Hebrææ, ut imperfectum quid, a Deo ſunt datæ Adamo; cum de iis conſtet omnium Hebræorum conſenſu, *quod non ſit ſubſiſtentia aut lux literis ulla niſi per lucem punctorum;* unde & comparantur ab ipſis *mulieri ſine veſte, quæ non poteſt progredi in publicum, de quo inf. plura:*) ſed potius Literatura & ſcriptio Hebræa נתונת השלם לשלם מאת השלם *data eſt ut perfectum perfecto a perfecto,* ſine ullo defectu aut errore; atque ut e libro Coſri & Commentatore ejus R. Jhuda Muſcato allegat Cl. Buxtorfius (a), *Deus poſuit eam ſuper Linguam Adami, & ſuper cor ejus,* לכל האותיות והנקודות והטעמים לכל דבריהם ולכל משפטיהם *ſecundum omnes literas, puncta, & Accentus, & ſecundum omnia eorum verba & proprietates,* adeoque ſec. omnia eorum univerſalia & particularia: *cum utique Adamus ita non edoctus ſit a Deo hanc linguam, ut ſine ſcientia & ſapientia mentis eam protulerit inſtar Pſittacorum,* (ibidem Buxt.) præcipue cum tale quid ad habitum artium & ſcientiarum minime ſuffeciſſet, *de quo alibi.* V. interim hæc omnia fuſius probata e Rabbinis & Chriſtianis Doctoribus, in *Buxt. Tract. de Punct. a p. 304. usque 312.* Confirmantibus eadem, Claud. Dureto, in *Threſor des langues cap. 6;* & Ath. Kirchero, in *Oedipo Ægypt. Tom. 2, Claſſe. 2. c. 1. & in Obeliſco Phamphilio, l. 1. c. 1. e variis autoribus Hebræis, Chaldæis, Arabibus, Samaritanis, Æthiopicis, Ægyptiacis, Græcis, Latinis, αὐτοψήτως allegatis.*

§. 4. Falſo igitur *Joh. Nierembergius* (b), contendit, *Literaturam & ſcriptionis artem a Moſe primum inventam eſſe, nec libros aut literas ante Moſen extitiſſe.* Nec enim rationes, quas addu-

 cit

(a) *In Diſſert. de Ling. Hebr. orig. & antiq. th. 21.* (b) *Lib. 1. de orig. S. Script. a cap. 10. ſeq. & lib. 2, 3.*

cit (præter autoritates,) tanti ſunt,ut ſuperiora noſtra evertant. Quod enim (1) dicit, *nullam ante Moſen ſcriptam fuiſſe Hiſtoriam, dum Moſaica ſit omnium antiquisſima; Reſp.* nullam eſſe conſequentiam; cum tam varia Cataclyſmi & tot Seculorum viciſſitudine, facile intercidere potuerint ſcripta illarum ætatum: prout ipſe Divinus Moſes, *Num. 21, v. 14,* meminit *Libri de bellis Domini;* & Joſua cap. 10, 13. *Libri juſtorum; ut & 2. Sam. 1, 18.* qui tamen tot pridem Seculis nulli amplius comparuere. (2) vult Nierembergius, l. cit. *ante Moſen non niſi figuras Hieroglyphicas extitiſſe, (quales illa Ægyptiaca fuerint; & Æthiopum character ἱερατικὲς,) non tam voces quam res ipſas immediate ſignificantes.* Sed refutat hoc ipſum erudite Ath. Kircherus, *in Obeliſco Pamphilio, lib. 1. cap. 2,* oſtendens, multas etiam Alphabetarias figuras Scripturæ Coptæ ſeu Ægyptiacæ, permiſtas fuiſſe illis Hieroglyphicis Ægypt. quæ 4. ſeculis antiquiora Moſe, ipſe concedit Nierembergius. Quinimo *Act. 7, v. 22,* Moſes dicitur *eruditus fuiſſe in omni ſapientia Ægyptiorum;* quomodo autem diſciplinæ ſcientiarum tradi poſſunt ſine Literis Alphabetariis? (nam figuris hieroglyphicis id ſatis fieri potuiſſe, quod vult *Nieremb. l. 3, c. 19* nemini facile perſuaſerit.) Tum vero ante Jobi tempora jam extitiſſe artem Literariam, facile arguunt illa *Bildad Suchitæ, Job. 8, 8.* remittentis Jobum *ad requiſitionem* לדור רישון *priſcæ ætatis,* & לחקר אבותם *ad veſtigia ſeu memoriam Patrum eorum.* Quin ipſe Jobus, *cap. 19, 23, 24.* optat, *dari ſibi, qui verba ipſius ſcribat in libro, tum ſtilo ferreo in plumbo, tum in rupe ſculpenda,* ubi per ſtili uſum, ſcriptura alphabetaria, *per ſculpturam,* figuræ hieroglyphicæ, (utrumque olim uſitatum ſcriptionis genus,) non incommode intelliguntur. Inſuper Librum ſuum, ipſum Jobum ſcripſiſſe Lingua Arabica, & exinde tranſtuliſſe Moſen, qui Jobo ſupervixit 45. annis, communi conſenſui Doctorum adſtipulatur Nierembergius, l. c. Indeque Jobum ſcatere Arabiſmis, vide pluribus diſſerentes, *Bochartum* (c) *Hottingerum* (d), *Pocockium* (e). Ut taceam inſcri-

(c) *In Phaleg. l. 1. cap. XV. p. 66.* (d) *Theſ Philol. p. 506, & Analect. Theol. Philol. p. 145. & 257.* (e) *Ad ſpecimen Hiſtoria Arabum, p. 92, & 233.*

inscriptiones illas sepulcrorum Beli & Semiramidis, de quibus Herodotus, l. 1. & *Ælianus lib. 13. Hist.* Conf. pleraque horum fuse confirmantem Virum Clariss. & undequaque Doctiss. *Casp. Schottum, in Technica Curiosa, seu Mirabilibus Graphicis, p. 549. seqq. & 934. seqq.* hoc ipso demum tempore, quo hæc prelo calebant, oblatum: quem ut Pontificium, in hac ardua quæstione circa Sacr. Script. Hebrææ externum formale mihi ubique favere, impense mihi gratulatus sum.

THESIS II.

Hodierni S. Textus Hebræi Literatura & Lingua (β) *tempore dispersionis Babylonicæ non apud Chami posteros, in terra Cananæa seu Phœnicia conservata est; sed incorrupta hæsit in sanctiori illa Patriarchiali linea, quæ ab Heber per Peleg ad Abraham descendit; cujus posteri usque ad Captivitatem Babylonicam eam servarunt invariatam.*

Ἔκθεσις.

§. 1. Non (1) apud Chamitas conservatam fuisse Hebræam Linguam aut scripturam, nec adeo hanc *Phœniciam* ulla ratione dicendam esse, (ut Scaligero & Asseclis placet,) vel inde constat; quod probari nequaquam possit, posteros Chami ingressos esse Cananæam Terram ante dispersionem gentium, dum Linguæ Hebrææ communione adhuc gauderent; at vero post illam confusionem ac dispersionem, ingressi illam terram, non utique sanctam istam Hebræam, sed quam ex pœna & disjectione vesanæ substructionis, Babylone traxerant, Chaldaicam suam, seu Phœniciam (Punicam) Linguam terræ Cananitidi intulerunt. Conf. *Bocharti Phaleg Lib. 1. c. 15. p. 66.* Cujus documento inter alia est, quod Nimrodi, illorum πυργοπολίτων Chamitarum Antesignani, initium Regni dicitur fuisse Babel, *Gen. 10.* ubi vigere cæperat Lingua Chaldaica, conf. *Mayeri Prodr. Philol. Sacr. part. 2. p. 340. & Buxt. Diss. de L. H. orig. th. 31.* Sed (2) conservatam esse in Heberi posteris, illinc probatur, quia hi, (certe

te ſanctior familia Patriarchalis), non fuere interſtructores θεομάχους, adeoque nec diſperſionis, nec proinde confuſionis Linguæ, pœnam ſubire potuerunt. Uti igitur inconcuſſa in ſedibus ſuis permanſit illa Heberi poſteritas, dum in ſincera pietate perſiſtens, flagitioſum illud Πυργοποιῶν Α'νηθέων conſilium non probavit; ita & linguam ac Scripturam ſuam, citra ullam corruptionis noxam, conſervavit, & quidem in natali Syria interamni, (quam Meſopotamiam Græci dixere:) donec Abraham, gratioſa Dei vocatione, (non illa Chamitarum diſperſionis nemeſi), terram Cananæam ingreſſus, novarum in ea Hebrææ gentis coloniarum primus autor extitit, ut S. Literæ teſtantur. Conf. plurima in hanc rem, tam Hebræorum quam Chriſtianorum Doctorum teſtimonia *in Diſſert. Cl. Buxt. de L. H. conſerv. th. 10. 11.*

§. 2. Ex his igitur firmiter conſequitur, falſa eſſe & ab omni fide aliena, quæ Scaliger & Erpenius hic in contrarium adſtruunt. Et quidem (1) falſum eſſe illud Scaligeri in Epiſt. ad Richar. Thomſ. & Ubertum; *Linguam Hebraicam eſſe eam, qua Cananæis ſeu Phœnicibus tempore Abraham uſitata fuit:* item, *Lingua, quam Hebraicam hodie vocamus, & qua utuntur Sacra Biblia, falſo eo nomine appellatur, cum ſit Phœnicia.* Hanc inauditam omnibus ſeculis, tam inter Hebræos quam Chriſtianos, & abſurdiſſimam ſententiam, ſeqq. tamen ratiunculis ſe ſatis adſtruxiſſe putat Scalig. (α) *quod Hebræa Lingua in Aſſyria* (ſcil. illa interamni, ſeu Meſopotamia, natali Patriarcharum,) *corrupta & mutata ſit in Syriacam, ob commercia exterorum, inde Abrahamo demum deſcendam fuiſſe Ling. Hebræam in terra Canaan; eumque Exteris eſſe dictum* עברי *Ibbri, quaſi transfluvialem. In Canaan autem apud Phœnices Chami poſteros puram eſſe conſervatam Linguam Hebræam.* Sed *Reſp.* gratis a Scaligero hic ſumi pro conceſſis, quæ probanda prius fuerant. Annon enim deinceps quoque commercia cum Ægyptiis & aliis exteris intercesſere poſteris Abrahæ, num propterea Lingua ipſorum mutata eſt quam diu in terra patria hæſere? Nec vero ulla probabilitatis ſpecie confirmare poteſt Scal. abſurdam illam opinionem, quod primævam

mævam illam Linguam Hebræam, Protoplasti & Patriarcharum usu ipsiusque Dei sanctis alloquiis, consecratam, in maledicta potius & rebelli Chamitarum seu Cananæorum gente, dispersionis (& confusionis Lingg.) pœnæ obnoxia, conservare Deus voluerit, quam in Patriarchali posteritateHeberi, Dei Ecclesia & peculio, cui ut exsorti illius Gigantomachias, nec dispersionis, nec proinde confusæ aut mutatæ Linguæ, supplicium infligi potuit. *In eo justitiæ Divinæ præcipue apparuisse vestigium, quod cum aliæ gentes plecterentur mutatione Linguarum, ad Heberi familiam solam non pervenerit tale supplicium*, præclare docet Augustinus (f): quamobrem falso utique hunc, (uti & omnes Rabbinos), a sua parte jactat Scaliger, quasi testetur, *Heberum Chaldaice locutum esse, & Abrahamum fuisse Chaldæum*, (*quod postremum mox inf. excutiemus*). Hic interim concidunt simul consectaria illa Scaligeriani asserti, scil. *Abrahamo discendam demum fuisse Linguam Hebræam apud Cananæos.* Equidem Abrahamum, Linguam quoque Cananæam (scil. Chaldaicam, Phœniciam), ut Proselytum sibi familiarem reddidisse, facile concesserim; ut & cognomine appellativo עברי *transfluvialem*, a Cananæis potuisse vocari: inde autem non sequitur, Abrahamum ante non fuisse עברי *Hebræum* nomine gentilitio ab עבר *Heber*, aut Hebræam linguam non habuisse vernaculam, multo minus *ab incolatu demum Terræ Canaan, ipsum & posteros Hebræos esse dictos.* (β) Probare id nititur Scaliger, *e Gen. 31. 47.* ubi Laban monumentum lapideum Syriace & vernacule appellat יְגַר שָׂהֲדוּתָא quod Jacob Hebraice גַּלְעֵד; *eandem autem tunc Libani, & Abrahæ olim fuisse vernaculam.* Verum *resp.* Labani eo tempore vernaculam, non posse simpliciter arguere vernaculam Abrahæ; quandoquidem duobus fere Seculis intermediis, cum post egressum Abrahæ e Mesopotamia, remanens Charris reliqua ejus cognatio facta esset idololatrica, adeoque, ut mentibus si & Linguis divisa a sanctiori Patrum sermone & sincero Dei cultu, (pari cum Chamitis rebellibus pœna), ipsorum quoque corrumpi jam cœperat pura prius Hebræa vernacula,

(f) *Lib. 16. de Civit. Dei. cap. 11.*

ut Labani tempore jam loquerentur Chaldaice, seu Lingua *Chasdim* quæ & *Aramæa* dicitur, ut patet Dan. 2. ubi Chaldæi dicuntur Regi respondisse אֲרָמִית *Aramice*. Ut adeo plane hic frustra sit Scaliger postquem nunc Erpenio quoque adhuc occurrendum erit.

§. 3. (2) Falsa pariter esse illa Erpenii (g) *quod Hebræorum populus fuerit oriundus e Canaan, & seipsum appellarit* Cananæum; *ab exteris autem & vicinis, dictos fuisse Hebræos* trajectores *a trajectu Jordanis, & ob id etiam Abrahamum Hebræum dictum. Cananæos autem fuisse veros & primos Hebræos, apud eos remansisse Linguam Hebræam? unde eadem Jes. 19. apelletur* Lingua Canaan. Verum *respondeo* (I) Erpenium aperta contradictione seipsum refellere quando in *Orat. 1. de Lingua Arabica*, expresse dicit, *Chaldaicam & Arabicam Linguam ortas fuisse in familia Chami.* Quod si jam (ut recte hic statuit Erpenius,) in Chami familia rea facta pœnæ confusionis Ling. & dispersionis, Chaldaica Lingua extitit, (una cum Arabica;) quomodo Cananæi, ab ipso Chami filio Canaan orti, dici possunt, veri & primi Hebræi? quomodo Lingua Hebræa ap. ipsos vernacula remansisse statuetur? aut quomodo Abraham non nisi a trajectu fluminis הָעִבְרִי *Hebræus Gen. 14, 13* sit dictus? Quod si trajectus fluminis tanti momenti res est, ut nomen inde Gentilitium existere possit, qui non populi dicentur Hebræi? Quod autem ab Erpenio (a) urgetur *Jes. 19. 18. Ægyptus locutura Lingua Canaan*, per quam intelligatur Ling. Hebræa: *Resp.* concedi totum, non autem eo sensu, quo adversarii accipiunt, quasi illa *Lingua Canaan* sit Chamitarum vernacula, sed quod Cananææ terræ novis colonis, scil. Hebrææ genti, (quæ eam ejectis Cananæis & Phœnicibus, jussu Dei occupavit), illa Lingua vernacula esset, quam Ægyptus locutura dicitur; idem confirmantibus Bibliandro (h), Buxtorfio (i), Schvventero (k) aliisque interpretibus: & frustra hinc alium sensum & vaticinii complementum exsculpente Dureto (l). (β) Altera Erpenii Quæ-

(g) *In Oratione de Ling. Hebræa.* (h) *Lib. de ratione communi omnium Lingg. p. 10.* (i) *De Lingua Hebr. conserv. & propag. th. 41.* (k) *In Dissert. de vera pronunc. lit. Hebr. thesi 3.* (l) *Part. 2. p. 331.*

ratio est, *quod Abraham fuerit Chaldaus. Resp.* & hoc falsum esse. Quamvis enim Abraham oriundus fuerit natali *Ur Chaldaeorum* prout *Gen. 11, 31. & c. 15, 7. & Nehem. 9. 7.* dicitur *eductus ex Ur Casdim*; non tamen Chaldæos sed Hebræos habuit parentes & insuper ipsam *Ur Chaldaeorum*, non a situ vel regione Chaldaica, (quæ Chamitis cesserat), sic dictam fuisse, sed tantum ab habitatoribus ignicolis (nam *Ur* ignem significat) Chaldæis, qui eam occuparant (sicuti *Gen. 40, 15.* Terra Hebron, ubi Jacob habitabat, dicitur terra Hebræorum, quamvis Cananæa esset;) adeoque in ipsa Mesopotamia Abrahæ natali fuisse sitam, probat collatio Locorum, *Gen. 24, 4. & v. 10. Act. 7, 2. & Jos. 24, 2. 3.* Dum enim *Gen. 24.* servus Abrahæ ablegatur *ad terram natalem & cognationem Abrahami;* memoratur ibid. *profectus esse*, non in Chaldæam, sed) *ad civit. Charras seu Haran in Aram Nabarajim;* quæ voces manifeste produnt *Syriam duorum fluviorum*, seu interfluvialem (scil. *inter Euphratem & Tigrin*), quæ Aramo Filio 5to Semi cesserat, Mesopotamia Græcis dicta (prout Aramæa ipsis vocatur Syria); confirmantibus hæc *Josepho. 1. Aniquit c. 7. & Strabone lib. 13.* Sic *Act. 7. v. 2. & 4.* Stephanus eandem terram, quam prius *Mesopotamiam* dixerat, (in qua etiam Charras sitas fuisse, ap. omnes in confesso est,) mox appellat *terram Chaldaeorum e qua egressus Abraham* scil. ex Ur Chaldæorum) *habitarit Charris, versu 4. & in qua tamen etiam degerit, Deumque apparentem habuerit, antequam habitaret Charris: ibid. v. 2.* nec enim diversa sed eadem regio utriusque illius urbis, *e Gen. 11, 31.* colligi potest. Quo spectat illud Plinii, *lib. 5. c. 24.* urbem *Uram* juxta Euphratem recensentis. Et sic quoque secundam nostram Thesin satis sibi constare arbitramur.

THESIS. III.

Hodierni S. Textus Hebrai Literatura & Lingua ab Hebero & sancto Dei populo, dicta est Hebræa & Sancta.

Ἔκθεσις.

§. 1. Cum hactenus ostenderimus, in sanctiori Patriarchali familia Heberi divinitus conservatam fuisse primigeniam Hebræam Linguam (adeoque & Literarum, quæ conjungenda hic esse e superiori Thesi 1. constat): paucis nunc subjungimus, ab eodem Hebero, ei & nomen *Hebrææ* cessisse, tempore confusionis Lingg. nam ante hanc nullo peculiari nomine fuit discreta, cum *omnis tunc terra unius fuerit oris & labii*, *Gen. 11*. Uti jam vero falsa omnino est illa Linguæ Hebrææ originatio, qua ab Abraham quasi *Abrææ* sit dicta utquidem voluere Eusebius, Ambrosius, & Chrysostomus; verum aperte reclamante literarum א & ע confusione: ita minus probabilis est altera illa deductio ab עבר *transiit*, ut עִבְרִי sit *transitor*, *περάτης*. Quamvis enim Populi fluviorum accolæ sibi invicem soleant *Trajectini* vel *Ultrajectini* dici; hic tamen non solum obstat forma vocis עִבְרִי patronymica seu Gentilitia potius, quam appellativa, (qualis fuisset עֹבֵר seu עָבַר *trajiciens* seu *trajector*;), sed & aperta satis ejus appellationis ratio, *Gen. 10, v. 21, expressa; ubi* Sem dicitur אֲבִי כָל־בְּנֵי־עֵבֶר *Pater omnium filiorum Heber*, i. e. omnium Hebræorum, a Patre Hebero sic dictorum. Quo accedit, quod non solum fuerit nomen gentile, sed & professionis fidei ac doctrinæ, quam sola Heberi posteritas constanter tuebatur, aliis in diversum actis: quæ omnia plurimis Hebræorum & Christianorum testimoniis confirmantem V. Cl. Buxtorfium, *Dissert. de L. H. Conserv. thesi 37. conf. ibid. thes. 10. 11. 13. 14.*

§. 2. Sed hic iterum nobis adversantur Scaliger & Erpenius, qui uti Linguam & Literaturam Phœniciam seu Cananæam statuunt fuisse primigeniam puram Hebræam, *(quod superius refellimus;)* ita Hebræam illam Judaicam, dictam volunt ab עִבְרִי *trajectore* Abrahamo, quasi homine Transeuphratensi. Nostram igitur sententiam, a Patre *Hebero* deducendæ *Hebrææ* vocis Etymologiæ, seqq. potissimum rationibus impugnant l. supra cit. (1) *Quod Heberus potius Chaldaice sit locutus quam Hebraice.* Verum *respondeo*; quomodo

do Heberus potuit Chaldaice locutus esse, (scil. vernacule, quod volunt Scaliger & Erpenius;) cum is tot seculis jam ante confusionem Babylonicam, (qua demum orta est Chaldæa Lingua) vixerit? Quandoquidem enim Confusio Babylonica contigit 340 annis post Diluvium, (communi Hebræorum calculo, ut patet in *Seder Olam*), circa mediam ætatem Pelegi (m), (neque enim Scriptura, *Gen. 10, 25.* primo anno nativitatis Pelegi, sed ætati ipsi ceu sempiterno symbolo, confusionis tempus assignat; per anticipationem imposito a Parentibus, spiritu prophetico, Pelegi nomine, uti antea Noacho, quod consolationem seu quietem esset daturus; Abrahamo jam 48. annos nato, & supervivente dispersioni Noacho 10 annis, *conf. Gen. 9, 28.*) num tanto tempore Patriarchæ illi, Heber, Peleg, Regu, Serug, Nahor, Thara, Abraham, aut muti fuere, aut Lingua tunc nondum in orbe nata (Chaldæa) uti potuerunt? si quidem ante confus. teste Script. *omnis terra fuit unius oris & labii:* hanc autem Hebræam fuisse, superius est evictum. Post confusionem vero Chaldaicam Linguam in primigeniæ Hebrææ locum adscitam esse a Patriarchis, nulli rebellionis nec hinc confusionis reatui obnoxiis, nemo affirmaverit, cui quidem Φρένες ἄθλιοι. Instant (2), *sequi hinc, alios etiam Heberi posteros Ammonitas, Moabitas, Arabes, & ipsos Indos, dicendos fore Hebræos; quod absurdum.* Sed *Respondeo;* peculiari nomine & divina autoritate, penes illos tantum Heberi posteros conservatam esse Linguam & Literaturam Hebræam, qui erant יחידי סגלה בלבר *unice singulares peculii;* vel ut Apost. loquitur *in Ep. ad Titum 2.* ὁλαὸς περιούσιος *populus peculii,* scil. Linea Heberi per Pelegum in Abrahamum descendens, (quod postea זֶרַע אַבְרָהָם אֹהֲבִי *semen Abrahami Amici mei* dictum est, *Jes. 41, 81.*) eo nempe fine, ut per eosdem propagaretur illa Lingua sancta, Oraculorum divinorum interpres, per quos & ipsa Dei agnitio ac cultus, fides & pietas, totaque adeo Dei Ecclesia usque ad Messiam, propagata fuit: aliis eorundem posteris ab hoc censu exclusis. Unde etiam Semus, licet longe plurimos habuerit liberos præter Heberum, speciatim tamen

(m) *Quamvis mediam Pelegi ætatem hic statuat Gerar. Vossius, Dissert. p. 53.*

men dicitur *Pater omnium filiorum Heber, Gen. 10, 21*; scil. *eorum, qui eminentius*, (ut August. l. 16, de C. D. loquitur,) *in Dei populum coalescentes, Dei Testamenta & stirpem Christi habere potuerunt.* Atque eadem de causa, Lingua & Literatura Hebræa dicitur *Sancta*, & לשון הקדש *lingua Sanctitatis*; non solum ob Autoris & argumenti divinissimam majestatem, sed etiam ob sanctum Dei populum, qui *Jer. 2. v. 3.* dicitur קדש ישראל ליהוה *Sanctitas Israel Domino*; & *Jes. 6, 13. Semen Sanctitatis*; imo terra ejus, *Mons Sanctitatis mea, Ezech. 20, 40.* & *Mons inclytus Sanctitatis. Dan. 11, 45.*

THESIS IV.

Hodierna S. Hebræa Scriptura est Oraculorum divinorum Prototypus Character, ex quo Pentateuchus Samaritanus transsumptus utque Ectypus Archetypi (& quidem vitiosus) demonstrari potest.

Ἔκθεσις.

§. 1. Quod hodiernus Judæorum Codex Hebræus conscriptus sit prototypo & genuino Legis charactero Mosi & Prophetis usitato, probant (1) *Testimonia Prophetarum, Christi, & Apostolorum.* Hinc enim Esaias *cap. 2. vers. 3.* affirmat, quod de *Zione exierit Lex, & verbum Domini de Jerusalem.* Item *cap. 8. v. 20. Secundum Legem & Testimonium*, scil. Judæornm; nam Samaritanus codex, tempore hujus prophetiæ, nullus adhuc extabat, decem Tribubus Israelis tunc nondum abductis. Inde & Apostolus *Rom. 9. v. 4.* dicit *quod Israelitarum sint* αἱ διαθῆκαι καὶ νομοθεσία *Testamenta & Legis constitutio*; item *cap. 3. v. 2.* ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ *quod ipsis* (ceu depositariis) *concredita sint eloquia Dei.* Tum & ipse Salvator commendavit Judæis scrutandam scripturam, suam utique quam habebant, non Samaritanam, cujus nulla inter ipsos habebatur ratio vel usus: ut adeo ipse Waltonus (n) fatetur, *nostrum Textum Hebræum habere testimonium Christi & Apostolorum, eum scrutandum*

(n) *In Proleg. Op. Angl. p. 42.*

dum commendantium. (2) Invicte id amplius consequitur ex opposito jam demonstrando de codice Samaritano, quod nempe sit apographus seu transsumptus ex Hebræo, & quidem passim vitiosus. Hoc autem probo, (a) *inductione Exemplorum*; & quidem tum in genere, vel sola confusione literarum spiritalium ה ח ע (ut pronunciatu sic & distinctu difficilium), tam innumeris fere locis erratum est, ut non solum R. Benjamin in suo Itinerario exinde ἀπολύμως abjudicanda Samaritanis illa tria elementa putarit, quasi ea nunquam habuerint Samaritani; sed & Cl. Hottingerus (o) ostendat, *quod licet forte κτήσει τὸ ὂν harum 3 literarum, tamen χρήσει τὸ ποῖον nunquam vere habuerint; imo eam corruptionem Pentateuchi Samaritani tantam esse, ut etiam a Muhammedano Scriptore* Ahmed Ibn Idris *Scripto virulento contra Christianos & Judæos exagitetur.* Tum in specie seqq. Script. locis; ut e confusione lit. ר & ד, *Gen. 14, 14,* ubi de Abrahamo vernas suos armante, dicitur וַיָּרֶק *& evaginavit* in Samaritano Codice legitur וידק *comminuit, contudit*, quam vitioso sensu, nemo non videt: quomodo etiam bis *Gen. 41. v. 3. 4.* pro דַּקּוֹת in Samaritano extat רקות (quamvis sensu non plane variante, tamen vitiose). Sic e confusione lit. ה & ח *Gen. 7, 19.* ubi *omnes montes* הַגְּבֹהִים *alti, diluvio operti* dicuntur, Samaritanus codex illos montes הגבחים *calvos* facit. *Sic Exod. 14, 24.* ubi de Deo dicitur ▭ וַיָּהָם *& turbavit* Ægyptios; Samaritanus Codex legit ▭ ויחם *& incaluit*; pariterque *Gen. 31. v. 18. & 26.* pro יִנְהַג & תְּנַהֵג, Samaritanus legit ינחג & תנחג, nullo prorsus sensu, cum nulla plane detur Radix נחג: & *Gen. 39. a versu 20. ad finem* vocabulum הַסֹּהַר *carcerem* significans, Samaritanus Codex quater ex ἀβλεψίᾳ legit (vitiose prorsus) הסחר *negotiationem*, observante Cl. Hottingero *l. supra cit.* Pariter *e confusione* י *&* ו, ut *Exod. 22, v. 11.* ubi in Hebræo est ▭ יְשַׁלֵּם *retribuat*, Samaritanus habet ▭ ושלם: & *Levit. 6, 3.* מִדּוֹ *vestem suam*, scil. *induat Sacerdos*, Samarit. Cod. legit מדי *vestem meam* citra sensum. Sic e confusione ך & ר ut *Gen. 25, 10. divisit ea* בְּתוֹךְ *in medio* seu *media*, Samarit. legit

(o) *In Exercitat. Anti-Morinianis thes. 31.*

git בחור *in ordine*. Sic varia aliarum quoque Literarum confusione, Pro Hebræo עַתָּה *nunc*, *Exod. cap. 6, v. 1.* Samaritanus habet אתה *tu*. Pro Hebræo אֶל עֵבֶר *e regione*, *Exod. 39, 19.* Samaritanus habet אל חבר *ad sodalitium*. Pro Hebræo מֵעוֹדְךָ *ex quo tempore tu, in hunc usque diem Num. 22, 30.* Samaritanus legit מהודך *a gloria tua*, sensu plane incongruo. Pro Hebræo רֵאשִׁית אוֹנוֹ *primitiæ potentiæ ejus*, *Deut. 21, 17.* (scil. patrisfamilias,) Samaritanus legit עונו *iniquitatis ejus*. Pro Hebræo שְׂכָרְךָ הַרְבֵּה מְאֹד *Gen. 15, 1. merces tua magna valde*, scil. *ego sum;* Samaritanus legit, שכרך ארבה מאד *mercedem tuam multiplicabo valde*. Pro Hebræo *ecce statuam quam* יָרִיתִי *jeci, constitui, Gen. 31, 51;* Samaritanus legit יראתי *timui*, (prorsus absone.) Pro Hebræo לְבַטֵּא *ad pronunciandum, Levit. 5, 4;* Samaritanus habet לבטח *secure*. Pro Hebræo וְאֶעֱשֶׂה *ut faciam*, scil. escam seni Isaaco, *Genes. 27, 9.* Samaritanus legit עשה *fac*, prorsus erronee; nam *seq. vers. 14.* dicitur וַתַּעַשׂ אִמּוֹ *& fecit mater ejus*, ex allatis hœdis cupedias. Pro Hebræo *non desistent ab omni, quod* יָזְמוּ *cogitaverunt facere, Gen. 11, 6;* Samaritanus legit in prima plurali יזמנו *cogitavimus*, insulse admodum. Pariter integris sæpe vocibus ac phrasibus mutatis, vitiosus Samarit. Codex a prototypo Hebræo abit, manifesta falsariæ manus fraude: cum enim *Deut. 27, 4.* præcipiatur, ut, *ubi transituri essent Jordanem, constituerent lapides* בהר עיבל *in monte Ebal;* Samaritani ad conciliandam Templo suo in monte Garizim, majorem sanctitatem ac prærogativam præ Templo Hierosolym. sacrilego voluntariæ corruptionis scelere, contra omnium Codicum, omniumque Versionum fidem, in suo Codice substituere הר גריזים *montem Grisim:* tantoque facinori ut aliquis quæreretur color, illa ipsa verba, scribere & recitare consueverunt, loco decimi Præcepti, *Exodi 20.* De origine autem hujus superstitiosi cultus in monte Garizim, a quo Samaritani se ipsos appellant *socios Montis Benedicti*, & ipsum Montem בית המקדש *Domum Sanctuarii; in quo monte etiam Patres suos adorasse*, memorat muliercula illa Samaritana, *Joh. 4, 20; V. Cl. Hottingerum, in Exerc. Anti-Morin. thesi 49, 53. & seqq.* Sic *Exod. 21, v. 27, & seqq.* pro voce שור Sama-

bos contra omnium Codicum consensum, vel decies substituitur in Samarit. בהמה *bestia*. Sic *Num. cap. 33* non solum pro יְהוָה in Samarit. substituitur אלהים *versu* 7; sed etiam v. 8, pro אֱלֹהִים *Deus* substituitur in eodem מלאך *angelus*. Conf. similes depravationes *Gen. cap. 14, 3. & v. 5, & v. 8, & v. 18. Gen. cap. 16, v. 12. cap. 11, 5. cap. 12, 7. cap. 27, v. 4.* alibi passim. Præterea integras sententias omisit Pentateuchus Samar. ut *Exod. 9, 5*, ubi hæc verba in Hebræo expressa, quæ etiam salvo sensu abesse nequeunt וַיָּשֶׂם יְהוָה מוֹעֵד לֵאמֹר *& constituit Dominus tempus, dicendo*, in Samaritano desunt; cum tamen ea habeant Versio vulgata, & LXX, & Chaldaica Paraphr. nec non Arabica, Syriaca, & quævis aliæ Versiones. Sic & *Exod. 21, v. 18, & 20*, omittuntur hæ voces בְּאֶבֶן אוֹ בְאֶגְרֹף אוֹ בַשֵּׁבֶט *lapide, aut pugno, aut baculo:* item alia *Gen. 28, 9. cap. 31. 37.* aliaque alibi. Contra adduntur in eodem integræ sententiæ v. gr. ad verba illa *Exod. 33, 19, non coques hædum in lacte matris suæ*, Samarit. Pentateuchus talia addit, qualia non reperiuntur alias in universa Scriptura, & quidem contra omnium Codicum & Versionum fidem, scil. כי עשה זאת כזבח שכח ועברה היא לאלהים יעקוב *nam faciens hoc, est similis offerenti Deo Schechabh* (i. e. oblivionem) *id quod iram Dei Jacob concitat:* (ubi per vocem שכח quid intelligatur, V. *Hottingerum l. cit. thesi 70.*) Sic ad illa *Gen. c. 4. v. 8. Et dixit Cajin ad Abelem fratrem suum*, (relicto spaciolo;) Samaritanus hanc quasi lacunam supplendam hariolatus, adjecit נלכה השדה *eamus in agrum*; eandem laciniam e Samaritano codice suæ quoque Versioni assuerunt LXX Interpretes, & hos iterum secuti Chaldæus Paraphrastes & aliæ quædam Versiones; (prout istorum frequentem consensum adversus Originalem Hebræum innumeris exemplis probat Cl. Hottingerus, *in Thes. Philol.* (p): cum tamen illud spaciolum, פסקא *Piska* Masorethis dictum, nequaquam defectum aliquem, sed tantum singularem quandam rationem desinentis Versus in medio versus denotet; ut aliis fit 25. locis, docentibus ipsis Masorethis, *conf. Clav. Masor. Cl. Buxt. p. 280.* Non raro etiam transpositione Literarum, ut & duarum vocum in unam cor-

(p) *Lib. 1. cap. 3. Sect. 3, a p. 296, usque 302.*

reptione, aut ἀβλεψίαν sui Autoris, aut voluntarium corruptionis studium, utrolibet certe posteriorem Authentico Hebræo origenem suam apertissime prodit Codex Samaritanus: ut *Num. 21, 30.* pro Hebræo נירם *splendorem suum* scil. *perdidit*; Samaritanus Cod. habet נריום *exaltabimus*, nullo plane sensu. Item *Levit. 21, 23,* pro Hebræo אַךְ אֶל *tantum ad* scil. *propitiatorium non accedat*; Samaritanus una voce corruptissime legit אכל *comedendi* significatione, nullo pariter sensu. Hæc & sexcenta similia per totum passim Samaritanum Pentateuchum, omni alio argumento infallibilius evincunt, eundem ut vitiosum ἀπόγραφον, posteriorem esse πρωτοτύπῳ Hebræo, & consequenter impossibile prorsus esse, Samaritanum Characterem extitisse primigenium Mosaicum & Propheticum, cum Hebræo potius unice competere, iisdem contrariis documentis sic ultro satis constet. Jam licet verissime hic dicere liceat, *sensu penitus carere oportere, qui rem tam sensatam dimittat;* nihilominus tamen Waltonus, incredibili quadam ἀμιξία ἀνθολκῆς, subjecta una atq; altera frigidissima dilutione (q), (quarum vel potissima, quod scil. *Samaritani post captivit. Babyl. suos Codices fortassis conferre potuerint cum Esræo Codice, sec. hunc emendandos, & inde tanta παροράματα orta esse in Samaritano,* nullam responsionem meretur, vel ipso Lectoris judicio, non revisionis crisin, sed descriptionis ἀβλεψίαν hic ultro agnituri), concludere audet præfidenter (*ibid.*), *inde Sole clarius demonstrari, Codices Samaritanos non esse descriptos ex Hebræo, quia tot in Samaritano dentur transpositiones & discrepantiæ ab Hebræo.* Judicet Orbis Literatus de præfracta hac consequentiarum elusione, qua nescio quos fungos sibi Lectores suos fingere aut persuadere voluerint Waltonus & Asseclæ, illi Samaritophili & Hebræo-magistes, quod adeo non metuendas sibi duxerint justas publici judicii censuras, in tam manifestis ipsorum ἀλογίαις, ut vix oculi fidem faciant legenti.

§. 2. Probo idem (B) *propria Adversariorum confessione.* Expresse enim Waltonus, *l. sæpe cit. p. 78. & 79.* fatetur & prolixe docet

(q) *In Prolegom. III, Op. Bibl. Angl. p. 91.*

cet, *Impostorem quendam Dositheum, qui se pro Messia venditarit, Exemplaria Samaritana corrupisse & adulterasse;* & quidem *consulto corruptum esse locum illum Deut. 27, 4. pro Hebræo* Ebal *substituendo* Garizim *: ut novo suo templo (æmulo Hierosolymitano) autoritatem conciliarent.* Quin fatetur amplius p. 79. *Samaritanum Codicem plurimum variare ab Hebræo, non solum vocibus transpositis, sed sæpe etiam integris Versibus & magna parte quorundam Capitum, ut* Deut. 11, 29. & 30: *tum etiam multa in variis locis esse repetita in Cod. Samarit. quæ semel tantum aut nusquam in Hebræo reperiuntur multis quoque additis, detractis aut variatis, quæ etiam* NB. *aliquando sensum mutant:* & mox, *Samaritanos Descriptores suspicatos esse, ista in Hebræo deficere & suppleri debere, unde ipsi sic suppleverint, & probabile esse,* NB *e conjecturis propriis id fecisse.* Idem pluribus ex Eulogio Patriarcha Alexandrino confirmat Jacob Usserius Archiepisc. Armachanus *in Epist. ad Arnold. Bootium.* Pariter Grotius docet *e Vers. LXX. reformatum esse codicem Samaritanum*, allegante ipso Waltono *in differt. de Ling. Orient. p. 35.* Nec abnuit Vossius *in differt. de LXX. Interp. p. 253.* asserendo, *Codicem Samaritanum esse omnium corruptissimum.* Et tamen hunc adeo corruptum, (& quidem universaliter seu per omnes codices,) Pentateuchum Samaritanum, *e conjecturis propriis Descriptorum sæpe suppletum*, (Walt. *l. cit. p. 79*), non solum Waltonus *originarii Textus* sanctiori titulo honorat(r), & *eundem cum illo antiquo Hebraico* statuit, *quo Lex primo a Mose tradita, & Decalogus digito Dei descriptus est;*(s) item *verissimum esse*, ait, & *a se evictum, quod* Samaritani *volunt, scil. Legem primo datam esse Scriptura Samaritica,* (t) & *hinc lectionem Samaritani Codicis Hebræi Codicis lectioni sæpissime præferendam* passim contendit(u): sed etiam Morinus eundem salutat *purum putum Pentateuchum Mosis* (x), eundemque canonizat ut *Authenticum*, frigidissime id excusante Waltono (y): pariter-

(r) *Initio Oper. Bibl. Anglicani.* (s) *In Differt. de Ling. Or. p. 28.* (t) *In Proleg. III Op. Bib. p. 80.* (u) *Ibid. p. 79, & alias sæpius,* (x) *Præfat. in Vers. LXX Operis Parisiensis.* (y) *In Proleg. Op. Bib. p. 80.*

riterque Isaacus Vossius *longe sanctiorem nobis esse debere Codicem Samaritanum ipso Hebræo*, acriter contendit (z); Cappello passim his omnibus adstipulante in sua Crit. Sacra. Quod si jam impiis illis Waltoni & Asseclarum nugis merito opponatur, quod tamen Codex Samariticus nunquam vel in Christiana vel Judaica Ecclesia illam autoritatem habuerit; quod pluribus probantem V. Cl. Buxtorf. *in Anticrit.* (a), tum quod *Act. cap. 15. v. 21.* testetur Petrus, *Mosen habere ab antiquis ætatibus, qui oppidatim ipsum prædicent, & in Synagogis* (Judæorum, non Samaritanorum), *per singula Sabbatha legant;* tum quod Sancti Patres primæ Ecclesiæ *veritatem Hebraicam*, non Samaritanam, ubique laudent, *eamque se sequi* dicant; (nam licet Samariticum codicem rarius allegent, potius tamen ejus lectionem rejiciunt, ut patet ex illo Hieronymi *ad Gen. 4.* de supplemento Samaritico, *eamus in agrum; superfluum hoc est, quod in Samaritanorum Volumine reperitur &c.*); ab Hieronymi autem ætate ad nostra usque tempora intermortuam & plane deletam fuisse Samaritici codicis memoriam, pluribus docet Cl. Buxtorfius *l. c. p. 528.* tum quod solam Legem receperint Samaritani, fatentibus ipsis Adversariis; sequi igitur quod reliqua Hagiographa, per Waltoni & Asseclarum sententiam, nunquam originalia extiterint, quod ἄλογον: hic insigni contradictiouis fuco sententias suas incrustare norunt Adversarii, prout Waltonus fortiter *negat, se Codicem Samaritanum authenticum facere* (b); & alibi (c), *se neminem novisse qui Codicem Samariticum authenticum faciat; Morinum quidem alicubi sic videri sentire, verum in Animadversionibus sese aliter explicuisse;* & mox *ibid. authenticam vero huic* (Samaritano) *Exemplari non tribuimus autoritatem.* Quasi vero non expresse satis authentiam divinam Samaritano Pentateucho adstruxerit Morinus, (ut Cl. Hottingeri *Exercit. Anti-Moriniana*, udenticæ illi authentiæ oppositæ, prolixe docent); & quasi Waltoni etiam, Capelli, atque Vossii hypotheses hanc non pariant manifesto irrefragabilem confe-

(z) *In Differt. de LXX Interp. & Chr. Sac. p. 248.* (a) *Part. II, cap. VII, p. 526.* (b) *In Differt. de L. Or. p. 34.* (c) *In Prol. Op. Bibl. p. 80.*

ſequentiam: cum (præter ſuperiora), vel ipſa id evincat definitio *authentici*, a Waltono *l. cit.* ſuppeditata, nempe *quod ex ſe & per ſe fidem & ſummam autoritatem habet.* Jam vero Waltoni fidem teſtor, annon illi Scripturæ Canonicæ quæ Originaria aſſeritur, hoc ipſo tribuatur iſta ſumma & authentica autoritas:] quod ſi non mihi, ſaltem ſibi ipſi credat aſſerenti, l. cit. p. 42. *Originaria Principum edicta & ſcripta* NB *ſimpliciter authentica dicuntur.* Qua fide & conſcientia jam igitur Waltonus Hebrææ Scripturæ non originariæ, (ut ipſe vult), ultro adſtruit authentiam, (paſſim in locis ſupra allegatis)? & contra, Samaritanum Pentateuchum non authenticum, (propria confeſſione ſupra allegata), ſtatuit tamen originarium? Hæc adeo aperta contradictione ſe ipſos refellunt Waltonus & Aſſeclæ, & tamen adhuc audent provocare ad judicium Seculi. Imo judicium Dei potius caveant, & quas huic aliquando de temerariis ejusmodi & nugaciſſimis blaſphemiis contra ſanctiſſimas Ejus originales Tabulas Fœderis ſint reddituri rationes, probe & mature diſpiciant.

Nos jam vero Minore Propoſitione Argumenti Imi (Grammatici), in theſi & antitheſi ſic ſufficienter, ut ſperamus aſſerta; pergimus ad ejusdem Argumenti Propoſitionem Majorem pari modo confirmandam.

SECTIO III.

qua

ARGUMENTI GRAMMATICI MAJOR PROPOSITIO, Puncta Literis coeſſentialia ſupponens, *VINDICATUR AB ANTITHESI* Adverſariorum, per defectum probationis contrariæ; dum *NOVITATEM PUNCTORUM* nequaquam ſufficienter probare poſſunt Adverſarii, tum (α) Autoritatibus; tum (β) Rationibus; tum (γ) Exemplis.

ANTITHESIS I.

Adversariorum sententia de novitate punctorum minime sufficienter probatur (a) Autoritatibus Philologorum & Criticorum, tum Christianorum tum Hebræorum.

Ἔκθεσις.

§. 1. *Capellus* (a) & hujus hyperaspista *Waltonus* (b), cum reliquis Hebræi Characteris destructoribus, ut initio statim Lectoris favorem demereantur, præfidenter asserunt, *quod plerique hujus Seculi, doctrina & eruditione Hebraica Clari, punctorum Autores faciant Masorethas Tiberienses, qui post confectum Talmud, Seculo post Christum 500 vel 600, notas Vocalium & Accentuum Textui apposuerint, ut facilius legeretur?* Item *in hoc omnes convenire, nec a Mose vel Esra, nec a Prophetis & Sacris Scriptoribus, affixa esse Puncta, nec esse originis divinæ, sed a Masorethis excogitata, aliquot post Christum Seculis; an vero 400. an 500. an 600 annis post Chr. non multum referre.* Hujus igitur novæ originis Punctorum assertores allegant Scaligerum (c), Schickardum (d) Mercerum, ut summum Hebræum (e), Drusium (f), Vossium (g), Erpenium (h), Lutherum (i), Petrum Martinii (k), Ludov. de Dieu (l); aliosque longe plurimos, ut Hug. Grotium, Sixtinum ab Amama, Calvinum, Piscatorem, Fagium, Munsterum, Pelicanum, Zvvingerum, Beyerlingium, Casaubonum, Theod. Bezam, Jacobum Usserium, Arnold. Bootium, Joh. Seldenum; item Pontificios, Morinum, Serrarium, Salmeronem, Reuchlinum, Picum Mirandulanum, Masium, Villalpandum &c. His Capellus, *l. cit. c. 2.* ex Hebræorum Doctoribus succenturiat testimonia, tum R. Aben Esræ, *e Libro Tzachut; Sic est consuetudo Sapientum Tiberiadis, qui sunt nobis pro fundamen-*

(a) *In Arcano Punct. Revel. Lib. 1. cap. 1.* (b) *In Prolegom. III Op. Bibl. p. 23.* (c) *In Epistola ad Buxt. Sen.* (d) *De jure Regio Hebr. cap. 2. p. 41.* (e) *Comment. in Eccles. 3, 19, & Amos 3, 10. & Amos 2, 12. & ad Gen. 16, 17.* (f) *De recta lectione Ling. S. cap. 4.* (g) *De Arte Gram. lib. 1. cap. 31, & lib. [illegible], cap. 8.* (h) *In Præf. ad Arcan. Punct. Revel.* (i) *Ad finem libri Schem. Hamphorasch.* (k) *In Technol. p. 38.* (l) *Gram. lib. 1. cap. 7.*

mento & norma; ex illis enim fuerunt Viri Massoreth, vel Massorethæ, & nos ab illis accepimus totam punctationem: tum alia e *R. David Kimchii Michlol*, necnon Autore libri *Cosri*, citata ab Elia Levita, in Mass. Hamassoreth. Nec his solum autoritatibus se jactat Capellus, sed etiam *rationes*, dicit, *l. cit. p. 3. & 4, quæ utrimque adducuntur, se non oscitanter excussisse, sed acutius examinasse, & penitissime introspexisse:* deprehendisse se vero, *re tota diligentius perpensa, sententiam illam de Punctorum a Masorethis inventorum novitate omnino esse vero consentaneam; diversam vero & illi oppositam, de Punctorum a Mosis vel Esræ seculo repetenda antiquitate*, NB. *non modo a vero, sed & ab omni veri specie penitus alienam, planeque abhorrentem.* Quæ ipsa Waltonus adeo sua facit, ut *l. cit.* concludat; *vix quenquam se novisse, qui quidem judicium cum eruditione Hebræa conjunxerit, qui aliter sentiat, vel a Capello dissentiat.*

§. 2. Audivimus Adversarios nostros alto cothurno thrasonizantes, quamvis infelicissimos in eo, quod ante victoriam tam clarum sibi ipsis cecinerint Epinicion; scil. ut, dum *Capellus*, vel potius *Capella nondum peperit, hœdus jam ludat in tecto.* An sententia illa Antiquitatis Punctorum ad Mosen vel Esram referendæ, adeo *ab omni etiam specie veri aliena sit*, ut Capellus contendit, inf. dispiciemus: de Waltono autem, cum scribit, se neminem solide eruditum in Hebraicis novissime a Capello dissentientem, mira nimis res est, qui adeo aversionibus stomachi aut cerebri laborare potuerit, ut memoriam ejus præter alios non subierit Clariss. Buxtorfiorum nomen, vel decem Capellis, Erpeniis, Grotiis, aut Vossiis, in hoc certe eruditionis genere, infinitis parasangis præferendum. Quin si vel unicum Cl. Buxtorfii F. Tractatum de Punctis consulere voluisset, & sine præjudicio ut legeret, a sese potuisset impetrare; non solum de universo hoc argumento, sed & imprimis de allegatis illorum Dd. Christianorũ & Jud. autoritatibus longe rectius fuisset informatus. Annon enim modo laudatus Autor (m) solide satis respondit, *illos, qui sic sen-*

(m) *Lib. cit. part. 1. cap. 2.*

senserint, (sine probatis rationibus) Philologos & Theologos, plerosque post Eliam Levitam vixisse & scripsisse; cumque hanc sententiam ab unico isto Elia, magnam tunc libellis Grammat. a Munstero in Latinum versis famam consecuto, imbibissent, mirum non esse, quod tanta autoritate permoti, sic senserint? (ut solet accidere iis, qui communi rumori tam facile præbent ὦτα διατεθρυλλημένα, (quod Plato improbat fieri in Republ.) dum multa dantur Nominibus, ac sæpe Roma pro merito est; unde quo minus usque a stirpe exquiratur primi Autoris fides magnorum Virorum reverentia facile omnium attonat animos.) Tum vero expresse ostendit, *non omnes illos Adversariis allegatos liquido in illam ire sententiam; sed quosdam dubitanter & timide hic loqui, ut Drusium & Masium; vel & aliter ac contrarium plane sentire, ut Reuchlinum & Münsterum*, ut hujus diserta testantur verba; *Non sunt igitur puncta vocalia novum quoddam Judæorum commentum, ut Steuchus & quidam alii existimant, &c.* Imprimis vero Picum Mirandulanum, qui ante Eliam Levitam scripsit, contrarium potius sensisse, ibid. pluribus ostendit, ibidem Autor *p. 10.* Sic quamvis Arnoldi Bootii, ut & Jacobi Usserii, scripta testentur, ipsos potius in contraria fuisse sententia; hunc tamen *Waltono affirmasse, quod cum Capello faciat,* ipsi quidem credamus necesse est: interim Schickardum, non video, quomodo suarum partium facere possit Waltonus, cum eundem expresse dicat *Assertorem Punctorum strenuum, l. cit. p. 28.* Denique Scaligeri nimis Tyrannica in Literis dictatura, qua sententiæ suæ adversantes sine discrimine pro Asinis raptat, adeo non rara aut nova videri debet, ut de ea publicæ Doctissimorum Virorum extent quærelæ, imprimis Cl. Bailii (n), quod argumenta sua, licet aliquando ficulnea, nullum tamen vel ipsi pertinaciæ locum relinquere plerumque contendat.

§. 3. Quamvis jam vero recensita autoritatum præjudicia ita plerosque fascinarint animos, ut inter alios etiam Isaacus Vossius eo desperationis sit redactus, ut scribere non dubitet (o), *ne Mosen quidem, si hodie revivisceret, quicquam assecuturum esse in nostro Codice*

(n) *In Opere Histor-Chronol.* (o) *In Dissert. de Chronol. S. 248.*

dice Hebræo, siquidem Literas habeat a Chaldæis, puncta & apices a Masorethis: nihilominus non penitus adeo desertam esse a bonis Autoribus etiam alteram sententiam qua puncta Literis coæva statuuntur, non solum propria Capelli largitur confessio (p), *illam tacito omnium fere consensu esse receptam & obtinere, tanta cum autoritate, ut contra vix biscere audeat*: sed & Prideaux Anglus, (licet alias assertor novitatis punctorum strenuus (q), bene longum eorum recenset catalogum, tam Rabbinorum, quam Pontificiorum, & Reformatorum, quibus si addantur, præter Clariss. Buxtorfios, Alstedius (r), Cevallerius (s), Hottingerus (t), Gerhardus (u), Glassius (x), Joh. Tarnovius (y), Fabricius (z), Jac. Martini (a), Flacius (b), &c. non minus honesto Autorum numero, nostra quam adversariorum, militabit sententia.

Huc accedit, quod contrariæ sententiæ Patroni propria contradictione sibi ipsis omnem abrogent fidem & autoritatem, dum in formando Statu controversiæ ita se medios gerere amant ut expresse quidem fateantur, *Waltonus* (c), *Capellus* (d), *Prideaux* (e), *&c. nullam unquam Linguam vocalibus potuisse carere, cum vocales a voce dicantur, quod hanc vivificent & quasi animent; adeoque quoad sonum, seu quoad rem substratam, & valorem, vocales semper Literis Hebræorum coævas extitisse;* interim tamen negent, *eas figuris & characteribus fuisse expressas, sed a Tiberiensibus* (tot seculis demum post immediatam θεόπνοιαν), *Textui sacro adjectas.* Sed quid unquam fingi poterat absurdius, quam Puncta coæva literis extitisse quoad valorem, nec tamen quoad signa seu figuras? Ergone valuere sine valore, si quidem non existitit quod valeret? de scriptura enim non ser-

N mone

(p) *In Arcano Punct. Rev. p. 5.* (q) *In Lectionibus de Religionis Capitibus p. 183.* (r) *In Encyclop. Gram. Hebr. c. 3, p. 249.* (s) *De recta ratione legendi Hebraica, p. 23.* (t) *In Thesauro Philol. lib. 1. cap. 3, p. 357. & 402, 404.* (u) *In Exeg. Loc. Comm. cap. 15, p. 353.* (x) *In Philol. S. p. 17, 18, 36, 38.* (y) *In explicatione Psal. 4, p. 103.* (z) *In Partit. Cod. S. cap. 2, p. 8.* (a) *De Verbo Dei, Disp. 12. p. 480.* (b) *In Clave Scr. S. part. 2, Tract. 6, p. 630. sqq.* (c) *In Prol. III ad Opus Bibl. p. 27 & 44.* (d) *In Arc. Punct. Rev. lib. 2. cap. 18, & alibi sæpius.* (e) *In Prælect. de R. Cap. p. 182, 194, 196. &c.*

mone nunc anquiritur. Cur igitur ille valor vocalium fine figuris adeo nihil juvare potuit Interpretes, ut ipse Waltonus, *l. cit.* p. 26, & Capellus (f) diserte statuant, *perspicuum esse, quod propter absentiam punctorum tam ambigua lectio extiterit Interpretibus, ut alius sic, alius aliter legerit, prout unusquisque conjectura assequi potuit.* Quomodo autem cum illa Adversariorum Tiberiensi adjectione vocalium in Textu S. decem fere seculis post Prophetarum tempora, concordant ista Capelli (g), *Quantacunque adhibita fuerit cura & diligentia, tanto tamen seculorum lapsu, omnia memoria indubitato conservata dicere, est monstrum super omnia prodigia portentosissimum, quodque homini cordato videri debet commentum insulsissimum.* Quod ipsum licet diserte confirmet Waltonus *l. cit. p. 28.* his verbis, *Impossibile est, illis 1000 annis, qui inter Esram & Masoretharum labores intercessere, tot veras Lectiones ulla hominum memoria conservari infallibiliter potuisse*: alibi tamen (h), horum plane immemor, ait, *Punctationem Masoretharum concordare cum vero Vocalium sono, quem Spiritus S. dictavit, cum non aliud fecerint Masorethæ, quam vocales punctis exprimere sec. veram lectionem, quam NB a Majoribus per traditionem acceperant.* adstipulante his verbis Capello, *in Arc. punct. rev. p.* 8; *cum legitima Sacri Textus a Mose tradita lectio in oblivionem abiisset, ea ab Esra postliminio revocata, & posteris quasi per manus tradita, tandem ad Masorethas Tiberienses NB perpetua traditione transmissa, excogitatis ab iis vocalium notulis expressa, & scripto consignata est*; cum tamen utrumque hoc suum assertum ipse Capellus & Waltonus in præced. allegatis expresse *impossibile portentosissimum & insulsissimum* dixerint. Colorem quidem hisce quærit Waltonus, *in Proleg. Op. Bib. p. 27. a literis* אהוי *quæ olim fuerint loco vocalium, unde non audiendi sint Grammatici, quod eas numero vocalium expunxerint*; (grandi certe paradoxo): verum pari contradictionis lusu hoc ipsum subsidium rursum destruit, *ibid. p. 28. per incertitudinem pauciorum Lite-*

(f) *In Præf. Crit. S. c. 1.* (g) *Crit. Sac. lib. 3. cap. 20.* (h) *In Dissert. de Ling. Orient. p. 27.*

Literarum אוי *ad plures sonos vocalium, eo quod innumera vocabula nullam harum literarum babeant vel unquam admiserint;* quæ utut ἀναντιῤῥήτως verissima, frigida tamen dilutione, ibid. denuo refellit; nusquam sibi constante spiritu vertiginis. Et tamen his tantarum nugarum & contradictionum autoribus tanta deferatur fides & autoritas, ut omnes eis contradicentes, Scaligero & Isaaco Vossio audiant, *seculi nostri homunciones, ab omni veritatis specie alienissimi, deliri, fatui, ῥαββινομανεῖς,* & quid non? Pari fluctuantium contradictionum Euripo jactatur magnus etiam antiquitatis Punctorum adversarius Prideaux, *l. sup. cit.* quamvis enim *p. 181.* e dicto Salvatoris Matth. 5. recte argumentetur: *Si Apices tunc temporis non fuere* (scil. in S. Textu Hebr.), *cur eorum meminit Servator? Si autem eadem fuere cum cornicularibus eminentiis consonantium,* (quomodo Waltonus id eludit, l. cit. p. 40.), NB *cur bic ut res distincta recensentur?* quo quid apertius pro antiquitate punctorum 10 seculis ante Tiberienses dici possit, non video: nihilominus *p. 191. ibid. Hieronymi tempore puncta Literis nondum fuisse annexa, liquido ostendi* autumat, *ex vocis* ארבה *Hose 13, 3. duplici lectione ab Hieronymo asserta pro diver. punctis;* & *p. 192. ibid.* pro se allegat Eliam Levitam statuentem, *puncta data fuisse quoad rem in monte Sinaj, non tamen punctatas iis fuisse Tabulas Legis:* E. puncta data fuissent sine punctatione aut re punctata; quod absurdum: unde *p. 196. ibid.* ait, *manifestum esse, Masorethas post Talmudicos banc punctationem a Majoribus accepisse, & quidem in separatis membranis & Chartis, & ea tandem Textui attexuisse.* Sed quam & hoc ab omni ratione est alienum, Canonicum Scripturæ corpus quoad Literas fuisse expressum, quoad motiones autem Literarum, scil. puncta vocalia, (quæ literarum animam esse, ne ipsi adversarii negant,) fuisse vel in memoria hominum, vel separatis schedulis asservatum. Quis pius & ardens amore Verbi divini sine indignatione legat nugacissima ejusmodi commenta, & perpetuas contradictiones Patronorum novitatis punctorum, ut hactenus ostendimus; & horum tamen Autoritates triumphent de victa veritate? οὐ θέμις οὐχ ὅσιον.

N 2 §. 4.

§. 4. Quod attinet Autoritates Hebr. teſtimoniorum R. Aben-Eſræ & Eliæ Levitæ e Libro Coſri, ab Adverſ. citatorum; non egent nova refutatione, cum invicta adhuc perſtet Cl. Buxtorfii data ad ea reſponſio (i), adducto clariori loco Aben-Eſræ ex ipſius *Statera Linguæ S.* quo prolixe oſtendit, quæ vera ejus fuerit hac de re ſententia, *adeoque adverſarios ei vim plane inferre & invitum in ſua pertrabere velle caſtra.* Neque enim Aben Eſra ullibi Tiberienſes Dd. facit vel inventores punctationis, aut qui eam textui S. adjecerint, neque etiam ipſius Maſoræ autores; ſed potius *ad conſuetudinem eorum* provocans docet, quod Notarum Maſorethicarum fuerint ſervantiſſimi, & ſec. earum fidem Codices Ebræos corruptiores emendarint; tum quod fuerint celebres peritia decentis lectionis & pronunciationis L. Heb., ita tamen ut abeuntes a Maſoræ fundamento aliquando refutet, *rationes eorum nullas, & pro pueris tantum bonas* dicens, allegante Cl. Buxt *l. c. p. 19.* Equidem R. Eliæ Levitæ teſtimonium fateor ſatis manifeſto favere Adverſariis; ſed cum primus & ſolus omnium Hebræorum ſic ſtatuerit, ſine juſtis probationum momentis, quid attinet vanas unius Eliæ conjecturas & *νυκτίφοιτ᾽ ὀνείρατα* pro ipſius veritatis oraculis adorare? *Cunctos omnium terrarum & nationum Judæos ab ipſo diſſentire*, oſtendit Cl. Buxtorf. *lib. cit. p. 325.* quodque contra Eliam pro noſtra ſententia, non ſolum (ut Hebræi loqui amant) כל אצבעות החכמים שוות *omnes digiti Sapientum ſint æquales*; ſed etiam quod illi teſtes ita ſint comparati, ut ſolenni Hebr. formula, *minimus eorum digitus ſit craſſior lumbis Eliæ, imo unguis digitorum ipſorum ſit præſtantior ipſius ventre:* unde & Cl. Buxt. *l. cit. p. 323.* petit, *unicum ſaltem produci, qui Elianæ ſententiæ diſerte adſtipuletur: plures ſe non exacturum, ne moleſtus aut iniquus flagitator videatur; nec eum adhuc authenticum, ſed quemvis etiam de trivio & ſubleſtiſſimæ fidei teſtem ſive antiquum ſive novum:* & p. 398. provocat, *quod ne γρῦ quidem, nec vocula imo ne jota vel apex, de Tiberienſibus Maſorethis punctationis* *auto-*

(i) *In Tract. de Punct. a p. 12, usque 26. & p. 390.*

autoribus, in omnibus Hebr. scriptis, quæ ipsi sub manus aut oculos unquam venerint, & qui ante Eliam scripserint, reperiatur.

ANTITHESIS II.

Adversariorum sententia de novitate Punctorum in Textu S. minime sufficienter probatur (β) Rationibus, tum (1) Discrepantia Translationis LXX, Paraphraseos Chaldaicæ, & Hieronymianæ Versionis, a nostro S. Textu Hebræo; tum (2) irregulari, & quasi superstitiosa ac monstrosa punctatione S. Codicis Hebræi; tum (3) nominibus Punctorum novis; tum (4) primæva Scriptura quæ sit Samaritana.

Ἔκθεσις.

§. (1) Ad argumentum illud *discrepantium veterum Versionum ab hodierno Codice Hebræo, quarum causam Adversarii arguere volunt absentiam punctorum tunc nondum expressorum in S. Textu Hebræo*, prolixe nunc quidem respondendum esset, nisi & præsentium pagellarum iniquiori spacio constringeremur, & pleraque etiam quæ in hanc rem afferri poterant rerum momenta, ita jam occupata, ac tanta accuratione expensa essent a Cl. Buxtorfio, ut vix novum post tantam messem relictum sit spicilegium, nisi qua Waltonus novarum instantiarum & objectionum noxia denuo sparsit semina. Ut igitur (1) *in genere respond.* ad Argumentum illud Achilleum & plane invictum Waltono jactatum, *l. sup. cit. p. 26. Quo non sunt usi Interpretes*, (utpote sæpissime frustrati vera lectione) ; *id tunc temporis non extitit. Atqui Codice punctato tunc non sunt usi Interpretes*, E. Mirandum sane, quomodo e Majori Prop. adeo elumbi, (cum nullo constet necessitatis gradu), Minori etiam dubia satis & incerta, nihilominus invicta adeo conclusio Waltono elici potuerit: cum tamen totum illud facillime ruat vel unico hoc absurdo consectario, quod nullam tunc in universa Ecclesia Dei veram & certam Scripturæ lectionem fuisse sequeretur, siquidem per absentiam punctorum (quam volunt adversarii,) ne doctissimi quidem interpretes certam & genuinam Spir. S. men-

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tem assequi potuerint, ipso Waltono id *perspicuum esse* fatente *Ibid. p. 26.* & concedente pariter Capello (k). Tum & illud falsum ac prorsus ἄλογον inde sequeretur, ne quidem iisdem Literis consonis olim (quibus hodie) lectum fuisse S. Codicem Hebr. siquidem non minus a consonarum & integrarum vocum, quam Punctorum recta lectione sæpissime deflexerunt iidem Interpretes; prout non solum creberrimam μεταστοιχείωσιν, πρόσθεσιν καὶ ἀφαίρεσιν Literarum, in Versione LXXvirali, integris alphabetis dinumerat Clar. Hottingerus (l); sed etiam integrarum vocum, phrasium, sententiarum & periodorum perversionem ac mutilationem innumeris exemplis demonstrant, tum Hottingerus (m), tum Buxtorfius (n): ut adeo notoriæ illæ discrepantiæ Veterum Versionum ab hodierno Hebræo longe aliis caussis, quam absentiæ Punctorum, omnino tribuendæ sint. *Quod quomodocunque vel undecunque factum sit, temere indagari, & citra dispendium ignorari*, merito dicimus cum Dn. D. Calovio (o). Quæ enim nos stringat necessitas, illarum παρερμηνειῶν fontes, aut ipsorum facti rationes infallibiliter indicare; cum plures unius rei possint esse causæ, quarum utræ hic potiores aut probabiliores censeantur, ipsi hujus eruditionis Principes, dubiis adhuc dissident sententiis: aliis varietates illas adscribentibus *libertati paraphrasticæ*, (ipso id merito concedente Waltono, *l. cit. p. 66.*) dum interpretes de verbis non adeo solliciti, sensum tantum ipsis commodum visum exprimere voluerunt, non quod aliter legerint, quam hodie Veritas Hebraica habet: aliis earum causam referentibus ad *translationem e Codice Samaritano factam*, (quamvis Waltonus id prolixe impugnet;) nam cum Samaritano Pentateucho plus quam sexcentis locis, Versionem LXX, tam harmonicum מלה במלה *de verbo ad verbum* fovere consensum contra Textum Hebræum, ut id non improbabile sit, præclare ostendit Clar. Hottingerus *l. c. p. 296.*: aliis obtendentibus, translatam esse eandem Versionem *e Paraphrasibus Chaldaicis*; (prolixe licet contradicente Waltono;) quam sententen-

(k) *In præfat. Crit. c. 3; & in Crit. S. lib. 4. cap. 3.* (l) *Thes. Philol. p. 350.* (m) *Ibid. p. 356. seqq.* (n) *In Tract. de punct. p. 133.* (o) *In Crit. S. p. 370.*

tentiam ex professo tractat & defendit R. Asar. *in Meor Enajim, cap. 9.* eandemque e Philone, Josepho, & aliis plurimum confirmat Clar. Buxt. *l. cit. p. 131. seqq.* Imo & plures aliæ illarum varietatum allegari possunt causæ; nempe quod vel rariores tunc exstiterint punctati codices, ob majorem punctatæ scriptionis difficultatem, vel etiamsi haberi forte potuerint punctati codices, nihilominus illam punctorum & Accentuum abstrusiorem doctrinam habuerint tunc quasi partem Legis oralis a Mose acceptæ, quam exteris & gentibus propalare nefas duxere. Cum igitur hæ & aliæ illarum varietatum non improbabiles causæ, utique hoc saltem satis evincant, non simpliciter & necessario absentiæ punctorum adscribi posse illas ab Hebræo discrepantias, adeoqne nec ex his negari statim debere Punctorum tunc cum literis coævitatem, & sic infirmum esse Adversar. argumentum, cur igitur verissimam hanc argumenti istius dilutionem, Waltonus *l. c. p. 26*, vocat *elusionem?* addens paulo post, *vana hæc & absurda comminisci homines pervicaces, & cedere nescios;* an vero putavit, hoc nudo verborum strepitu absurditatem illarum causarum, ab allegatis autoribus satis confirmatarum, Lectori incorrupto tam facile persuaderi, aut quasi fumum vendi posse? Id quidem una cum Waltono etiam Prideaux statuerit necesse est, cum *lib. sup. cit. p. 190*, ad eandem hanc responsionem regerit; *sed hæc (ut videtis) satis diluta sunt, nec indigent refutatione:* quasi vero sic satisfactum sit justissimæ nostræ exceptioni, aut eidem ut fundamento innitatur tota causæ nostræ firmitas, cum potius opponatur saltem ficulneo Adversariorum præsidio, hoc ipso longe infirmiori, & cui elidendo ea abunde sufficit. Uti enim conflagrationis ædium cum plures queant esse causæ, scil. vel neglecti ignes sub cinere doloso, vel malitia subjicientis faces, vel tactus fulminis de cœlo, qui igitur conflagrasse ædes inaudierit, non statim unam certam definire poterit causam: sic etiam cum plures saltem possint esse, (imo revera etiam sint), causæ discrepantiarum in Vers. Vett. ab hodierno Hebr. quomodo sola hæc tam præcise determinabitur, *non extitisse tunc Codices punctatos*, ut ad Achilleum & invictum argumentum sufficiat, ceu vult Waltonus. Tam plumbeis armis invicti Ajaces & Hectores esse

amant

amant nostri Adversarii, quid non futuri in Pelei machæra & ære corusco! Sed instat Waltonus, *l. cit. non probabile esse, τὰς LXX potentissimum Regem voluisse falsa & corrupta interpretatione illudere; Resp.* aliud esse illudere; aliud, non omnia velle revelare: & quid improbabilitas, ad ocularem corruptionis prope infinitæ demonstrationem, (nam hodiernam Versionem LXX eandem adhuc esse cum veteri genuina, & *quoad substantiam supresse salvam*, contendit Walt. *l. cit. p. 54.*) Denique & Alexander Morus (p) miratur; *Ptolomæo Regi tam longas non fuisse manus, ut punctatum aliquem Codicem assequeretur:* sed *resp.* non solum innatum & pertinax Judæorum odium erga gentes, ne iis plane revelarentur arcana Legis, obstitisse; sed & dubium esse, an Regi gentili Punctorum Hebrææ Linguæ notitia aut cura ulla fuerit, majorem haut dubie in Interpretum dexteritate fiduciam ponens, quam ut ipse in punctorum curæ partem venire voluerit aut cogitarit.

§. 2. *Resp.* (2) *in specie*, quod attinet (α) *Versionis LXX discrepantiam* ab hodierno codice Hebræo; sat liquido demonstrari potest, non amplius eam veram & genuinam nobis sub manus esse, ut proinde ex adulterata & corrupta Versione pro absentia punctorum nihil firmiter concludi possit. Nam præter rudera tantum & λείψανα Vet. Versionis nihil amplius extare, Theologi probant ac Philologi quique Cl: videatur Calovius (q), Glassius (r), Salmasius (f), Altingius (t), Joan. Wowerius (u), Rivetus (x), Schickardus (y), Hottingerus (z), Jac. Usserius (a), & multi alii; e quibus nunc audiamus Drusium (b), *Versionem LXX illam, quæ ad nos pervenit, ita corruptam esse dico, ut Viris illis sine maxima ipsorum infamia tribui non possit.* Et in Paulo præced. *ibid. Imperitiam sermonis Hebraici, negligentiam singularem in legendo & oscitantiam tantis Viris indignam, qui in ea Editione non videt, nihil videt.* In eundem sensum Pa-

(p) *In causa Dei, part. 2. p. 73.* (q) *In Crit. Sacro, p. 835. seqq.* (r) *In Philol Sac. p. 58.* (f) *De Hellen. p. 243.* (t). *Theol. Hist. Loc. 2.* (u) *Syntagm. de LXX Interp. p. 28.* (x) *Isag. ad Scr. S. p. 140.* (y) *Bechin. Happ. Disp. 3. th. 1. 2.* (z) *Thes. Philol. lib. 1. c. 3. Sect. III.* (a) *In Syntagm. de LXX Vers.* (b) *In Observat. lib. VI. cap. 9.*

Pagninus (c) *nos summo studio, cura & diligentia LXX interpretationem cum Hebraeo contulimus, & tot invenimus addita, dempta, depravata, immutata, & ab Hebraeo prorsus aliena, ut mihi persuadere nequeam, eam esse LXX Interpretum.* Ita & Usserius Episc. Armach. *loco cit.* cum laboriosa totius antiquitatis evolutione varia de illa Vers. LXX. edisseruisset; tandem concludit: *quicquid hodie superest sub titulo LXX Interpp. id Viris istis nunquam visum est.* Magnam vero hanc corruptionum labem, ex Origenis diversis Translationibus Graecis, quas in Hexapla & Octapla sua retulit, LXX viralem Versionem traxisse, docet Cl. Buxtorfius (d). Nam & D. Hieronymus (e) testatur, *suo jam tempore, totum Orbem trifaria Graecorum Codicum Alexandrinorum, Antiochenorum, & Palaestinorum varietate inter se compugnasse.* Caeterum omnium aliorum Autorum, nulli aeque dubiis contradictionibus secum ipsis luctantur super LXX Versione, quam Capellus & Waltonus. Quamvis enim Capellus passim fateatur (f) *non negandum esse, Versionem LXX multis modis esse corruptam & vitiatam*; & alibi (g), *eam misere esse corruptam atque foedatam*; imo *toto lib. 4. Crit. a p. 212. usque 322. vel millenis Exemplis* probet corruptiones LXX Versionis, *partim Vocalium, Literarum, & vocum, partim etiam Hemistichiorum & integrarum periodorum seu Versiculorum tum additiono, tum omissione, tum transpositione*; & p. 296. *ibid.* recenseat *miram* (ut ipse vocat) *integrorum Capitum quamplurimorum metathesin atque perturbationem seu confusionem, imprimis in Jeremia a cap. 25. usque ad finem libri; & illa ipsa adhuc pauca esse, si cum reliquis ejusdem generis conferantur, cum vix in vigesima parte collationem ipse instituerit; & p. 239. ibid. Plura exempla* (aberrationum ab Hebraeo) *addi possunt ex aliis libris Biblicis; nam omnia hic afferre, NB. res esset infinita:* & p. 293 *additionis quidem haec paucula sunt Exempla, quibus NB. infinita alia addi possunt.* Nihilominus p. 431. magnifice extollit Versionem LXX, *eamque in maxima existimatione & paene veneratione a nobis*

O *haberi.*

(c) *Isagog. cap. 9.* (d) *Tr. de Punct. p. 123.* (e) *Praef. in Libb. Paralip.* (f) *V. Praef. Crit. Sacr.* (g) *Crit. Sacr. p 390.*

haberi vult; utque plurimis alias locis per totam Crit. Sacr. lectionem LXX Vers. præfert Hebrææ lectioni, (etiam ubi illa vitiosissima est, ut patet *l. 4. Crit. p. 272.* & imprimis *toto cap. 17. l. 4.*); sic quoque p. 294. ait *LXX Interpretes quosdam versus recte addidisse, eosque male omitti in nostro codice Hebræo:* idque affirmare audet de illis ipsis, *quorum frequentes pueriles & pudendos sæpe lapsus atque aberrationes a genuina vocum & phraseon significatione, & Sacrorum Scriptorum mente atque scopo, se agnoscere* fatetur *in Apolog. Crit. p. 21.* item quos aliud quasi agentes *præcipitantius Translationem suam fecisse, eo quod rursus domum properarent*, asserit *Crit. 5. cap. 2.* Hæ sunt crises Archicritici illius Sacerrimi Capelli, & sic futilissimo isto Versionum discrepantium argumento oppugnat antiquitatem Punctationis Hebrææ. Nec multo majori candore aut fide in eodem argumento versatur Waltonus. Cum enim innumeros LXX versionis errores & corruptiones adeo negare haut possit, ut (h) hoc ipsum, nempe *non conforme esse hodierno Hebræo Textui*, quasi κριτήριον faciat genuinæ & primævæ 70 Versionis, pro se allegando ex Masio in Cap. 21. Joh. seqq. *non minori inscitia laborant, qui de 70. Vers. sinceritate ex omnimoda cum Hebræo hodierno conformitate pronunciant, &c.* nihilominus in computo illo Chronologico παιδογονίας Patriarchalis, non solum præfert LXX Versionem S. Textui Hebræo; sed etiam *eandem* contendit, *allegationibus ex ea in N. T. factis, sacratam esse Spiritus S. autoritate*, ibid. p. 101. (de quo inf. dispiciemus): *eandem æque puram conservatam esse in Ecclesia Græca, quam in Judaica Hebraicum Textum*, ibid. p. 115. *cum divina providentia non magis vigilaret pro Hebr. Codicibus Judæorum, quam Græcis Christianorum, nec NB majus privilegium illis præ his concessum sit*, ibid. p. 112. Tantæ igitur autoritatis Versio LXX, quomodo non firmum argumentum præbebit adversus antiquitatem Punctorum? Sed o! rem indignam, ἵν᾽ ἢ ὑποθέσει δουλεύειν, dum veritas sacra disceptatur.

§. 2.

(h) *In Dissert. de Lingg. Orient. p. 120.*

§. 3. Quod (β) attinet *Chaldaicæ Paraphraseos argumentum* contra antiquit. Punctorum: *Resp.* nullam prorsus apparere rationem, quare discrepantia ejus ab hodierno Hebræo, magis specimen sit vocalium tunc absentium quam ipsarum Literarum & dictionum, cum in his non minus quam illis magna si discrepantia ab Hebræo. Tum vero Paraphrastes non semper *κατα πόδα* Textum S. transfert; nec, ut R. Asarias in Meor Enajim, cap. 9. מחליף מלה במלה׳ *commutat vocem pro voce*, sed latiori sermone & stylo utitur. Hinc sæpe R. Salomon, allegante R. Elia in Meturg. ait; *Onkelos exposuit rem suo modo, neque accurate secutus est Phrasin Ebraicam.* Idemque ad *Hose 7, v. 4.* *Jonathan transfert id quod transfert, neque possum ad ejus Versionem accommodare Verba Scripturæ.* Quo accedit, quod teste Aben Esra *in præf. Rytb. Bibl.* Paraphrastes Chald: *sectatus est Medraschim & explicationes Allegoricas, voluitque addere sensus Allegoricos, eo quod sensum literalem intelligant etiam bardi.* Quæ expositiones allegoricæ seq. temporibus in vastum illud corpus Talmudicum & similes Libros excrevere. Nec inde igitur quicquam concluditur pro absentia Punctorum.

§. 4. Quantum denique (γ) ad *Versionis hodiernæ Hieronymianæ* documentum contra antiquitatem Punctorum; (1) facile constat præcipuorum Theologorum & Philologorum judiciis, quam parum ei deferendum sit; dum plerique eam non genuinam Hieronymi, sed e veteri Itala & nova Hieronymi conflatam, & ex utraque mixtam esse, magno consensu docent: tot insuper crassissimorum errorum struices ex eadem constipant, ut argui exinde aut liquido demonstrari nequicquam possit. (2) E plurimis locis variorum Dn. Hieronymi Operum satis manifesta petuntur indicia, eum punctatum Codicem Ebr. versioni suæ adhibuisse. Id quod bene multis exemplis probat Clar. Buxt. *Tr. de P. p. 150.* E quibus hoc unum tantum in medium dabimus, scil. Ps. 90. v. 8. Versio LXX habet: *ὁ αἰὼν ἡμῶν Seculum nostrum* (in illuminatione vultus tui), quasi עֹלָמֵנוּ: D. Hieronymus vero *in Epl. ad Cypr.* qua explicatio hujus Psalmi continetur, vertit עֲלֻמֵּנוּ *negligentias nostras*, i. e. errores, igno-

ignorantias occultas: atque addit; *se juxta Ebraicum vertisse, in Ebræo enim legi Alümenu, non Olamenu.* At vox עלמנו sine Punctis, tam hoc quam illud significat. Quo argumento ergo persuasus est Hieronymus, hoc, non illud, in Ebræo legi, si exemplari non punctato usus est? Quid illum ad hanc potius quam illam lectionem adstrinxit, si per absentiam punctorum ambigendum adhuc fuit, utri significatio obtineret; cum nudæ consonæ utramque admitterent. Præceptoribus suis Ebræis tribuere tantum non potuit. Nam si autoritatibus Magistrorum pugnandum foret, facile sibi persuasisset, illos LXX. Sapientes Israelis utique tam peritos divinandi artifices, imo peritiores censendos esse suo Barraba Bachanina, & quibus aliis præceptoribus est usus. Tum etiam disertis plerumque id fatetur verbis, cum quid ab Ebræo Præceptore accepit; subjiciendo: *Audivi ab Ebræo; referebat mihi Ebræus,* & similia) Equidem Capellus *Crit. l. 4. p. 216.* pessime pervertit illa verba Hieronymi dicentis, *se vertisse secundum Hebraicam Veritatem*, quasi Hieronymus hoc intellexerit, *non de Codice Hebræo sui temporis, sed de illo Hebræo sui temporis, sed de illo Hebræo Textu, quo LXX Interp. inter vertendum usi sunt:* Verum unde Hieronymo 9. seculis posteriori, de LXX Interp. Codice Hebræo quicquam constitisse probabitur? ut inde concludere ausus sit Capellus, *ibidem; proinde Hebræum Textum Judæorum, tempore Hieronymi, non dicendum fuisse Hebraicam veritatem.* Nec minus frigida est responsio Waltoni *l. cit. p. 27. ex usu & legendi consuetudine id discernere potuisse Hieronymum.* An igitur ipsis LXX. ignotus fuit ille usus & consuetudo? an Major hic fuit Hieronymi quam illorum Interpretum ætate? plane ἄλογον.

§. 5. Quod porro adversus antiquit. Punctorum argumentantur Adversarii (2) *Ab irregulari, monstrosa, ac superstitiosa punctatione Codicis Hebræi;* dubito, an serio aut sana mente rem agant, qui toties non vereantur, id ipsum quod maxime in quæstione est, assumere pro concessa & probatissima hypothesi. Nonne enim superstitiosa aliqua monstrositas punctationis necessario præsupponit humanam ac fallibilem originem? at vero quid aliud jam controverti-

titur, quam hoc ipsum, an nimirum Punctatio sit a Masorethis ut nudis hominibus; an vero divinæ originis, seu a Spir. S? Annon turpes ejusmodi in re gravi & seria lusus, vel plumbeo stomacho merito stomachum facere queant, ipsum Lectorem addico Judicem: præsertim cum eam ipsam tam liberaliter sumptam hypothesin, ipsi rursum Adverf. insulsissima contradictione destruant. Expresse enim, Waltonus (i) asserit, de Punctatione Masoretharum, *quod ea concordet cum vero Vocalium sono*, *quem Spiritus S. dictavit;* quomodo igitur ei tribui potest superstitiosa monstrositas? Pariter p. 47. (*in Proleg. Op. Bibl.*) scribit idem *res ipsa clamat*, *notas illas Masorethicas*, *circa irregulares punctationes*, *earumque numerum necessario supponere*, *quod* NB. *punctatio multa ante facta sit:* quod si igitur multo ante Masoretharum laborem facta est punctatio, a quibus ergo, nisi ab ipsis Sacris Scriptoribus seu Amanuensibus Spiritus S? (nam figmentum illud Masoretharum priorum & posteriorum inf. diluemus). An his vero monstrosam irregularitatem in punctandis seu animandis per puncta vocibus, imputare licebit sine horrenda blasphemia in Textum Divinum? Nihilominus denuo contrarium superioribus scribens Waltonus *ibid.* p. 29, quod irregularis illa *punctatio vocum non consilio sed casu facta sit & ex incogitantia vel inadvertentia Masoretharum*, sat aperte prodit, quam nunquam sibi constare possint, quæ veritatem oppugnant, & impossibile esse falsa statuentem, *unum semper hominem agere*, quam non sine causa *rem magnam* dixit Seneca *Epist. 120.* Sed audiamus interim ipsos Adversarios nostros, monstrosissime de minime monstrosa punctatione loquentes. Sic enim Waltonus, *l. sæpe cit. p. 25. Aliis punctis*, (scil. textualibus), *legi vocem marginalem*, *nemo sanæ mentis tribuere potest Divinis Scriptoribus*: & mox de anomaliis textualibus; *cum omnibus fabulis Talmudicis credam*, *etiam hisce assensum brutum adhibebo.* Pariter Capellus *l. sæpe cit. p. 74*, de alia textuali, alia marginali, punctatione, *eam a majestate & gravitate Spiritus S. quam longissime abhorrere.* Et p. 94, *ab iis esse addita Puncta, qui sibi proposuerant, minutissimas quasque, scrupulosissimæ morosissi-*

O 3 *ma-*

(i) *In Dissert. de Ling. Orient. p. 26.*

maque & superstitiosissimæ lectionis minutias, & aculeatas quisquilias persequi. (Quibus certe vix alia dira aut blasphema magis in divinum sensum Scripturæ e punctis fluentem evomere potuisset). Sed gratulamur hic Capello, aliisque ejus hyperaspistis, de occultiori illo Syncretismo cum Pontificiis, quo præ aliis Capello succinuit Stapletonus, his verbis (k), *Appositione Punctorum vocalium Ebraismus est vitiatus, & ab eousque tempore non potest amplius Hebræus Textus esse authenticus.* Et Gregorius Tolosanus l. 12. cap. 5, *Proinde ex Hebræo veritatem legis non esse mutuandam:* immote hoc siquidem ex hypothesi Capelliana sequitur. Nemo certe omnium Hebræorum unquam ita sensit de punctatione Textus Divini, sed primus Archicriticus ille Capellus, eam sententiam invexit, non sine asseclis Waltono, Prideaux (l), Alexandro Moro (m), & aliis, imprimis vero Pontificiis. Quod si jam argumentum illius monstrosæ de Punctis sententiæ Capellianæ expendamus, deprehendetur illud plane vacillans, & pravis fultum male talis: nempe *si sacri Scriptores extitissent Autores punctationis, potius ipsos correcturos fuisse tot irregularitates absurdas & monstrosas;* item *voces quasdam impuras & obscænas potius eliminassent quam alienis punctis instruxissent;* sic & Waltonus *l. cit. p. 25. Absurdum est, quasi Esras & Prophetæ nescivissent, quæ vera lectio deberet esse Literarum a se ipsis scriptarum.* Sed nescio quomodo Adversariis quasi εἰς ἄξιν μετέβη, illud ipsum quod in quæstione versatur, pro indubitata & concessa hypothesi assumere, & prolixo tunc verborum strepitu ita ampullari, ut vix ipsi pertinaciæ locum reliquisse videantur. Quæstio est an Punctatio S. Textus Hebræi sit absurda & monstrosa, Masorethis potius quam Esræ & divinis Scriptoribus tribuenda? probant id Adversarii, quia scil. eam tam monstrosam & absurdam non tradituri fuissent Esras & scriptores divini. Non credo equidem in omnibus Sophismatibus Logicorum luculentius extare exemplum τῶν λαμβανομένων ἐν ἀρχῇ, quam hoc ipsum, pro decem aliis merito adscribendum. Quod si tam evidentia monstra sunt, irre-

(k) *In Controv. Theol. 5. quæst. 3. artic. 1.* (l) *In Lect. de Rel. cap. p. 192.* (m) *In Causa Dei p. 73, 74.*

regulariores Textus Hebræi punctationes, cur Waltonus Editor Operis Anglicani famosissimus, tot monstris fœdatum S. Textum procudit? cur non pridem elisa sunt ex Ecclesia Dei tot monstra, *parem cum omnibus fabulis Talmudicis* (ut superius e VValtono audivimus) *fidem habentia?* Nonne æquius fuerat, irregularium ejusmodi punctationum formas & rationes, (quas ipse Erpenius in Gram. adscribit *Viris piis & eruditis*), probe prius examinasse, & si quid subesset monstri, (quod nullum unquam demonstrabitur), prius certis evicisse documentis, antequam tam dura in eas statueretur sententia?

Quod enim omnia illa *diversæ lectionis & scriptionis* (marginalis & Textualis) *exempla* attinet, nullum certe eorum deprehendetur, absurdi aut monstri quicquam alere, prout multis id modis, & Rabbinorum etiam testimoniis, comprobat Buxt. *in Tr. de Punct. p. 179, seqq.* quodque ab *ipso Esra & Viris Synagogæ magnæ, tales marginales lectiones adnotatæ sint, circello tantum in textu posito*; partim ex singulari usu & consuetudine Linguæ Sanctæ; partim mysterii & arcanioris sensus gratia partim ob εὐλάβειαν aut verecundiorem pronunciationem; (nunquam vero quod vocis Textualis aliquod argueretur vitium, cum nullus unquam Masorethicarum notarum tam ineptus fuerit autor, ut eas propagandorum vitiorum voluerit esse medium, ceu inf. probabimus:) v. gr. cum *Jer. 51, 3.* bis scribitur vox יִדְרֹךְ altera punctata, altera non punctata, adjecta notula Masorethica כתיב ולא קרי *Scriptum & non lectum:* contra vero *Jer. 31, 38.* nudis punctis ֯ in textu positis, ad marginem exhibetur vox באים cum notula קרי ולא כתיב *lectum & non scriptum,* (qualia decem occurrunt in Scriptura:) pariter cum *2. Reg. 18, 28. & Esa. 36, 12.* ad vocem irregulariter punctatam שֵׁינֵיהֶם in margine notatur, quod ea habeat aliena puncta, harum nempe duarum vocum מֵימֵי רַגְלֵיהֶם *aquas pedum ipsorum* pro *urinam* (duobus etiam ob id adjectis Accentibus:) item cum passim pro יְרוּשָׁלַיִם reperitur יְרוּשָׁלִַם; & יֱהֹוִה pro אֱלֹהִים hæc & similia quidam Capellus, toto Cap. XI, libri I, pro meris mon-

monstris traducit & exagitat; verum si omnis irregularitas aut singularior Scripturæ ratio sit monstrum, quæ non ficta nobis monstra excitabit Capellus (ipse omnibus illis monstrosior:) cum potius ut R. Arcuvolti scribit כן דרך כתבי הקדש להסתיר הקרי בנקדות הכתיב *sic mos sit Sanctarum Scripturarum, abscondere lectionem in punctis voci scriptæ adjectis:* prout fuse & erudite probat Clar. Buxtorfius, tum exemplis, tum Rabbinorum testimoniis, *Tr. de Pun. part. 1. toto cap. 12. & 14.* & *in Anticrit. p. 468, & 506, seqq.* non improbabili passim adjecta ratione talium anomalorum. Neque enim irregularia ejusmodi puncta ob id addita sunt voci Textuali, quod huic convenire debeant, (quo nomine traducuntur a Capello), sed quod vox marginalis cum illis punctis sit legenda, & quidem prisca consuetudine, cujus ratio Autoribus punctationis fuit nota, licet nobis non semper cognita. Quin ipsi Erpenius & Drusius, licet novitatis punctorum assertores, docent; *religione factum esse & metu profanationis, ut Literis Sanctissimi Nominis* יהוה *adscriberentur vocales modo vocis* אֲדֹנָי, *modo vocis* אֱלֹהִים *& hac punctatione moneri lectorem, quomodo sit legendum:* quod ipsum pluribus confirmant, Sixt. ab Amama, *in Antibarb. Bibl. p. 487, seqq. & 496.* Buxtorfius P. *in Lexico Hebr. p. 159.* & Buxtorfius F. *in Tr. de Punct. p. 186.* Et sic aliæ sunt aliarum irregularitatum rationes; de quibus *infra parte III.* plura venient memoranda. Imo sivel nulla plane earum ratio firma a nobis indicari posset, ecquid certitudinis ipsi afferunt Adversarii, quod tales irregularitates sint vitiosæ, monstrosæ, aut absurdæ? Quod si rationes nostræ Adversariis videntur nimis frigidæ; at sciant, nobis Consilium ipsorum *monstrosas Scripturæ lectiones* dicentium, nimis videri calidum; & si nostro dura, ipsorum longæ durissima. Recte igitur Cl. Hotting. *in thes. Philol. lib. 1. c. 2.* monet, *nodos ejusmodi in Scripturis non intempestive cum periculo autoritatis Scripturæ secandos, sed modeste solvendos esse, aut tanquam imperfectionis nostræ testes intactos esse relinquendos.* An vero majus forte periculum imminebit a confessione nostræ ignorantiæ, quam absurditatis crimini objicienda

da Script. S. Lectione? Aut num tutius videtur, nostræ scientiæ gloriam sartam tectam conservare, quam Pontificiorum elusionibus obnoxiam dare Scripturam S.? Merito audimus hic Augustini illud; *quis ferat lectorem & auditorem, facilius Scripturam tantæ autoritatis, quam propria tarditatis vitium culpare audentem?*

Pessime igitur & inaudita omnibus seculis temeritate, ausus est Capellus non solum irregularia ista, sed totam punctandi rationem, una cum discrimine vocalium longarum & brevium, atque usu Dageschi & Accentuum, quasi inutile aliquod Scripturæ pondus, plane proscribere a S. Textu Hebræo, *toto cap. 13. & 14. Arcani Punct. Rev.* (quod blasphemum & nugacissimum Scriptum, non sine insigni sycophantia, perpetuo paginarum errore mentitur *Antiquitatem Punctorum Hebraicorum*, cum *notivitatem* voluerit dicere versipellis Revelator, hanc enim toto eo opere adstruit monstrosissime) Expresse enim ait *l. cit. p. 156. Accentus Reges & Ministri, adeoque & Euphonici, si una litura omnes e Textu Sacro expungerentur nihil inde detrimenti;* (in illa scil. Scriptura, de qua Salvator affirmavit, cœlum & terram citius transitura, quam ullus inde apex periturus sit!) *nam crucem potius discentibus & docentibus figunt* (verba cruce dignissima!) *& molestiam potius exhibent multo maximam,* (nim. Capello & hujus farinæ hominibus quibus gratius est conviciis & sannis exagitare illos sanctiss. characteres, quam rectius iis cognoscendis solertius incumbere) *quam ut ulla ex parte juvent aut promoveant in S. Text. intelligentia recteque sensu percipiendo:* quæ ultima, certus sum, candidum Lectorem, putidam Capelli imperitiam, & blasphemum Script. convicium, dicturum, ubi contulerit *inf. Partem IIbarum vindic.* Nec minus impie & arroganter *lib. 6. Crit. S. p. 435*, eandem recoquit crambem Capellus his verbis *cum tota punctatio, quæ in hodierno Textu Hebræo exstat, a Massorethis sit excogitata*, (quasi hoc jam evictum sit), *quorum punctatione non tenemur; quicquid hodie in Grammatica Hebraica, ad punctationem spectat & illi tanquam fundamento innititur*, NB. *illud totum una litura esset delendum* (siquidem, quod ubique assertum it, *consona-*

P *rum*

rum duntaxat in legendo habenda sit ratio): concidet sic igitur (verba sunt Archicritici), *discrimen Conjugg. Kal, Pibel & Pyhal, quæ puncto Dagesch discriminantur; concidet* (re scil. præclarissime sic gesta), *discrimen Generis in secunda Persona singulari Præteriti omnium Conjugationum: concidet pariter distinctio multorum Pronominum affixorum, qualia sunt יְ & יַ, quæ inter se & cum forma regiminis Pluralium in יֵ confundentur; item affixa נוּ & נֻוּ, נִי נֵי & נַי, הוּ חוּ & הוּ, ךָ & ךְ ךֶ; quorum NB. discrimen partim inutile & supervacaneum est.* Jam vel hæc satis arguere poterant, sinciput non fuisse sanum Revelatori; nisi id manifestius adhuc prodere voluisset, sequenti retractatione & desertione omnium eorum quæ modo asserta dedit, *ibid. & p. 436; verum quia sic legendi,* (adeoque intelligendi lecta), *ratio NB. impedita admodum, perplexa & valde imperfecta foret; ideo utilissime & appositissime ad juvandam lectionem excogitata & addita fuerunt a Masorethis puncta. E. age sane punctationi Masorethicæ adhæreamus, quatenus neque certior neque commodior ratio hodie inventa est, neque eam temere convellamus aut sollicitemus,* (dictum facto contrarium), *nisi forte aliquis aliam rationem certiorem & commodiorem adhuc inveniret,* (nostri sic arbitrii factis sensibus S. Scripturæ, quod unum ubique affectat detestabilis Archicriticus); *quod fieri forte posset, si aliunde NB. e tenebris eruerentur Origenis Hexapla & Octapla* (habemus fontem emendationis & unde refingatur, ad Capelli & similium male feriatorum Turbatorum sacrilegam mentem, sanctissimus Scripturarum orig. codex, ille στύλος ϰ̀ ἑδραίωμα nostræ salutis: sed merito hic ingeminamus cum Proph. Zachar. c. 3, v. 2. *Increpet te Dominus Satan, imo increpet te Dominus, qui elegit Hierosolymam*, & in ea sanctissimi sui & authentici characteris custodiam.

Interim observet & judicet nunc Lector incorruptus, annon secum ipso saltem commissus Capellus, propriis contradictionibus, insulsissima sua commenta adversus punctationem Hebræam, ita destruat, ut nulla alterius responsione vel refutatione egeant aut digna sint. Quamvis ea suos nihilominus invenerint assertores, tum

VVal-

VValtonum *locis sæpe cit.* tum Isaacum Vossium, qui (m) contendit, in explicandis recte Script. locis, *auferendam esse illam Masorethabarum incrustaturam*, (sic puncta vocat) : concludente hinc Jesuita Huntlæo (n), *quod superveniente punctorum additione, & Scripturam ipsam crucifigente, mirum non sit, si Latinis potius quam Ebraicis innitendum dicatur, siquidem tutius e canali* (vulgatam Latinam intelligit) NB. *ante infectionem impleto, quam ex fonte infecto* (per punctationem Masorethicam), *latices hauriantur:* & Bellarmino (o), *negari quidem non posse, quod Fontes Scripturarum anteponendi sint rivulis Versionum, at NB, si constet fontes non esse turbatos.* Agnoscant hic igitur adversarii nostri, quam Pontificiis (*cum quibus Syncretismi insimulari, nihil se vereri* ait Capellus, *in Arc. P. Rev. p. 4*), contra Scripturas originales subministrent arma, quæ profecto ipsis non eripient iterum illa præfracta sua & delirio proxima consequentiæ irrefragabilis negatione, qua *nonnisi per insignem calumniam sibi tribui debere* dicunt, *quod dubiam faciant autoritatem S. Codicis Hebræi* (p); item, *se demum hoc pacto autoritatem S. Scripturæ in tuto collocare, & veritati oppressæ suppetias ferre* (q); intolerabili certe prævaricatione; quomodo etiam Prideaux (r), licet acerrime contendat, *non ferendos esse illos Jesuitarum insultus, nec concedendum ipsis esse quicquam, quo deprimatur fons Hebræus*; interim Punctorum certos sensus Scripturæ exhibentium, novam & humanam concedit ac docet originem : quamvis nulla hactenus necessitas aut evidentia ad id nos adegerit. Quam enim Adversarii hic potissimum urgent tot irregularium punctationum rationem a nobis indicandam; vel tirones in Scholis refutare norint, quod a negatione nostræ scientiæ ad negationem rei nulla sit consequentia. Etiamsi igitur singularium ejusmodi certa & indubia ratio a nobis ostendi haut posset, (non ferente occultioris rei natura, ut cuivis evidenter patescat, sec. illud Eccles. *Cap. 7, v. 5.* וְעָמֹק עָמֹק מִי יִמְצָאֶנּוּ

(m) *In Dissert. de Chron. S. & LXX Interp. p. 34.* (n) *De Verbo Dei, Conc. 1. c. 8.* (o) *De Verbo Dei l. 2. c. X.* (p) *Capellus in Defens. Crit. Capelli, p. 562.* (q) *Vossius in Præf. Dissert. de Chron. S.* (r) *In Lect. de Rel. Cap. p. 182.*

valde profundum quis ſemper inveniat?) ſufficiat nihilominus הסכמת המניח ut Hebræi loquuntur, *arbitrium voluntas & placitum Autoris:* prout quælibet lingua non ſolum peculiarem genium & propriam habet ὀρθοέπειαν, ſed & ſingularem ſuam ſcribendi rationem, ſuumque orthographiæ modum, qui non ſemper extremæ neceſſitatis, ſed ſæpe & commoditatis, vel euphoniæ, & perſpicuitatis aut cujuscunque alterius rationis legibus metiendus eſt; quorundam utilitate patente, quorundam latente: veriſſimo tamen ſemper manente, quod Hebræorum Magiſtri de ſimilibus דקדוקים tradunt; *at vero certiſſimum eſt, rem hanc eſſe neceſſariam;* Item, *Ne vilis ſit hæc res in oculis tuis, nam Lex tota plena eſt ejusmodi arcanis, & rebus intellectualibus, quæ ſingularibus Dei providentia ſic dicta ſunt:* ut ex *Ephodeo, & R. Bechaj*, allegat Cl. Buxt. *Tr. de P. p. 224. ſeq.* Concludo igitur, id ſtatim monſtroſum dicere, quod non ſatis capias, monſtroſam eſſe temeritatem.

§. 6. Porro ragumentantur Adverſarii (3) *a novitate nominum, quibus Puncta appellantur.* Provocat enim Capellus (ſ) ad *antiquiſſimas notas Maſorethicas, in quibus nonniſi nomina Kametz & Patach occurrant; ſequi igitur quod reliqua puncta caruiſſent nominibus ferme ter mille annis, quod abſurdum: hodierna enim eorum nomina eſſe barbara aut ſaltem Chaldaicæ formæ.* Conf. his ſimilia VValt. *prol. Op. Bib. p. 26.* Sed *reſpond.* (1) Falſum eſſe quod *non alia in Maſora occurrant nomina Vocalium, quam Patach & Kametz.* In antiqua enim Maſora manuſcripta in pergameno, quam ipſe poſſideat, complurium aliorum punctorum nomina reperiri, refert Cl. Buxtorf. (t) ſcil. *ad Levit. 13, 49, nominari Tſere & Segol; ad Deut. 5, 10, notari, Tria in h. libro ſunt cum Segol; ad Geneſ. 25, 11, ſexies reperiri illam vocem cum Cholem;* & ſic plura alia ibid. (2) Falſum eſt, quod *pleraque nomina Vocalium ſint non Hebraica ſed peregrina & Barbara:* quin potius omnia *Kametz, Tſere, Chirek, Cholem, Schurek, Patach, Segol, Kametz chatuph, Kybbuz, Chateph Pathach, Chateph Kametz, Chatephſegol,* Hebrææ ſunt originis & formæ; declaran-

(ſ) *In Arc. Punct. l. 1, c. 12.* (t) *Tr. de Punct. p. 189.*

rantibus R. Aben-Esra *in lib. Tsachut*, & R. Immanuele *in Lifjas chen. Resp. 3.* Accentuum etiam Nomina pleraque esse Hebrææ orig. & formæ, ut *Sakephkaton*, *Sakephgadol*, *Rbbia*, *Paser*, *Karne phara*, *Geresch*, *Graschajim*, *Munach*, *Mahpach*, *Jerach:* reliqua autem, tempore Esræ & Virorum Synag. M. communiori tunc dialecto Chaldaicæ affiniorem saltem, terminationem vel formam nominis accepisse, figuris tamen iisdem in ipso Codice S. pridem tunc extantibus, nihil mirum est, cum plurimum tunc viguerit illa Accentuum doctrina, & vulgatioris usus facta sit quam ante: at vero *a novitate talium nominum non licere argumentari ad novitatem rei*, tum per se patet, tum e Nominibus Mensium Judaicorum, quæ pleraque etiam Chaldaica sunt, & tamen dicuntur Judæis, *cum ipsis ascendisse ex Babel.* Quod autem responsionem hanc Capellus vocet *papyraceum umbonem adversus amentatum telum*, *l. cit. p. 93.* judicium commissum esto Lectori, an hoc sit eludere an elidere responsionem. Addit quidem, *cum nomina literarum per 3000. annos manserint invariata, solis autem vocalibus indita sint nomina nova & barbara, certissime hinc argui earum novitatem:* Sed *respond.* de omnibus vocalibus & plerisque Accentibus id falsissimum esse, supra ostendimus; quod vero non tam Literarum quam Accentuum quorundam terminatio variata sit, inde factum, quod nulla talis literarum qualis Accentuum, illo Chaldaicæ Dialecti tempore, viguerit difficilis & operosa doctrina, postliminio in usum communiorem tunc revocata: quod si factum esset tempore illorum Tiberiensium, vel ut Capellus prolixe contendit, *l. cit. p. 155, tempore R. Ben Ascheris & Ben Naphtali, circa Annum Christi 1040.;* quomodo tam subito & repente, penitus adeo intercidere potuit illa Accentuum tam insignis scientia, (qualem ab omnibus Rabbinis haberi, inf. Parte II. constabit,) ut ne ii quidem, qui ante sexcentos & plures annos scripsere, certi quicquam de iis tradere potuerint? De cætero etiam Capellus non videt, se sua & Assectarum vineta cædere, concedendo quod 3000. annis eadem fuerint Literarum nomina, quæ nunc, cum tamen superius contra Lit. Hebr. primigeniam originem, (adeoque pro Samarit. lit.) argu-

mentatus sit a novitate nominum Chaldaicorum, literis inditorum, *V. sup. Vind. nost. p. 68.* Claudo igitur & hanc argutationem Adversariorum verbis Scaligeri magni ipsorum Patroni, (u); *quam futilis objectio est illa de Nominibus, ut cum omnia reliqua conveniunt, discrimen nominis faciat, ne Mævius sit Mavius.*

§. 7. Denique (4) Argumentum illud *a Samaritana Scriptura*, quo Capellus *l. cit. cap. 7. p. 40.* statuit, *liquere manifestissime, quod Vocalium & Accentuum figuræ non sint a Mose adscriptæ Legi, quandoquidem in Scriptura hodierna Samaritana, h. e. antiqua Mosaica, nullæ sint Vocalium & Accentuum notulæ*; jam ante satis refutatum dedimus *sup. Sect. I. & II.* ubi invicte ostensum, quod Samaritanæ literæ nequaquam sint primigeniæ Mosaicæ, sed quod potius illæ primævæ & authenticæ originis honos sartus tectus maneat hodiernæ Hebrææ Scripturæ; ut hic non opus sit pluribus de eo laborare. Quin ex hoc ipso jam contrarium sequitur, pari consequentiæ firmitate cum opposito Capelli argumento, quod scil. *liqueat hinc manifestissime,* puncta Vocalium & Accentuum ceu alteram essentialem Scripturæ Sacr. partem, (ut mox in thesi probabimus,) necessario jam exstitisse in S. Textu, antiquis illis temporibus, quibus ipsas illas Literas, primævæ istius originis jam certas, ceu *l. cit.* clarissime ostensum. Atque ut obiter id addam, mirari summopere oportet, quod adeo pueriliter & nugatorie stadium sibi ipsi exstruere amet Capellus, ut habeat quod debellet, fingendo sibi, *l. cit. p. 39.* aliquam ab isto argumento suo Exceptionem nimio frigidam ac futilem, quam nullus Patronorum veritatis Hebrææ vel per febrim somniare unquam potuit; Capelliano tamen ingenio dignas se larvas sic comminiscente, ne desit refutandi materia. Nec ab hoc Magistri sui more abit Waltonus, fidus Capell. Sectarius, dum *in Prol. Op. Bibl. p. 22.* diluenda sibi sumit levissima quædam pro nobis facientia, non tam argumenta, quam potius futilibus adversariorum rationibus pari saltem probabilitate opposita, quibus operoso conamine destructis, quasi de confecta universa rei summa mire triumphat,

(u) *In animadvers. in Euseb. p. 25.*

phat, & Samaritanis suis plusquam Samaritice plaudit Literis: quibus hic denuo occurrere nec commodum est nec necessarium.

Antithesis III.

Nec (γ) Adversarioorum sententia de novitate Punctorum sufficienter probatur Exemplis, tum voluminis Legis in Synag. Jud. Punctis destituti, tum aliarum Lingg. Orientalium tanto Punctorum numero carentium.

Ἔκθεσις.

§. 1. Waltonus *l. sæpe cit. p. 24.* eoque adhuc operosius Capellus *lib. cit. toto cap. 4.* & ex hoc alii, ut Prideaux *l. cit. p. 190.* & Alex. Morus *l. cit. p. 73.* & Asseclæ plures, argumentum suæ sententiæ non leve petunt *ab Exemplari Voluminis Legis non punctato*, quod summa religione Judæi in suis asservant Synagogis, nec sine sacro horrore populo conspiciendum præbent; quo adumbrari ipsis primævum Mosis Pentateuchum Vocalibus item destitutum, Adversarii nostri contendunt, Verum *respond.* (1) liberali quidem manu neminem non largiri, volumina non punctata apud Judæos in precio esse, ab iisque asservari; at quo fine id faciant, penitius expendendum est. Nimirum introducta hæc est apud eos consuetudo, ab eo demum tempore ex quo per repertas צירופים seu multiplices combinationes Cabalisticas, ingens Cabalæ abusus, ac perversum Scripturam in varios sensus detorquendi studium exstitit. Id quod manifeste deprehenditur ex his R. Bechaj ad Numeror 11. 5: *Hac de causa jussi sumus non punctare librum legis.* A quo jussi sint, non addit: causam vero subjicit (non hanc quod Moses quoque legem sic scripserit, sed) quia *non nisi unicum vox punctata admittit sensum; voce vero non punctata, potest homo intelligere & invenire multos eosque admirandos & eximios sensus.* Atque hoc est, quare ipsis ספר התורה המנוקד פסול *Liber legis punctatus profanus dicitur*, teste Ephodeo, c. 5. Quod ni-

nimirum apud ἀλληγορηματισὰς illos, Lex præter דרך הפשט *Sensum literalem*, habeat שבעים פנים *Septuaginta facies seu modos explicandi, ut* ex Aben Esra docet Munsterus *in præfat. Bibliorum.* Quæ pluribus probantem Cl. Buxtorfium *l. cit p. 40. seqq:* dum pro se allegat Waltonus, *l. cit. p. 24.* & in suas quasi partes pertractum vult, certe parum candida fide cum integerrimo illo Veritatis Hebrææ assertore agit, cum is *l. cit.* nihil minus quam adversæ parti faveat; quin potius in eo, quod Waltonus vult, refutando, & asserenda longe alia ejus rei ratione, ibidem totus est Buxtorfius; subdole id dissimulante Waltono, quod ipsi alias quoque non infrequens est, ut patet *in Proleg. Op. Bib. p. 38. & p. 41. 42.* de quibus inf. Part. III. *Resp.* (2) Quod primario hic intendunt Adversarii scil. adumbrari tali Judæorum volumine legis sacro ipsum archetypon Mosis; id ipsi adversarii quam maxime destruunt contrario illo asserto, quod Archetypon istud Mosis, & ipsæ Tabulæ Fœderis conscripta fuerint Literis Samaritanis, ceu patet *e sup. nostra Sec.* I. quod si igitur Literis Samaritanis id constitit, necessario Judæorum hodie Exemplar Ectypon scribendum esset Literis Samaritanis, si hoc illius tam præsentem præferre deberet speciem. Secum ipsis igitur prius hic transigant Adversarii, & cessabunt ejusmodi μορμολύκεια excitare contra antiquitatem Punctorum. *Resp. 3.* Quod illi ipsi Judæi, qui docent, *Librum legis in quo sunt multæ facies* (scil. expositionum), *non esse punctatum*, seu *non solere punctari*, nihilominus statuant, præter talia non punctata, etiam alia punctata exemplaria extitisse, ut patet ex his R. Asariæ *in Meor Enajim, cap. 56; verum idcirco non negamus, ab eo etiam tempore, in quibusdam libris adscripta fuisse puncta sec. species suas; sicuti dicitur, Deut. 27. 8.* (itaque scribes in lapidibus omnia verba legis hujus, declarando diligenter), *at sine punctatione non potuisset lector illa intelligere.* Idem pluribus eorum testimoniis comprobat Cl. Buxt. *l. cit. p. 47.* Quod si vero e quibusdam Codicibus olim non punctatis concludi deberet, puncta nulla prorsus in ullo S. Codice tunc extitisse, sequeretur ne hodie quidem puncta reperiri, quia multa nunc quoque dan-

dantur Exemplaria non punctata conf. Marc. Marinum *in præf. Lexici sui.* Et Bootii Epist. contra Capell. §. 46. (4) Exemplari illi Judæorum non punctato oppono quædam punctis instructa Exemplaria vetustissima. E quorum numero est ille notoriæ famæ codex Hillelianus, quem circa annum Christi 340. ab Hillele Hannasi celebri in terra Israelis Magistro & R. Jhudæ Hakkadosch nepote conscriptum esse, luculenti autores tradunt. Imo & Waltonus l. cit. p. 31. refert *omnes Judæos sec. ejus normam sua exemplaria exegisse.* Videantur *Petr. Cunæus de Rep. Ebr. p. 159. Autor libri Zemach David f. 61 & Schick. Bech. Happ. p. 51.* Eundem vero Codicem Hillelis punctis instructum fuisse, patet ex his Kimchii *in libro Schoraschim, Rad.* שום de voce תְשׂוּמֶת 2. *Sam. 13. Mem in Libro Hilleliano, qui est Toleti, notatum est cum patach:* & in Michlol, *fol. 93. col. 1 In libro Hilleliano, Deut. 12, 11. in* תִּדְּרוּ *invenitur Daleth raphatum.* Idem Mercerus *Proverb. 24. v. 14.* ad vocem דֵּעָה, testatur *in antiquo Mss. Bibl. in quo vox hæc punctata fuerit per Tzere, ad marginem notari. In Hillelis etiam per Segol scribitur.* Ita & aliorum Hierosolymæ & Babyloniæ adhuc (adeoque ante Tiber. Masorethas) conscriptorum codicum, nec non ipsius etiam Hilleliani, mentionem facit Ramban, seu R. Moses Bar Nachman *in Comm. super Librum Jetzira fol. 61.* ubi ait; *se accurata perquisitione & perlustratione omnium illorum vetustissimorum Codicum in* א *Dagesch invenisse in tribus locis, quorum ratio nota sit in arcanis Cabalæ.* Et in sequent. *Reperitur hodienum in Academia nostra de arcanis hisce Liber punctationis maximus, quem composuit Raf Ase in Babylonia.* Hic igitur cum vixerit circa Ann. Chr. 360. adeoque sesquiseculo antecesserit tempora, quæ ab Elia Levita tribuuntur Tiberiensibus, iterum patet, punctatos ante ipsos exstitisse codices: quod nobis nunc κατ' ἄνθρωπον sufficit, cum nec ipsi Adversarii alios quosdam præter vel Viros Synag. M. aut Tiberienses, in hoc censu collocent.

§. 2. Ad alterum, (quod urgent Adversarii), simile Exemplum reliquarum *Lingg. Orient. Chaldæa, Syra, Arabica, Persica, Samarita-*

ritanæ, quæ vel nullas olim habuerint vocales, vel paucissimo etiamnum eos possideant numero: *resp.* breviter esse fallaciam parium imparium, vel similium dissimilium; cum nec ipsarum Lingg. istarum, nec scriptorum illis Linguis unqnam exhibitorum, sive ratione argumenti sive ratione Autoris, sive ratione necessitatis evidentiorum sensuum, ullus instituti possit comparationis modus, cum Scriptis seu Oraculis divini S. Codicis Hebræi. Tum vero cum Lingua Hebræa sit mater omnium aliarum Linguarum, hæ quidem inter sese aliæ præ aliis peculiare aliquid & eximium habent; verum ipsa Mater Hebræa omnibus Filiabus suis longe excellentior propriam hanc sibi reservavit perfectionem, tam in diversis vocalium sonis quam acuratissimis infallibilium sensuum distinctionibus, qua plurimum superat filias suas, a Matris decore excellentia & virtute tam degeneres, ut cum ea collatæ, vix extrema formæ & perfectionis maternæ lineamenta servent, *de quo plura inf. constabunt Parte II. Cap. II*

§. 3. Restaret jam ultimum Adversariorum argumentum, *a silentio* (ut volunt) *Punctorum, tum in scriptis Talmudicorum, Rabbinorum, & Patrum quorundam, tum in ipsis Masorethicis notis* קרי וכתיב *Kri Uchtibh*: sed cum nulla infirmior possit afferri vel excogitari ratio, quam quæ a testimonio humano negative argumentatur, rem propterea infirmando, quod ejus non fiat mentio in historicis, (quod & magnam Logicæ ἀπαιδευσίαν & causæ suæ infirmitatem, nimio produnt Adversarii:) ne quidem hoc inter argumenta ipsorum antithetica referri posse existimavi; ut potius *inf. Cap. II, ad* Argumentum nostrum Historicum, pro Objectione saltem seu instantia commodius rejiciendum duxerim. Ubi quicquid ejus est, (pariter ac superiora advers. argumenta,) quavis soricina næniæ confossius dabitur.

§. 4. Denique pro adversa adhuc sententia stare quædam *sententiæ nostræ incommoda, quibus ea plurimum gravetur*, contendit Joh. Prideaux *l. cit. pag. 193.* Verum cum & illa non solum leviora sint, quam quæ paginas has angustiores implere debeant; sed & ipse

ipse Prideaux, tam huic quam omnibus aliis suis argumentis, dubio tandem & hypothetico Epiphonemate ultro diffidat, *ibid. p. 193. Ergo NB. si hæc & illa* (argumenta) *sic habeant, Puncta non possunt esse coæva Literis;* imo cum *penes utramque* adversantium sententiarum, *veritatem aliqua ex parte residere, p. 197, l. cit.* quasi jam medius hærens profiteatur, eoque aperte prodat, quod ea Prideaux scripserit pridie quorum ipsum piguerit postridie: istis quoque amplius redarguendis, tuto & recte me supersedere, nemo non facile largietur: aut si quid tamen respondendum, sufficiet adversus illum contrariarum sententiarum concentum, unicum hoc vet. Hebr. non minus venustum quam verissimum כָּל־נְאֻם אוֹ אָמֵן אוֹ כָּזָב *omne effatum aut est verum aut falsum.*

§. 5. Atque hæc jam sunt omnia & singula non solum Waltoni, aliorumque celebriorum Autorum, sed & ipsius Antesignani omnium Capelli, (*Arc. Punct. Rev. p. 4.*) *validissima argumenta, & invictissimæ rationes, quas* contra authentiam Punctorum in S. Textu Hebr. *se adspirante Dei Spiritu, ac favente Numine*, blasphemo ore, & profano abusu Sanctiss. Nominis Divini, jactat asserturum: & *per has nihilominus sartam tectam ac inviolatam mansuram Sacr. Scripturæ autoritatem adversus Pontificiorum calumnias & vanam jactantiam* vaferrima contendit sycophantia. Hanc ergo *illam lucem* esse crediderim, quam Is. Vossius (x) jubet e *Capelli scriptis diligenter evolvendis exspectari, ut agnoscamus, nos in Sole cæcutiisse:* ubi haut dubie talem intelligit *lucem* Vossius, qualem alibi (y) *Sole clariorem* dicit, quando *Serum seu Chinensium annales constantissime tradunt, Regem ipsorum Puoncuum esse Noachum, illum vero ex ovo esse natum: in conflagratione autem mundi iterum gemina ova utriusque sexus extitura, unde novum ævum, & nova secula.* Qualia Chinensium Vossio, (ut obiter hoc addam,) nequaquam fabulosa esse, testatur p. 407, ubi Serum annales certiores facit ipsa Chronologia S. imprimis Mosaica, hoc verbis; *cum etiam in sacris Libris, tempora confusa & incerta sint in plurimis locis, soli Seres a tempore dispersionis gentium*

(x) *In Diss. de Chron. S. p. 149.* (y) *Lib. cit. p. 449.*

per annos 4600 adeo accuratam suorum temporum rationem habent, ut ne quidem ipsius telluris & siderum firmior certitudo sit adeo ut (ibid. p. 350.) *plane delirent, qui annos antediluvianos sec. hodiernum Codicem Hebraeum accipiunt ;* & p. 290. *nam Hebraeum Codicem hic tueri est cum Masorethis delirare.* Sed hæc ὡς ἐν παρόδῳ, ad agnoscendam Vossii ἀλωπεκίαν non capillorum, sed mentis & judicii.

Detectis sic igitur & refutatis omnibus antitheseos strophis, pergimus nunc ad sententiam veriorem in thesi confirmandam.

SECTIO IV.

qua

ARGUMENTI GRAMMATICI MAJOR PROPOSITIO, Puncta Literis coëssentialia supponens, *ASSERITUR THETICE*, seq. Prosyllogismo:

Quicquid formam certæ significationis vocum necnon distinctiones & conjunctiones sententiarum, efficit in S. Scriptura Hebræa, illud est pars ejus essentialis & coæva Literis.

Atqui de Punctis Vocalium & Accentuum verum est prius, E. & posterius.

Minor cum sit bimembris, duabus proponetur distinctis Thesibus.

THESIS I.

Vocales S. Script. Hebr. constituunt in ea formam certæ significationis vocum.

Ἔκθεσις.

§. *1.* Cum Majorem Propositionem nemo in dubium vocare possit, nisi qui voces Scripturæ sine certæ significationis forma justam essentiam suam obtinere, vel sententias sermonis sine interpunctionibus, distincte satis sibi constare, insipienter asserere velit: proin-

proinde Minoris statim Propositionis prius Membrum, quod *Thesin Imam* fecimus, probamus, (1) *A natura, proprietate, & officio Vocalium.* Cum enim voces constent ex Literis ceu partibus integralibus, hæ autem ut ex se mutæ, nec nisi consonæ vocalibus, nullatenus *moveri* queant, nisi per vocales, secund. illud Kimchii *in Michol f. 168. Col. 2.* כי לא יוכל אדם להניע אות מבלי ה' התנועות *non potest homo movere literam ullam sine 5. istis motionibus* (a, e, i, o, u;) patet utique, quod nec ipsæ voces *moveri*, i. e. non solum non pronunciari aut auribus percipi, sed nec oculis legentis sub certa significationis forma sisti queant, (id enim revera hic est motio,) autequam תנועות seu *motiones* illæ (vocales) accedant, & literas ac vocem ad motum animent. Propterea enim, (ut scribitur in Libro *Lisjas chen*,) האות דומה לגוף והתנועה לנפש *Litera similis est corpori, vocalis autem animæ.* Et iterum *vocales dicuntur* מלכים *Reges quod dominentur super literas, pro arbitrio suo movendo eas sicut Rex super servos suos.* Atque huc accommodant Hebræi illud *Prov. 9, 1. Excidit sibi sapientia columnas 7.* quod scil. Vocales sint columnæ istæ אשר כל הבית נכון ועליהן *super quibus recte consistat tota domus* (S. Script.), docente Clariss. Buxtorfio, *l. sæpe cit. part. 1. p. 203.* Unde per se patet, quod vocales æque ac literæ sint essentialia στοιχεῖα dictionum Hebræarum; &, quod e Rabb. probat Buxt. *l. cit. p. 66. Puncta vocalium & Accentuum simul cum Literis esse de substantia sacri eloquii:* nec non e libr. Zohar, *Medrasch super Cant. fol. 28; non esse subsistentiam aut lucem literis ullam, nisi per lucem punctorum.* Conf. & Buxtorf. P. *Biblioth. Rabb. p. 338;* atque *Tiberiad. cap. 9. p. 92.* V. etiam D. Calovii *Crit. S. p. 350;* & B. Gerh. *Exeg. L. Com. p. 355.* ubi e dicto Salvatoris *Matth. 5, 18.* probant, *puncta vocalia non minus quam literarum Characteres, essentiales scripturæ partes esse habitas a Christo:* quandoquidem diserte ibi per particulam discret. ἢ *aut* distinguit minimam literam Jota, a κεραίᾳ *apiculo* vocalis aut accentus; quicquid alias (extra hunc locum) per κεραίαν etiam corniculatam literæ eminentiam intelligi posse, facile concedamus, anxiis hic Anticriticis, Capello, *l. cit. l. 2. p. 14.* Waltono, *l. cit. p. 30. & 38.* & Joh. Prideaux, *l. sæpe cit. p. 194.* quamvis

vis interim male argutetur Capellus l. c. p. 344, Christi verba hæc non propria sed figurata, *habere aliquam hyperboles speciem e vulgi consuetudine petitam.*

§. 2. Probamus idem (2) *inductione multorum Exemplorum* in plurimis Script. Locis, ubi voces non tantum solitariæ, sed & in ipso sermonis contextu, (quod urget Capellus), citra Vocalium præsentiam, incerta significatione dubiam faciunt lectionem: (quæ enim vana remedia firmandæ in talibus lectionis suggerit Capellus, *inf. expendemus Cap. III, Sect. II.*) Certam igitur significationis formam a punctatione voces sortiri, eandemque variam pro variatis punctis, docebunt seqq. ut Vox לבנה hactenus sine punctis nihil certi notat; at punctatum לְבָנָה notat *Lunam*, לְבֵנָה *laterem* seu *pavimentum*, לְבֹנָה *thus*, לִבְנֶה *populum* arborem. Sic דָּבַר *dixit* דֶּבֶר *pestis*, דֹּבֵר *loquens*, דַּבֵּר *loqui*, דַּבֵּר, *loquere*, דָּבָר *verbum.* Sic יָמִים *dies*, *anni*, יֵמִים *muli*, יַמִּים *maria.* תְּפִלָּה *precatio*, at תִּפְלָה *insulsitas.* חָלַל *insanivit*, at הִלֵּל *laudavit.* עַמְּךָ *populus tuus*, עִמְּךָ *tecum*, & sic innumera alia. Pariter in ipsa etiam Contextus serie, sæpissime non nisi per puncta certam constare posse vocum significationem, docebunt seqq. adjecta ob id LXX. Interpretum, ipsorum Israelis sapientiss. Doctorum, versione, (ut volunt adversarii,) quo simul appareat, vanum esse illud *κρησφύγετον* Capelli, *l, c. Cap. 18, 19. & alibi*, quod non nisi rudiores & imperiti Linguæ Hebrææ egeant vocalium additione: ut *Thren. 3. 33.* pro כִּי לֹא עִנָּה מִלִּבּוֹ *quia non affligit ex animo suo* (scil. Deus) mutatis saltem punctis, (עָנָה pro עִנָּה), reddi potest ut LXX. habent, *ὅτι οὐκ ἀπεκρίθη ἀπὸ καρδίας αὐτοῦ quia non respondit ex animo suo*, (sensu prorsus absono & prope blasphemo). *Sic Ps. 7, 12.* pro וְאֵל זֹעֵם בְּכָל־יוֹם *Et Deus irascens omni die*, mutato unico puncto, וְאַל pro וְאֵל), reddi potest sensus prorsus contrarius, quem & LXX. Versio exhibet, *καὶ μὴ ἐπάγων ὀργὴν καθ' ἑκάστην ἡμέραν, & non irascens omni die*: quis hic absentibus punctis certi quid definiet? Ita in illustri vaticinio de Messia, *Jes. 9, 7. cujus* הַמִּשְׂרָה *principatus* super humero ejus, &c. mutatis punctis, reddi potest *μέτρον*,

quod

quod & Aquilæ Versio exhibet, quasi הַמִּשְׂרָה *mensura.* Sic *Jes. 9, 5.* אֲבִי עַד שַׂר שָׁלוֹם *Pater æternitatis, Princeps gloriæ*, mutato unico puncto & litera, verti potest, ut LXX. habent, ἄξω εἰρήνην ἐπὶ τοὺς ἄρχοντας *adducam pacem super principes*, quasi אָבִיא עַל שָׂרִים שָׁלוֹם, extrito sic classici vaticinii sensu de Messia, ut adeo non in leviori-bus saltem, (ceu Scripturam conviciatur Capellus), sed & in gravioris momenti locis certa significatio obtineri nequeat per absentiam punctorum, (minime suffecturis hic illis subsidiis Capellianis, quæ inf. refellenda venient). Sic *Jes. 64, v. 1.* לוּא *utinam* disrumpas cœlos, transposito punctulo, reddi potest לֹוא *non* disrumpes cœlos, ut Symmachi versio habet οὐδὲ ῥήξας οὐρανούς, sensu plane contrario. Sic *Hos. 9, 12. Væ ipsis* בְּשׂוּרִי *in recedere me*, i. e. *cum recessero ab iis;* absentibus punctis, reddi potest, ut LXX. habent καὶ αὐτοῖς, σάρξ μου ἐστὶν ἐξ αὐτῶν, *nam caro mea est ex ipsis*, quasi בְּשָׂרִי: quod effronti plane amentia Capellus *l. 4. Crit. p. 272*, defendit recte versum, addens, *sensu non incommodo, ut quo significatur Jesu Christi incarnatio;* quanta perversione, judicet Lector. Ita *Psal. 2, 8.* תְּרֹעֵם *male tractabis eos (sceptro ferreo)*, remotis punctis reddi potest sec. Vers. LXX. ποιμανεῖς αὐτούς quasi תִּרְעֵם *pasces eos.* Sic *Ps. 90, 8.* עֲלֻמֵנוּ *occulta nostra* (facinora) *in luce faciei tuæ*, sine punctis reddi potest, ut Versio LXX. habet, ὁ αἰών ἡμῶν *ævum nostrum*, quasi עֹלָמֵנוּ. Ita *Michæ 7, v. 18.* לָעַד *in perpetuum*, nihil prohibebit cum LXX. interpretibus reddere quasi לְעֵד εἰς μαρτύριον *in testimonium.* Sic. *Psal. 7, v. 7;* pro אֵלַי *ad me*, fiet אֵלִי *Deus meus*, LXX ὁ θεός μου- *Jes. 33, 2,* זְרֹעָם *brachium eorum*, legetur זַרְעָם *semen eorum*, LXX σπέρμα αὐτῶν. *Amos 4, 10,* pro בְּאֹשׁ *fœtor*, fiet בָּאֵשׁ *in igni*, οἱ LXX, ἐν πυρί. *Gen. 49, 22,* pro עֲלֵי שׁוּר *super principatu*, vertetur עֲלִי שׁוּר *ad me revertere*, οἱ LXX πρός με ἀνάστρεψον. *Jes. 17, 11,* pro כְּאֵב אָנוּשׁ *dolor lethalis*, fiet כְּאָב אֱנוֹשׁ *sicut pater hominum*, οἱ LXX ὡς πατὴρ ἀνθρώπων. Ita passim in S. Cod. Hebræo legi posset מִיָּם *e Mari* pro מַיִם *aqua;* הִשִּׁיאֲךָ *decepit te* pro הִשִּׂיאֲךָ *extulit te;* שָׂם *posuit* pro שָׁם *ibi;* מִטָּה *lectus* pro מַטֶּה *baculus.* Sic מִדֶּבֶר *a peste, Psal. 91, 3.* reddi posset ἀπὸ λόγου, ut LXX verterunt, quasi מִדָּבָר: contra

tra *Jes. 9, 8,* דָּבָר *verbum (misit in Jacob)* reddi posset, *mortem* seu *pestem*, ut LXX habent θάνατον quasi דֶּבֶר: & pari licentia, *Jes. 40, 8.* pro דְּבַר *verbum (Domini perstabit in seculum)*, liceret vertere דֶּבֶר *pestis*, nam proxime præcedentia ibidem de *fragilitate omnis carnis* non repugnarent. An nunc igitur tam variabili per puncta sensu, (præsupposita eorum humana origine ceu volunt adversarii), quisquam sine remorsu conscientiæ dicet, extitisse semper, (quod tamen necessarium erat), omnibus cujuscunque ætatis aut ordinis hominibus, quod in Religionis & salutis negotio, *expedite, tuto & sine ambigendi necessitate* ubique sequerentur? Annon potius verum esse apparet illud Marini Brixiani *in Præf. Lexici sui; sine punctis majorem esse confusionem hujus Linguæ, quam illam Babylonis, de qua Scripturæ meminerunt.* Quod si vero exiguum talium numerum quis dicat, adeat bene multa alia, ap. Cl. Hotting. *Thes. Phil. p. 254, & 296;* ubi addit, *nihil facilius esse quam hoc ostendere.* Conf. & Bootii *Epist. contra Capellum,* §. *74, 75;* & ipsam Capelli *Crit. Sacr. lib. 4, cap. 2, a p. 216, usque 241.* Recte igitur Dn. D. Calovius (z), *non tam pauca numero esse, ut prætendit pars adversa, nec ea saltem secundaria, sed nonnulla etiam Cardinalia, quibus fides nostra inniti debet præcipue.* Quin integræ aliquando sententiæ in plane diversum abeunt sensum, mutatis tantum punctis & manentibus literis, v. gr. *Jes. 24, v, ult.* וְחָפְרָה הַלְּבָנָה וּבוֹשָׁה הַחַמָּה *& confundetur Luna, & pudefiet Sol*, mutato tantum ּ in ֵ vox הַלְּבֵנָה notat *laterem*, & ֹ in Cholem, vox הַחֹמָה notat *murum*, unde consequenter hic resultat sensus, (alia nunc quoque illarum Radicum significatione locum habente), *& perfodietur later, & subvertetur murus;* qualem versionem nobis repræsentant LXX Interpretes, καὶ τακήσεται ἡ πλίνθος καὶ πεσεῖται τὸ τεῖχος. Annon in talibus divinandam nobis Scripturæ mentem reliquisset Deus? idque nec facile nec certo? Sic cum *Exod. 32. v. 18.* dicitur, *non est* קוֹל עֲנוֹת *vox clamandi,* (scil. in bello), sed est קוֹל עַנּוֹת *vox cantandi;* quomodo hic absentibus punctis sensus Mosaicus certo expressus, aut voces

(z) *In Crit. S. p. 359.*

voces illæ similes, discretæ significationis dici possunt? Imo quis nescit, quantas turbas dederit, in primo de Messia Evangelio, varia punctatio solius voculæ הוא *ipse*, (quam Pontificii, *Bellarminus*, *Canisius*, *Gretserus*, *Gordonus*, *&* *alii*, per Chirek punctari volunt, & *ipsam* (scil. Mariam) notare, quamvis refragantibus, *Lindano*, *Pagnino*, *Aria Montano*, *Pererio*, *&* *aliis*): adeo ut profana illa μαριολατρεία inde originem traxerit, *V. Sixt. Am. Antib. Bibl. p. 202. Walth. Offic. Bibl. p. 322. Dilberri Disp. Phil. To. 1. p. 394. & 694. Hotting. lib. I. Smegm. Orient. p. 23. 24*): nec minus Suaresius, a labe originali immunem B. Virginem ex hoc loco asserat: quæ perniciosi erroris semina postquam radices egere, extirpari amplius nequeunt. Quod autem in Bibliis Regiis, nec non a Corn. a Lap. illa controversa vocula הוא referatur inter *Kri Uchthibb*, appingendo ק', & Masoretharum autoritatem prætexendo tanto facinori, id Sixt. ab. Amama in *Antib. Bibl.* merito vocat *crimem nunquam eluendum*, *non mare si totum tale abluat omnibus undis:* quamvis errorem hunc jam authenticum in udentica sua Vulgata fecerit Synodus Tridentina. Sic quam variis ἀλληγορομανίαις Script. Sacram obnoxiam faciat, puncta (ceu humanum inventum ex mente advers.) variandi libertas, inter alia monstrat locus *Habac. cap. 3. v. 2. Domine opus tuum* בְּקֶרֶב שָׁנִים חַיֵּיהוּ *in medio annorum vivifica*, ubi שָׁנִים punctando שְׁנַיִם sensus emergit *in medio duorum*, quod LXX Interp. de suo ampliantes, verterunt ἐν μέσῳ δυῶν ζώων *in medio duorum animalium*; & hæc vicissim Patres olim suspicati, non alia facilequam bovem & asinum fore ad præsepe Christi, eundem errorem Ecclesiis commodarunt, ut inde hodienum cantemus, *Cognovit Bos & Asinus, &c.* (Conf. *Casaub. ad annales Baronii, An. 1.*) Quales sensuum divinorum elusiones sine fine & numero depravaturæ essent Scripturam, ni ad certos sensus jam restricta foret divina & authentica punctatione. E quibus omnibus tandem ἀναπόφαντος illa infertur conclusio Dn. D. Calovii, *in Crit. S. p. 360. absentibus igitur Punctis, per se & in se nullam fore Vet. Test. certitu-*

titudinem, *nec per se fidem gignere posse*, de quo inf. plura patebunt, *Cap. III. in Arg. Theol.*

§. 3. Denique (3) probari poteſt Theſis noſtra *propria Adverſariorum confeſſione.* Quod enim Puncta Vocalia demum eam vocibus concilient evidentiam, quæ infallibilem nobis ſiſtat earum ſenſum, non ſolum diſerte hic fatetur Capellus, *in præf. Crit. e ij; quandoquidem interpretes olim fuerunt deſtituti punctatis codicibus*, (quos nullos olim fuiſſe falſo addit) *hinc alius ſic, alius aliter legit, prout unusquisque NB conjectura & proprio judicio aſſequi potuit;* idque probat ulterius prolixo catalogo errorum in Verſione LXXvirali inde ortorum *lib. 4. Crit. cap. 2.* imo *impoſſibile pene* aſſerit, ſine punctis certum ſenſum aſſequi, *ibid. p. 262.* ſed etiam Waltonus l. ſæpe cit. p. 26. ultro adſtipulatur h. verbis; *Perſpicuum vero eſt, ambiguitatem lectionis eſſe ortam* (in antiquis verſionibus) *ob defectum punctorum.* Et p. 46. ibid. *magnam utiliſſimamque operam navaſſe inventores punctorum, e qua facilior lectio, & Textus ambiguitati & corruptioni minus obnoxius ſit factus.* Valde inepte autem pro tuenda illa propria confeſſione, (quam invito veritas extorſerat,) nugatur Capellus, *l. cit. p. 263. vocem quidem ſolis conſonis conſonis conſtare aut proferri non poſſe ſine interventu vocalium*, (*ob id enim has dici animas, quod vivificent voces,*) *non tamen inde ſequi, vocem nudis conſonis ſcriptam ſine vocalibus legi & intelligi non poſſe:* quaſi vero ipſius, (ut & Waltoni,) allegata (contra ipſos) teſtimonia non diſerte ſatis loquantur de lectione Scripturæ potius (quod ea ſine vocalibus certo fieri hautquaquam posſit) quam orali ejus prolatione. Tum vero cum quæſtio ſit de certa & indubitata lectione Scripturæ, quam (neceſſeriam omnino) illi affirmant, nos negamus, abſentibus punctis obtineri poſſe; quam abſurde *eam facile divinari poſſe*, aliquoties contendit Capell, *l. cit. p. 263. & 264. e poſitis conſonis, quænam illis aptari debeant vocales?* Certam lectionem divinari poſſe, utique eſt contradictio in adjecto, non minus de Linguæ peritioribus quam rudioribus, quorum diſcrimine *cap. 19. & 20.* hic quidem ſe fruſtra tueri Capellum, evincunt (*ſuperiori*

periori § *2*) tot errorum exempla, in peritissimis etiam LXX Interp. ab ipso etiam Capello reprehensa. Denique lectio est quæ legitur, quæ autem divinatur & conjicitur, conjectura est non lectio. Quod vero amplius *Rabbinicæ lectionis sine vocalibus sat facilis & expeditæ* exemplum urgent Waltonus & Cappell. *l. cit. p. 275. 280. 292. Resp.* (*1*), proprias ipsius & Waltoni confessiones, de minime certa S. Script. lectione per absentiam Vocalium, supra allegatas, satis evertere illam instantiam Rabb. lectionis sine punctis; qua inductus Capellus non dubitavit illis superius allegatis denuo contradicere his verbis l. cit. p. 266. *facile & expedite absque hoc subsidio* (voalium) *legi & intelligi possunt* (Hebræa); & mox *adeoque tuto & secure omitti possunt illæ notulæ vocalium.* Conferantur jam paulo superiora exempla LXX Interpp. & Adversariorum confessiones ante citatæ, & fidem superabit ipsorum tum pervicacia, tum perpetuæ contradictionis insulsitas. (2) *Resp.* cum Cl. Buxt. *in Anticr. p. 75. & 244. esse fallaciam falsorum parium; nam circa libros profanos non esse tam pernitiosum errorem, ac circa libros sacros, Profanum igitur esse audacis Theologi principium, eandem rationem statuere sacrorum Hebræorum Codicum, quam profanorum:* quod ibid. sex amplius rationibus assertum vide. *Resp.* (3) de ipsa quoque Rabbinica lectione, valde mirum videri, qui tam secure glorientur, & quasi evictissimum jam supponant adversarii, eam plane certos & indubitatos ubique sensus suppeditare, sine punctis: cum tamen adeo tristia & longe infelicissima ejus rei specimina ediderit ipse ille Stentor Rabbinicus (Capellus), tum *in Animadvers. contra Buxt. Exerc. de Cœna Domini*, tum in vitiosissima *Versione illa paucorum saltem e libro Zohâris sub finem Diatribes de Literis*, ut (prodente ea Cl. Buxtorfio, *in Vindiciis suis, & Tr. de Punct. p. 427. & seqq.*) toti pridem orbi literario eo nomine magnum ludibrium debuerit; tanto magis quo audacius jactat *in Ar. P. Rev. p. 265. adolescentes etiam, qui Linguam Hebræam saltem mediocriter callent, paucorum etiam dierum spacio doceri posse & revera doceri, satis expedite legere Rabbinorum commentaria;* quod tamen tantus Criticus tanto

 anno-

annorum usu & exercitatione tam infeliciter assecutus est. Ut taceam, quod etiam *exercitatissimum quemvis in legendis scriptis Rabbinicis, in Libris tamen sacris Propheticis non punctatis, non æque prompte progressurum, re ipsa deprensum iri*, Magnus ille Rabbinorum Christianorum Phœnix Buxtorfius, *in Antic. part. 1. cap. 14* pie & erudite disserat, *non tam irreverenter de Scripturæ veneranda sanctitate & Majestate, (rerum in ea contentarum profunditate, & styli ac orationis a Rabb stilo diversitate,) judicandum* docens, *ut illius lectionem, intelligentiam, & dijudicandi rationem, e Rabbinorum scriptis metiamur.* Et porro; *qui hanc sibi facultatem attribuit, de vera lectione*(Script. S.)*ex anteced. & conseq. judicandi sine certæ lectionis fundamento (cui innuatur), ille nimis arrogantem potestatem usurpat*, &c. V. ibid. plura *p. 244. seqq. & infr. Cap. III.*

THESIS II.

Accentus S. Script. Hebrææ designant in ea distinctiones & conjunctiones vocum ac sententiarum.

Ἔκθεσις.

§. 1. Probamus hanc thesin nostram, (ceu posterius Membrum Prosyllogismi superioris p. 141 (1), *evidentissima demonstratione a priori, totius Accentuum consecutionis, tum regularis seu generalioris, tum irregularis seu specialioris, unacum officio eorum distinctivo & conjunctivo;* quæ in nostra *Institutione Methodica Accentuationis*, per Tabb. Synopticas & ipsas XV. tantum Regulas, tam perspicue & plene proponitur, ut secundum eas, quivis Versus Biblicus, (non e proprio cerebello aut conjectura, ne Capelli sectarius hic falso insimuler, quamvis & impossibile id foret, sed) ex præscripto praxeos Biblicæ per continuam Exemplorum inductionem observatæ & demonstratæ, a priori Marte instrui possit, eodem Accentuum (& Regum & Ministrorum) positu, qui collatus deinde cum ipso Codicis versu examussim congru-

gruat, simulque singuli in eo Distinctivi valorem seu proportionem alibi majorem alibi minorem, ex eodem praxeos Bibl. principio infallibiliter demonstret: prout totum hoc ipsius eruditi Seculi examini & experimento jam commissum volo. Qualis utique Accentuum ordinatio a priori impossibilis plane foret, nisi uniformem ipsi & perpetuam legem distinctionum & conjunctionum in sententiarum spaciis, constantissime servarent in S. Textu Hebræo; cum incertorum & vagorum nulla certa & determinata possit dari prænotio aut doctrina. Plurima alia huc spectantia, imprimis refutatas adversæ sententiæ objectiones contra hoc Accentuationis principium, *V. inf. Part. II. Cap. II*, & cit. nostram *Instit. Accent. a p. 22. usque 32.*

§. 2. Probo (2) eandem thesin, *harmonico illo & æquabili Accentium tenore*, quo semper & ubique, (sine ulla instantia aut contrario exemplo), in recurrente eodem aut simili vocum positu, iidem etiam aut similes recurrunt Accentus, (Prosaici in Libb. prosis, & Metrici in אמ״ת): id quod invicte demonstrabunt inter alia, seqq. loca, cum iisdem aut paribus vocibus simul eosdem etiam aut pares Accentus semper repetentia, ceu αὐτοψία dabit conferenti, *Levit. Cap. 4, v. 1. & C. 6, v. 1. & v. 8. & v. 19. & v. 24. C. 8. v. 1. C. 12. v. 1. C. 14, v. 1. C. 17, v. 1. C. 18, v. 1. C. 19. v. 1. C. 20. v. 1. C. 22, v. 1. C. 23, v. 1. C. 24, v. 1. C. 27, v. 1. Sic Num. Cap. 1, a v. 6. usque 16. & a v. 20. usque 44. Num. 5, 1. C. 6, v. 1. C. 8, 1. C. 10, v. 1. C. 15, 1. C. 17, v. 1. Sic Josua 12, a v. 10. usque ad finem.* Sic confer. *2. Reg. 18, v. 3. cum 2. Chron. 29, 2. Et Jes. 35, 10. cum Jes. 51, 11.* Item *totum Psal. 14. cum Psal. 53. Et Psal. 105. a v. 1. usque 16. cum 1. Chron. 17, a v. 8. usque 23. & Psal, 118, v. 1. cum versu suo ult. & Psalm. 136, 1. & 106, 1. & 107., 1. Psal. 42, v. 6. cum v. 12. & v. ult. Psalmi 43. Psalm. 108, v. 4. 5. cum Psal. 57. v. 6, 11. 12.* Ita *Psal. 108. a v. 6. usque 13. cum Ps. 60. a v. 7. usque 14;* ubi bis vel ter, una vel altera voce mutata, statim quoque in tantum variat Accentuatio. Conf. imprimis totum fere *Cap. 7. Numer.* in quo, recurrentibus toties verbotim iisdem pene versibus, licet vocalium repetitio, (ceu ibi quidem non necessaria), intermissa sit, Accentuum tamen eadem ubique expressio non est omissa, ut adeo dentur (ibidem) integræ facies Script. S. sine vocali-

bus, Accentibus tamen a Literis minime absentibus, cum contra nullus plane detur totius Script. S. versus, qui careat sua expressa Accentuatione; adeo quidem, ut & illis 10. Scripturæ locis, quibus solæ vocales, vicem literarum, (a Masorethis ad marginem annotatarum,) sustinent, Accentibus tamen nequaquam abesse licuerit: ut apparet *2. Reg. 19, v. 31. & v. 37. Judic. 20. v. 13, 2. Sam. 18, v. 20. Ruth. 3, 5. & Cap. 3, v. 17. Jer. 33, 38. Jer. 50, 29. 2. Sam. 8, 3. 2. Sam. 16. v. ult.* Ita illustria quoque extant Exempla diversæ quidem Prosaicorum & Metricorum Accentuum consecutionis, & tamen paris utrimque distinctarum & conjunctarum sententiarum conditionis, ceu probat totus *Psal. 18, collatus cum integro Cap. 22. Post. libri Samuelis*; item *Psal. 1, 3. cum Jer. 17, v. 18. Et Psal. 105, 3. cum 1. Chron. 16, v. 11.* De quibus plura dicentur *inf. Part. II. Cap. II.*

§. 3. Probari potest (3) eadem Thesis II, *propria adversariorum confessione.* Non solum enim VValtonus, *in Prol. Bibl. p. 47.* expresse fatetur; *Accentus indicare sensum, per membra sententiæ:* sed & Capellus, *in Arcano Punctat. Rev. p. 299*, diserte ait; *Tenebræ revera offunderentur, si amotis Accentuum notulis haut sciri posset, ubi distinctio facienda sit.* Jam vero cum utique nulli alii characteres distinctivi uspiam in Textu S. compareant præter Accentus, nonne jam ipso Capello teste, solis Accentuum notulis arcentur tenebræ intelligendis distincte Scripturis divinis? Nugæ enim sunt futilissimæ, quod Capellianus aliquis Archicriticus, concutiendo suum fœcundum pectus, & per antecedentia & consequentia circumagendo doctam crisin, id nobis in Script. Div. distinctius aut conjunctius infallibiliter definire possit, quod ipsi modo videbitur, modo improbabitur, consequentius: nunquam certe defuturo, qui alias non minus doctas crises suas interponat & Scripturam sic litium nunquam finiendarum faciat materiam, dum nemo hic alteri facile cessurus; quales lusus unice se affectare sic satis revelat Revelator. Nam vel sexcentis exemplis, (ipse Criticus *infinita esse* asserit), *Lib. IV, Critica S. cap. 3, a p. 234, usque 241, & p. 185 & 194*, probat, per absentiam Accentuum distinctivorum a Codice *LXX* Interpp. usurpato, in ipsorum Versione

ex-

extitisse longe diversam periodorum & sententiarum distinctionem, quam hodie habemus in Textu Hebræo Accentibus signato; & quidem quod p. 235 addit, *ex ejusmodi diversa sententiarum distinctione, NB. sensum oriri etiam plane diversum.* Et tamen non minus peritos antecedentium & consequentium conjectores LXX Interp. dicet, quam hodiernos Criticos. Unde iterum diserte fatetur *in Arc. P. Rev. p. 299*, *quod notulæ illæ Accentuum hoc præstent, ut minus hæsitemus, & expeditius mentem & sensum Scriptoris S. capiamus.* Cum igitur *Adversarii propria confessio* trito veriverbio valere dicatur *pro mille testibus;* merito sic quoque invictam perstare dicimus Thesin nostram II, adeoque (probato sufficienter utroque Minoris propositionis Membro), ipsum illum Prosyllogismum, quo thetice asseritur Argumenti nostri Grammatici Major Propositio.

Atque hæc sunt præcipua, quæ circa Argumentum Grammaticum, tam in Thesi quam Antithesi, exquisitius nonnihil perpendenda duximus: reliqua, quæ per præsentis instituti angustiores limites attingere non licuit, vel ex his facile constare posse, non spero, sed confido.

CAPUT II.

quo proponitur

Argumentum Historicum,

ductum

A Testimonio Masoræ & Antiquitatis Judaicæ:

Quicquid in S. Textu Hebræo, antiquius (aut suppar) *ætate Esræ & Virorum Synagogæ M. proditur unanimi testimonio priscorum Autorum Masoræ omnisque posteræ antiquitatis Judaicæ, id a Viris Propheticis profectum, divinam ac authenticam agnoscit originem.*

Atqui

Atqui assignatio Punctorum vocalium & accentuum ad Consonas S. Textus Hebræi, antiquior (aut suppar) *ætate Esræ & Virorum Synagogæ M. proditur unanimi &c. E.*

Circa hoc Argumentum Historicum, *SECT. I. in thesi* probanda erunt tria; (1) Quoad *Maj. Proposit.* priscos Masoræ Autores, & Antiquissimos Dd. Judæorum, hic quidem admittendos esse, ut fide dignos testes; de quo *Thesi I.* (2) Quoad *Min. Propositionis prius Membrum*, in priscis Masoræ Autoribus extare tam antiquam Vocalium & Accentuum memoriam; de quo *Thesi. II.* (3) Quoad *Min. Propositionis posterius Membrum*, in antiquissimis Jud. Doctoribus extare tam antiquam Vocalium & Accentuum memoriam, de quo *Thesi III.*

SECT. II. in antithesi, refutandæ erunt *Objectiones* Adversariorum, quasi (1) altum de Punctis silentium sit, tum in Masora, tum in priscis Jud. Doctoribus, de quo *Object. I.* (2) Quasi altum de Punctis silentium sit in D. Hieronymi & quorundam aliorum antiquioribus scriptis, de quo *Object. II.*

SECTIO I. THETICA.

THESIS I.

Prisci Masoræ Autores, & antiquissimi Dd. Judæorum, admittendi sunt ut fide digni testes, in quæstione de origine & antiquitate Punctorum.

Ἔκθεσις.

§. 1. Quod in superiori Argum. Gram. quam sæpissime ostendimus, Adversarios nostros perpetuis contradictionibus secum ipsis dissidere, & sic omnes suas argumentationes ipsos ultro destruere, idem non minus nunc quoque patebit in expositione Argumenti Historici.

ci. Nam initio statim, dum primo quæritur, quid fidei tribuendum sit testimonio Antiquitatis Judaicæ, in præsenti problemate de literali S. Scripturæ consignatione, (ceu re historiam quoque attinente;) non solum Waltonus, quoad pro ipso facere videntur Judæorum testimonia, tanti quidem ea æstimat, ut *in Proleg. Bibl. p. 65.* expresse dicat, *nullum firmius suæ sententiæ* (de LXX. Interp. Versione,) *argumentum esse; quam testimonium Judæorum, & scriptorum Judaicorum;* & p. 25, vel *solius R. Eliæ Levitæ testimonium* (ipsi favens) *pro sexcentis aliis valere, imo præferri debere;* item p. 93. ait, *unicuique genti, in rebus suis, nisi contrarium ostendi possit,* (quod se contrariis rationibus fecisse, p. 30. falsissime autumat, ceu vindicant superius Sect. III & IV,) *credendum esse:* sed etiam Capellus, *in Arc. P. R. cap. III. p. 11.* diserte fatetur h. verbis, *Judæorum sive Rabbinorum antiquorum autoritas atque testimonium non videtur mihi hac in causa esse contemnendum, neque suo carere pondere,* (nimirum ubi ab se ea stare opinatur, propterea enim p. 188. nugatur, *testimonium unius Judæi asserentis, puncta Hebraica esse nuperum Masoretharum inventum, sexcentis aliis Judæorum aliud asserentium testimoniis præponderare,* iniquissimo sane postulato, interim satis cauto, nam *præter unicum Eliam Levitam, nullum plane testem ne quidem trivio aut sublestissimæ fidei pro adversa sententia produci posse,* ostendit Clariss. Buxt. *in Tr. de Punct. p. 323:* R. Aben-Esræ vero & Kimchio vim & injuriam ab ipsis fieri, evincit idem *l. cit.* à p. 11. usque 37.) Contra autem ubi adversari sibi vident Judæorum Testimonia, fastidiose admodum & fastuose ea rejiciunt, quasi nugacissima commenta; ceu patet ex his Waltoni *l. cit. p. 25. & 47.* quæ allegat e Grotio suo ad Matth. 24. *Judæos esse pessimos historiæ suæ Magistros, quibus proinde nihil credendum sit, nisi aliunde testes accedant;* & pag. 30. *se ob id testimonium Judæorum, ut omnium infirmissimum* (at superius dixerat, *nullum firmius*) *argumentum ultimo loco collocasse;* imo *p. 29. l. cit.* vanissime jactat, *ab ipsis Punctorum Patronis illud argumentum* (a testimonio Judaico) *plane omitti;* cum tamen aperte contrarium testentur omnes sententiæ nostræ Autores. Nec minus Capellus repetit tesseram; qua superius *Judæorum testimo-*

nium haut contemnendum, nec suo carere pondere, dixerat; cum contra *loc. cit. pag. 188.* scribit; *Judaeorum omnia testimonia* (nempe pro antiquitate Punctorum stantia), *sunt domestica, & in propria causa, ac proinde nullius ponderis aut momenti.* Quis jam negabit Adversarios nostros nugacissimis contradictionibus se ipsos ultro conficere? tum & hoc falsum est, quod testimonium illud antiquitatis Judaicae sit in propria causa. Quis enim dicet, Judaeorum potius hanc causam esse quam Christianorum, quando de Sanctissimi Verbi Divini authentico & infallibili charactere disquiritur? Quinimo nonne ipsum potius Deum, & totius Ecclesiae gloriam & solatium, ea attinet, quam vanum Judaeorum gloriolae aucupium, quo eam torquere nititur vaferrimus Revelator *l. cit.* Merito hic igitur audimus illud Eusebii *de Prapar. Evangel, l. 9. c. 3. Quemadmodum ab Ægyptiis res Ægyptiorum, Phoeniciorum a Phoenicibus, Graecorum a Viris illustribus Graciae, Philosophorum a Philosophis, discere convenit; ita ex consequenti etiam statuo, res Hebraeorum patrias, non aliunde quam ex Hebraeorum scriptis dictisque esse repetendas:* eadem suo quoque calculo approbante Cl. Joh. Seldeno *in Lib. de jure Nat. & Gent.* quando recte infert, *Parilis sane fidei detrahendae atque depretiandi ratio sequeretur in aliis quoque Autoribus*; & Cl. Buxtorf. *l. cit. p. 322. h. p. nulli Scriptori, res patrias describenti, & ad posteritatem transmittendi, fides habenda esset; sed narrationes ad gentis suae gloriam facientes, in dubium vocari & mendacii coargui possent*, *quod quam absurdum sit quis non videt;* Imprimis vero, cum hoc *Testimonium Historiae Judaicae tam certum & immotum fundamentum sit, ut ejus ductu etiam Eccles. Christiana certissima esse posit, veros Codices adhuc in manibus nostris esse*, ut recte iss. contendit Cl. Hotting. *Thes. Phil. p. 122.*

§. 2. Evicto sic igitur in genere, tum ex aliorum rectis judiciis, tum e propria Adversariorum confessione, quod in causa Hebraea, Hebraei etiam omnino admittendi sint testes; speciatim nunc Masor ae Autores extra omnem dubiae fidei aleam in ferendo testimoni o erunt positi; hos siquidem, antiquissimorum Scriptorum Hebraeo-

bræorum, ut & recentiorum Rabbinorum, (excepto unico Elia Levita) unanimi consensu (de quo inf.) constat, fuisse Viros illos Synagogæ Magnæ, qui post solutam Captivit. Babylon. eo fine congregati fuere, tum, ut à scriptis θεοπνεύστοις καὶ γνησίως ἐνδιαθήκοις separando subreptitios & sublestæ fidei libros, authenticum Canonem Sacrum simul & semel obsignarent; (quam ipsorum Canonis constitutionem, ob præsentiam ultimorum Prophetarum, divinæ prorsus autoritatis fuisse, ipse etiam fatetur Waltonus *l. cit. p. 30.* conf. & Calovii *Crit. S. p. 380. seqq.*) tum ut omnium Versuum, vocum, Literarum & punctationum, in quolibet Libro totius Codicis adeo certum inirent numerum, ut nulla unquam fraude quicquam immutari posset, quin horum Coryphæorum opera prophylactica statim argueretur; unde passim in Scriptis Judæorum appellantur, סופרים ראשונים *prisci Numeratores*, & חכמי המסורת *Sapientes Masoræ*; item Aben Esræ dicti שומרי חומות העיר *Custodes murorum Civitatis S.* in *lib. Jesod. Thora:* quia ספרו מתי המקדש למען אשר לא יקרב זר אל שערי צדק *numerarunt Viros Sanctuarii, ne quis peregrinus se intruderet in portas justitiæ*, idem In *Stat. Ling. S.* adeo ut indicare possent, Lit. ו vocis גָחון *venter*, *Levit. 11, 42.* esse mediam Literam totius Pentateuchi. Et sic verbis R. Chajim, *in præf. Bibl. Vinculis quasi colligarunt frusta verborum Domini, quæ sunt verba pura:* quo ipso ardentissimum suum pro conservando Verbo divino Zelum, & sine Exemplo in ulla totius mundi gente studium, æternæ posterorum memoriæ ita probarunt, *ut similis religio aut diligentia adhibita in rebus humanis non inveniatur*, ut ait Graserus *in præf. Comm. in cap. 9. Dan. Nec simile in ulla alia Lingua unquam legisse, vel ab ullo unquam homine audivisse*, scribat magnus ille Hebræus Joh. Reuchlinus, *in Speculo Oculari.* Conf. *Nic. Fülleri Misc. S. l. 3. c. 13. & Schick. Bechin. Happ. p. 51.* Tales igitur רבני סנהדרין *Magistros Synedrii*, ut dicuntur in Targum Coheleth, quis dubitet, fide dignos testes habere? cum inter eos fuerint *Haggæus*, *Zacharias*, *Malachias*, (Prophetæ Domini,) *Zorobabel*, *Mardochaj*, *Josua* summus Sacerdos, *Scraja*, *Nehemias*, cum plurimis aliis circiter

S 2 CXX,

CXX; Præses autem operis & *ἐργοδιώκτης* *Esra*, *ille Sacerdos & Scriba Legis Dei absolutus*, ut Regi Artachsasthæ salutatur *Esr. 7, v. 12*, missus ab eodem, ut כָּל־דִּי מִן־טַעַם אֱלָהּ שְׁמַיָּא יִתְעֲבֵד אַדְרַזְדָּא *quicquid spectabat ad Legem Dei Cœlorum, præstaretur diligenter*; & quidem *secundum sapientiam Dei sui, quæ erat sub manu ejus*, versu 24, *ad quod etiam cor suum aptasse* scribitur versu 10. Ab his enim Viris Synag. M. & non aliis Autoribus, profectum esse incomparabilem illum Masoræ thesaurum, præclare probat Cl. Buxt. P. *in Tiber. cap. 8, p. 34, seqq.* adductis luculentis testimoniis, tum ex utroque Talmude, (ubi inter alia afferunt, דבר זה מסורת בידינו מאנשי כנסת הגדולה *Res hæc est Masora*, seu traditio *in manibus nostris a Viris Synagogæ Magnæ*; idque probare volunt e *Nehemia cap. 8, v. 8.* ubi verba *& intellexerunt lectionem*, de Masoreth genuinæ lectionis & scriptionis explicant): tum e Commentatoribus *R. Salomone, R. Alphes, & R. Nissim.* Idemque in eodem *Commentario Masorethico, cap. XI, p. 120, & 129*, e R. Asaria *in Meor Enajim*, R Abarbinele, *in præf. libri* נחלי אבות R. Gedalia, in *Schalscheleth Hakkabala*, R. Ephodeo, aliisque, confirmat, *communem hanc Hebræorum esse sententiam*; quam etiam e R. Jehuda Levi autore Libri Cosri, & R. Mose Bar Nachman, *præf. in Bibl.* pluribus comprobant, Hottingerus (a), Sixtinus ab Amama (b), Schickardus (c), Alstedius (d), Gerhardus (e), & alii. Quibus tandem omnibus non solum R. Aben-Esra (f) adstipulatur his verbis; *Requievit Spiritus Domini super Viros Templi quosdam, qui vocabantur Viri Synagogæ M. ad explicandum omne quod obsignatum erat in Præceptis Domini, & hi docuerunt sensum omnium verborum per Accentus, Sectiones, & Versus & fuerunt vice oculorum cæco; propterea in vestigiis eorum ingredimur, ipsosque sequimur in omnibus Scripturæ expositionibus*: & in *Cap. 9, v. 27, Libri Esther*, ubi Esram *κατ' ἐξοχὴν* המפסיק *Pausatorem* dicit, *quod distinctiones versuum docuerit*: sed etiam ipse R. Elias Levita (g), *illam Synagogam magnam* facit אם למקרא ולמסרת *Ma-*

(a) *In Thes. Philol. lib. 1, cap. 3.* (b) *In Antibarb. Bibl.* (c) *In Bechin. Happerusch. p. 55.* (d) *Encyclop. Lib. 35, Sect. 2.* (e) *In Exeges. Loc. Comm. p. 341.* (f) *In Statera Linguæ S. ab initio.* (g) *In præfat. Rhytm. prima.*

Matrem lectionis & Masoreth: & *in præfat. tert. Masoreth*, expresse fatetur, *Viros Synag. M. notasse diversitatem lectionis, secund. Cabalam, quam acceperant a Mose, & Prophetis aliisque Sapientibus istius seculi;* (& paulo post) *qua in re Esra fuit Scriba illorum.*

§. 3. Male igitur Capellus & Waltonus *locis supra citatis*, alios suspectæ fidei Masorethas commenti sunt Tiberienses, scil. ad ann. Chr. 500 & 600, ipsis 1000 annis posteriores illa Synagoga Magna. Sed cum Cl. Buxtorfius P. in luculento illo Commentario Masorethico *Cap. 5, 6, 7, 8,* prolixe illud commentum R. Eliæ Levitæ & sequacium refutet, partim quod Historia Hebræa, licet cursum studiorum, per singulas ætates Babylonicorum Dd. accurate persequatur usque ad Ann. Chr. 1000; nihilominus Tiberiadis Doctorum, post ultimum ibi promotum Magistrum Hillelem Hannasi, ad Ann. Chr. 340, ne minimum quidem memoriæ vestigium aut volam ostendat, adeo ut nec de principio, nec fine, nec numero Tiberiensium Masoretharum, ullum Jota aut apex in ulla cujusquam gentis historia deprehendi possit: partim, quod rem tanti momenti, (qualis est sensuum Divinorum per Puncta vocalia & Accentus expressior designatio, adeoque totius Canonis Scripturarum certa & æterna lectio), impossibile sit, tam obscure & occulte gestam, & tamen ab omnibus per totum orbem dispersis Judæis, sine ulla controversia receptam fuisse, aut hos ulla ratione voluisse admittere, ut Textus tantæ sanctitatis, novo ejusmodi invento humano fere altera sui parte adaugeretur: cumque insuper Buxtorfius F. omnes Capelli, ad ista Argumenta validissima, nugatorias elusiones fuse & more suo solide ac erudite retundat, in *Tr. de Punct. Part. II, toto cap. XI.* proinde nihil opus nunc duco, cum Larvis illis Capellianis ultra luctari; præsertim cum accedat spontanea ejus ut & Waltoni, desperatæ causæ confessio, dum iste *in Arc. punct. p. 246*, hic vero, *in Proleg. Bibl. p. 29*, scribunt, *non multum referre, (se nihil morari), quinam primi fuerint punctatores, Tiberienses ne, an alii; an circa Ann. Chr. 600 floruerint, nec ne;* cum tamen penitus sic concidat testimonium Eliæ Levitæ, Adversariis tantopere ja-

jactatum. Sed de his ut & Waltoni fictitiis prioribus & poſterioribus Maſorethis, *ſeq. theſi* pluribus diſpiciendum erit.

THESIS II.

In priſcis Maſoræ Autoribus, extat antiquior (aut ſuppar) *ipſis, Punctorum vocalium & Accentuum memoria.*

Ἔκθεσις.

§. *1.* De veris Maſoræ Autoribus, & hinc minime dubia ipſorum fide in ferendo teſtimonio, præced. theſi, tanto majori ſtudio diſquirendum duximus, quo luculentiora & apertiora, (illo prius obtento,) eorundem patent teſtimonia, Punctorum pridem ante ipſos Textui S. adſcriptorum, ipſa docente αὐτοψία omni exceptione majori, quandoquidem nusquam non in Maſora cernere licet notas Criticas, modo de punctis Vocalium, modo de Accentibus pauſam facientibus aut conjungentibus, iisque nomine citatis, ceu talibus, quæ pridem ante ipſos literis adſcripta extitere; dum expreſſe dicunt, יצמח *reperitur* vel לא יצמח *non reperitur amplius*, (ſcil. hæc vel illa irregularis punctatio;) ut *Exod. 32. v. 6.* ad vocem לְצַחֵק *ad ludendum* notat Maſora, *non reperitur amplius cum Segol & Accentu Silluk;* (non quod hoc erroneum putarent, ut nugantur imperiti, id enim recte Cl. Buxt. (h) vocat *abſurdum abſurdiſſimum*, quod Maſoram conſcripſerint de correctionibus vitiorum, ſed ne talia in erroris aut vitioſæ ſcriptionis ſuſpicionem traherentur naſutulis, *de quo inf. Parte III. plura*). Sic *Levit. 10. v. 19.* ad vocem הַיִּיטַב Maſora notat; *non extat amplius & habet Dageſch*; de quo recte Cl. Buxt. P. (i) *quis judicet, hos autores adeo inſolentisſime poſt* ה *interrogativum Dageſch poſuiſſe, & in nota Maſorethica monuiſſe? quin potius appoſita tali nota monuerunt, ne quis Majorum placita mutaret, quorum ratio ipſis Autoribus erat nota.* Sic

(h) *In Anticrit. Parte II, Cap. 4. p. 470. Conf. Dn. D. Calovii Crit. S. p. 333.* (i) *In Tiberiade, p. 52.*

Sic *Jos. 6, 14*, ad voces שָׁנָה אֶחָד Masora, *non extat amplius cum Sakephkaton & Kametz.* Sic Literam א *quater*, & ר *septies cum Dagesch reperiri*, e Masora notat R. David Kimchii *in Michlol fol. 72.* Ita *ad Exod. 26, 5*, Masora notat, *cum Accentu Sakeph, Athnach, & Soph Pasuk, semper legi* הָאֶחָת *exceptis duobus, quæ sunt cum Patach* הָאַחַת, *& extare 1. Reg. 7, 38, & 1. Chron. 27, 1.* Et similes innumeras punctationum formas Masora passim enumerat, quæ omnes invictissime probant, Masorethas non adscripsisse demum Puncta ad Textum S. sed sic in Textu repertis & pridem ante ipsos extantibus, notas & judicium suum adjecisse, ad prævertendam sciolorum temeritatem. Conferat saltem Lector vel ipsam Masoram additam Operi Basileensi, vel exinde deprompta longe plurima Exempla, in Cl. Buxt. *Tiber. seu Comm. Masor.* & fatebitur, vel unicam hanc Thesin II, ut immotum & irrefutabile argumentum sufficere pro antiquit. Punctorum, contra Waltonum, Vossium, Capellum, & istorum sequaces Novatores. Quo cum pridem viderint se aperte teneri constrictissimos, variis & inauditis nugis ac technis se hinc expedire extreme annisi sunt.

§. 2. Quamobrem licet Waltonus *l. sæpe cit. p. 47.* diserte fateatur, quod NB. *res ipsa clamet, notas illas Masoretharum circa irregulares punctationes, earumque numerum, necessario supponere, quod punctatio multo ante Masorethas facta sit*, (a quibus igitur nisi a divinis Scriptoribus?) nihilominus, quo saltem non a Divinis Scriptoribus profectam punctationem obtineat, (quod unicum ceu ἀπέχθειαν δίκην ἄτης, nescio quo mali Genii instinctu, extreme formidat, (licet citra ullam necessitatem,) ut patet p. 29. ubi scribit; *non multum referre, an a Tiberiensibus, an ab aliis puncta inventa fuerint, NB. modo non Divinis Scriptoribus adscribantur:*) igitur prævio Magistro suo Capello, (*qui Dux gregis ipse Caper*,) commentus est *Masorethas priores & posteriores, l. cit. p. 29. & 45, 46*, (uti Capellus, *centenos & millenos, l. cit. lib. 1. cap. 17. & lib. 2. cap. 10:*) & p. 47. contendit *non simul & semel, nec ab uno Autore notas istas collectas esse, sed a diversis Autoribus, variisque temporibus, novis observationibus indies auctas esse, cum* po-

posteriores prioribus semper aliquid addiderint, *nec NB. in hunc diem finem perfectum assecutum sit* illud studium, & p. 26. *Anomalam punctationem*, *non consilio sed casu factam esse*, *ex incogitantia vel inadvertentia*, *deinde subsequentes Masorethas*, *reverentia vel superstitione potius erga istas anomalias ductos*, *nihil mutare ausos esse* : non abeunte ab his Cappello, *l. cit. cap. XI*; fluctuante tamen hac contradictione, quod p. 232. scribat, *anomalam illam punctationem non consilio sed casu factam esse ex incogitantia*; contra a. seq. p. 233. *quod ea facta sit certo consilio & peculiari de causa licet nobis hodie ignota*. Jam cum talia prorsus inaudita sint in orbe Hebræo, ut proinde justas merito probationes a se posci videant Adversarii, ni eadem facilitate illa rejici a nobis velint, qua ab ipsis afferuntur; miro quodam probandi genere non erubescunt se Logicos prodere prorsus ἀλογιστάτους. Contra tot enim manifesta documenta, *super. thesi* nobis allata, sufficit ipsis merum *aliter videri*, *& aliter fieri potuisse*. Sic etenim contrarium probat Capellus, *in Arc. punct. p. 230*, *quia Notarum illarum Masorethicarum autores NB. possunt esse multis annis posteriores*, *illo anno Christo quingentissimo*; E. revera sunt: *& p. 253. potuisse id Tiberiensi alicui in mentem venire*. & pag. 259, *potuisse ab uno vel altero Tiberiensi fieri*: & pag. 152, *videtur R. Ben Ascher punctationis partem confecisse*; & mox *videor mihi id colligere*, *&c*. Pari modo Waltonus, *l. cit. pag. 29.* sic *fieri NB. potuisse*, *ut prioribus notas suas conficientibus*, *posteriores crisin suam in eas exercuerint*; E. revera ita factum: & quod pag. 47. addit, NB. *probabile esse*, *tempore Maccabæorum quosdam suas observationes occœpisse*, (quamvis paulo post subjungat, *sed quando cœperint aut desierint*, *tempus assignari non posse*.) Ita ipsis satis est ad invictam probationem, *fieri potuisse*, quod ipsi somniant. Prorsus autem triviale & ineptum est, cum Waltonus *loc. cit. pag. 47.* contendit, *ipsam distinctionem Masorethanum in priores & posteriores id NB plane arguere*, *quod diversis temporibus scripserint*; cum tamen illa distinctio demum nata sit in cerebro Capelliano, inter alia figmenta plusquam Chimærica: nisi forte exinde quis absurdissime recentiores colligere velit Masorethas, quod Viri Synag. M. dican-

cantur Talmudicis *prisci Numeratores;* aut quod *R. Ben-Ascher & Ben Naphtali*, qui floruere circa Ann. Chr. 1034. suas מחלפות הקריאה *varias lectiones* inter particulares codices Orientales & Occidentales notarint, quæ tamen non magis sunt Masorethicæ notæ, quam si hodie diversarum Editionum particulares mendæ seu discrepantiæ annotentur, de quo V. Cl. Buxt. *in Tr. de Punct. Part. I. cap. 15.* Masorethicas autem Notas nullius unquam mendi signa fuisse, *inf. Parte III.* demonstrabitur. Quod vero recentiorum quorundam Editorum Codicis Biblici sacrilega temeritate factum sit, ut suas suspiciones corrigendi Textus Sacri, vel etiam verum aliquando mendum particularium Codicum, adnotarint, & per ק illud (solenne Masorethis), spurias suas notas genuinis Masorethicis intruserint, (quale quid in vocula היא *Gen. 3.* impia fraude admissum in quibusdam Codicibus, supra ostendimus, p. 146.), tales impiæ fraudes uti non sunt Notæ Masorethicæ, ita nec Autores earum Masorethæ posteriores dici possunt, aut continuatum inde hodienum studium Masorethicum vane jactari debet, prout Waltono supra placebat & a Capello *in Crit. S.* innumara ejusmodi spuria additamenta Masoræ, (ut & Masoræ parvæ a Masora Magna discrepantia), pro dubio Masoræ dissensu allegantur, cum tamen Masora parva in hunc censum venire haut possit, utpote Epitome tantum a recentioribus Rabbinis, imprimis R. Chajim Correctore illo operis Bombergiani Veneti, e Masora Magna excerpta, *V. Tiber. Buxt. p. 26. & 147.* Sed plura de fide & autoritate Masoræ inf. dicenda erunt *Parte III.* Vide interim, quæ certissima supetant remedia discernendi evidenter veras Notas Masorethicas ab adulterinis, *Buxt. Anticr. p. 813. 821. seqq. & 829. 837. &c.* Ut adeo nihil prorsus ex his concludi possit pro Masorethis posterioribus, sed invictum prorsus perstet illud luculentum Testimonium, quod e veris Masoræ Autoribus, scil. Esra & Viris Synag. M. pro antiquitate Punctorum, hac *Thesi II.* est assertum.

§. 3. Denique, ut & hoc addam, cum Waltonus, *l. cit. p. 45.* Autores illarum Notarum Masor. quæ תקוני סופרים i. e. *elucida-*

tiones Scribarum dicuntur *ad 18. loca Scripturæ*, expreſſe faciat *Eſram & Viros Synagogæ M.* (quæ Notæ etiam circa puncta Vocalia verſantur); qua fronte igitur deinde p. 47 *negat, ulla ſolida ratione probari poſſe, quod Eſras & Viri Synag. M. fuerint Autores Maſoræ, aut NB. alicujus ejus partis?* utut jam ante id ſatis probaverimus, inſuper propria nunc Adverſarii confeſſione id utique firmiſſime probatur, cum ſec. illud Hebr. הודאת בעל דין כמאה עדים *confeſſione adverſarii ſit inſtar mille teſtium.* Quin ulterius id ipſum fatetur idem *eadem cit. p.1, quasdam* (Notarum Maſorethicarum) *partes collectas fuiſſe ante Talmud,* (a quibus igitur niſi a Viris Synag. M?) *idque patere e vocibus NB. ſuperne punctatis, quarum expreſſa ſit mentio in Talmude.* Iterum igitur Maſoræ teſtimonium pro antiquit. Punctorum ab Adverſario etiam confeſſore robur ſumit iuvictiſſimum. Unum vero Joh. Prideaux, *in ſuis Lect. de Rel. Capp. p. 196*, ſingulare adhuc memorat *candoris & acuminis Capelliani* ſpecimen, nimirum, *concedendum quidem eſſe, quod Autores punctationis ab Eſra deducantur, verum Tiberienſes demum eam notulis expreſſiſſe, & ſic artem punctandi introduxiſſe:* & mox e Capello *probabiliter ſe aſſerere, puncta nonnulla & Accentus ab Eſra fuiſſe excogitata, & NB in membranis ſeu chartis conſervata & uſurpata, usque ad Tiberienſes:* & mox; *quandoquidem impoſſibile videatur, Tiberienſes tot παῤῥαγράφεις tam implicatas & minutatas memoria comprehendiſſe, ut poſtea fideliter exprimere potuerint*, (amplectentibus hoc ipſum, Waltono, l. cit. p. 28, & Capello *in Crit. S. lib. 2. c. 20*). *Reſp.* igitur, hæc ultima, quibus nihil luculentius pro nobis afferre potuiſſent adverſarii, ſolenniſſime nos accipere: de cætero autem, *ſtupendi eſſe acuminis* facile conceſſerim, quomodo ſimul verum ſit, quod *Tiberienſes demum notulis id expreſſerint,* (ceu primi punctatores), quod tamen jam ante ipſos, 1000 annis, ſcil. *a tempore Eſræ* (qui excogitarit puncta), *in chartis & membranis fuerit conſervatum & uſurpatum.* Hic Delio natatore eſt opus, aut merſa hoc fundo peribit tota Adverſariorum cauſa. Concludo igitur firmiſſime, e recenſitis hactenus perpetuis Adverſariorum tum contradictionibus, tum propriis confeſſionibus, meras monſtroſiſſimas nu-

nugas & commenta esse Capelli, quicquid *de Masorethарum, in excogitandis & apponendis apiculis, per longarum ætatum & seculorum gradus quosdam, progressu*, tum ipse *in Arc. P. lib. 1, toto cap. 17, & p. 228*, tum ex isto Magistro suo Waltonus, *l. cit. de prioribus & posterioribus Masorethis*, aliique sequaces, tradiderunt; & ita quidem, ut probationes in ipsorum argumentorum præmissis perpetuo sint, *sic videri, & sic fieri potuisse*, conclusiones autem semper inferant, *igitur dubitandum non esse quin ita res habeat*, conf. *Capell. l. cit. p. 145. 152.* Quo insuper accedit illud Capelli turpe crimen falsi, quod p. 228, *Punctorum Patronis* impingit, quasi & ipsi *agnoscant & fateantur cum Elia Levita, scil.* quod paulum præcedit, *posteriores priorum observationibus semper aliquid novi de suo addidisse.* At nonne illud acerrime potius impugnant præter alios, Cl. Buxtorfius P. in Tiber. & Fil. *in Tr. de Punct. Part. II, cap. 13*, ubi rectissime ait; *An tota natio Judaica tam cæcam obedientiam præstiterit*, (obscuris illis Doctoribus Tiberiensibus & similibus anterioribus aut poster.) *ut passa fuerit, subinde aliquid novi Sacro contextui inserere, nonnunquam etiam a posterioribus priorum inventa aboleri, abrogari, immutari, & non vel de licentia hac demum coercenda, vel de constanti aliqua lectione, publica autoritate sancienda, quisquam cogitasset, vel aliquid hac de re in libros retulisset?* Sed sufficiant hæc tandem pro Thesi nostra II. μὴ κόρος ἰλθὼν κνίσῃ.

THESIS III.

In antiquissimis Hebræorum Doctorum Scriptis extat antiquior (aut suppar) *ipsis Punctorum Vocalium & Accentuum memoria.*

Ἔκθεσις.

§. 1. Hanc thesin nostram probamus (α) *e Libris* מדרשים ומקבלים *Metaphrastarum & Cabalistarum ;* quales sunt (I) Elucidarius ille Cabalisticus ספר הבהיר, Liber antiquissimus;

ut qui Autorem habuit R. Nechoniam Ben Hakkana σύγχρονον Jonathani Paraphrastæ, 40. ferme annis ante Chr. Nat. Hic licet manuscriptus tantum inter Judæos habeatur; multa tamen ex eo in scriptis Ebræorum Doctorum adducuntur, inter quæ hoc quoque a R. Bechaj, *in Comm. in libr. Legis, Sect.* ויקרא *ad Gen. 18. vers. 3. Talia sunt puncta cum Literis Legis Mosis; qualis est anima vitæ in corpore humano:* & similia plurima in eo testimonia antiquitati punctorum perhibentur, ut Waltonus *l. p. 29.* vel solo isto argumento convictus, de tota causa desperet, his verbis, *hujus libri si tanta foret autoritas, res conclamata esset.* Confer a. de ejus antiquitate *Biblioth. Rabb. Buxtorf. p. 319.* (2) Commentarius in Pentateuch. Cabalisticus זהר dictus: quem ante Talmud conscriptum esse, Rabbini exinde docent, quod nullam vel Gemaræ vel ullius Libri Talmudici mentionem faciat. Sed quia νοθείας eum suspectum reddere Capellus in Arc. Punct. Rev. multum laborat; vindicatum eum vide a Clar. Buxt. *Tr. de punctis, part. 1. p. 69. seqq.* & pl. Rev. Dn. D. Calov. *Crit. sacr. p. 344.* item Buxt. P. *Biblioth. Rabbin. in voce* זהר. Hic Liber quam manifeste de punctorum antiquitate testetur, videantur autores modo laudati, & Clariss. Buxtorf. *Tiber. pag. 76.* E Tikkunim seu Elucidationibus ejus unum hoc apponemus, ubi ad loc. *Dan. 12, v. 3.* sic scriptum extat: & erudientes splendebunt &c. *quid est* erudientes? *Illæ sunt literæ Legis:* splendebunt; *ista sunt puncta, quæ splendent cum literis, sicut anima in corpore:* sicut splendor; *illi sunt accentus legis, qui sunt corona super capita literarum.* Quam bene Scripturam hæc explicent, jam nihil disputamus, cum tantum antiquitatem assignationis punctorum exinde ostendere animus sit. E quibus proinde liquet, recte de Elia Levita scribere R. Samuelem Arcuvolti in ערוגת הבשם cap. 16; *Totum hoc obvenit Eliæ, quod abscondita fuerint ipsi ea, quæ de punctis scripta sunt in Libro Zohar, &c. Etiam Solem non vidit in præf. Libri Tikkunim.* Idem & aliorum de Elia judicium esse, ostendit Clar. Buxt. *l. d. p. 54.* Cum igitur ex ipsis Eliæ verbis, in Mas. Hammas. *Si quis convincere me poterit probationibus clarioribus, meam sententiam contrariam esse sententiæ Rabbino-*

norum, & contra veritatem Cabalæ, quæ NB. est in Libro Sohar, nulla ac irrita erit sententia mea præ sententia illius, proprio ejus judicio tollenda, abolenda, & pro nulla habenda sit illius sententia ; merito & Asseclæ ejus, Magistri sui exemplo invitati, νικώμενοι ἀγρυξίᾳ δεδίασι.

§. 2. (β) *In Libris* תנאים *Doctorum Mischnicorum seu Autorum Textus Talmudici.* Nam in utroque non solum Babylonico, sed & Hierosolymitano, illo longe antiquiori, sic legi citat Clar. Buxtorf. *Tr. de punct. orig. part. 1. p. 60. Quid sibi vult, quod scribitur Nehem. cap. 8, 8.* Et legerunt in lege Dei explanate, & apposuerunt intellectum? *Per verba*, & apposuerunt intellectum, *Versus; per* & intellexerunt lectionem, *intelliguntur distinctiones Accentuum.* Quæ verba mirum est, Revelatorem *Arc. punct. l. 2. c. 5. & c. 9.* ita eludere, ut tantum de sono, non de exscripta figura intelligenda esse velit: cum tamen unanimi consensu Glossatores, R. Salomon, R. Bechaj, & R. Asarias *in Meor Enajim par. 3. c. 59.* sic explicent; *quod intentio ipsorum fuerit, de figuris Accentuum ipsis, & non de sono duntaxat.* Imo & vocem טעם perpetuo ac continuo usu apud Ebræos usurpari, *de signis atque figuris scriptis*, non de sonis tantum, nec unicum apertum locum in contrarium posse produci, asserit Cl. Buxt. *l. cit.* Tum & alter manifestior fere adhuc locus est, qui affertur e *Talm. Berach. f. 62.* his verbis ; *Quamobrem non solent abstergere sordes manu dextra sed sinistra ? Rabb. Nachman Fil. R. Isaac dixit: propterea, quod ea ostenditur Accentus Legis.* Quamvis vero Revelator & hic excipiat, tantum de intenso ad locum vel sedem Accentus digito, ea accipienda esse; emphatica tamen illa locutione aperte refellitur, quod non dicitur מְלַמֵּד *docet*, sed מַרְאֶה טְעָם *videre facit Accentus.* Visibile igitur & ὀφθαλμοφανὴς fuerit signum necesse est, quod manu ostendi debuerit. Et *dextra manui propterea singulari Talmudicæ Majestatis privilegio, jam ultra centum decennia cautum esse, ne ulla spurcitie inquinetur*, affirmat Schickardus in *Bechin. Happer. Disput. 1. th. 4. p. 1.* Sic etiam *in lib. Talm. Nedarim R. Juchanan* introducitur dicens, *licere* שכר פסוק טעמים *mercedem accipere pro pausis*

sis Accentuum. Et Mar Zutra Doctor Babylonicus memoratur in Talmude, dubium legis *Exod. 24, 5.* decidisse לפסוק טעמים *epau sa Accentuum.* Quid? quod totius operis Masorethici secundum omnes suas partes in Talmude mentio fit, & ipsorum quoque Sopherim, quos propterea ראשונים *priscos* appellant, quod & ipsis aliquod seculis priores fuerint. Inter alia vero non solum 15 illæ voces extraordinarie punctis superne notatæ, citantur *in Libr. Talm. Massechet Sopherim c. 6.* sed & ipsæ distinctiones secundum versiculos, quas proinde necessario scripto comprehensas fuisse, recte probat Pl. Rev. Dn. D. Calov. *Crit. Sacr. p. 347. seqq.* De quibus hoc notatu dignum memorat R. Jhuda Hakkadosch primus Talmudis Autor, *in Mischna Lib. Megilla c. 3.* כל פסוקא דלא פסקיה משה אנן לא פסקינן, *Omnem versum quem non distinxit Moses, neque nos distinguimus eum.* Et amplius idem R. Jhuda hoc decretum sanxit, *Qui legit in lege, non legat minus quam tres* פסוקים *versiculos, & de Targum unum versiculum, & in Prophetis tres.* Quibus testimoniis convictus Capellus, ipse quoque improbat *figmentum illud, quasi tota Lex olim fuerit instar unius* פסוק*, versiculi;* adeoque concedit, *notulis versiculorum notatos fuisse periodorum fines, sive a Mose sive ab Esra.* Interim tamen ne caussam suam deseruisse videatur, iterum frivole excipit, *non intelligendum esse de notulis distinctionum, sed de sede quam mente tenuerint;* cum tamen ipse jam pridem fassus sit, *Lib. 2. Crit. c. 20. non potuisse ea tot seculis mente teneri,* (multo minus dinumerari); imo *monstrum* id vocat *& commentum insulsissimum ibid.* Quin ulterius idem fatetur *ibid. lib. 3. p. 73. 74. etiam illas voces, quæ solis vocalibus in Textu scriptæ sine literis, in Masora notatæ sunt, & sic etiamnum reperiuntur, commemorari in Talmude Massechet Nedarim c. 4. f. 37.* Et iterum *p. 40. & 86. (in Arc. Punct.) a Talmudicis notas Kri Uchthibb vocari consuetudinem Mosis de Monte Sinai.* Prout etiam in eodem loco Talmudico lectio Scribarum & ablatio Scribarum, (nempe Masorethara-rum, qui semper per istos priscos *Sopherim* intelliguntur, ceu Talmude longe antiquiores), *ut Genes. 18, 5.* lecta & non scripta, *ut 2. Sam. 8, 3. Jer. 38, 38:* item scripta & non lecta *ut 2. Reg. 5, 18. Jer. 52, 3;* appel-

appellantur ה"לם i. e. הלכה למשה מסיני *Traditio Mosis de Monte Sinai;* (nempe quæ in lege, sunt ab ipso Mose, quæ autem in aliis scriptis sacris, a singulis ipsorum Scriptoribus, consuetudinem Mosis imitatis.)

§. 3, Eandem Punctorum originis antiquitatem suis quoque testimoniis confirmant omnium ætatum Rabbini, (excepto unico neoterico R. Elia Levita, quæ una hirundo nescio qua ἀκαιρία vel ἀκυρία Adversariis statim ver facit). Sic enim R. Asarias, *in Meor Enajim cap. 59.* *Affirmamus Mosis tempore puncta fuisse adscripta, sec. illud Deut. 27, 8.* scribes omnia verba Legis in lapidibus declarando bene, *nam nisi Puncta adfuissent, non potuisset ita Scriptura intelligi:* Et iterum ; *si Accentuum additio esset nova alicujus e nobis, Deus, qui novit cogitationes hominum, scit, annon esset vanitas.* Ita Autor libri *Cosri part. 3. Appositio Punctorum & Accentuum, non aliunde esse potest quam a sapientia adjuta* (scil. divinitus) *nequaquam vero e genere sapientiæ nostræ ; neque enim probabile est ab aliis hæc recepturam fuisse gentem nostram, quam vel a pluribus singulariter placentibus* (Deo), *vel si ab uno, non nisi tali, qui fuisset Propheta, aut extraordinarie adjutus Re Divina*, (i. e. extraord. Dei donis) ; *nam contra sapientem, qui non est adjutus* (extraord.) *facile alius ipsi par excipere posset, quod idem tantum ac ipse præstare velit :* (quæ αὐτολεξεὶ citat Clarissimus Buxtorffius *Tr. de Punct. part. 1. p. 30*). Concludo igitur Thesin hanc illo quoque argumento, ab universali receptione punctationis in gente Judaica, quod Cl. Buxt. *ibid.* pro ejus antiquitate, monstrosis Capelli nugis, *quod punctatio sit absona, absurda, superstitiosa, non necessaria, in Arc. punct. p. 94,* recte opponit his verbis, *si hæc ita habent, mirum sane est, quomodo tam cito, tam subito, tam constanter, tam universaliter omnibus omnium terrarum Judæis, sine ulla contradictione aut exceptione, persuasa, obtrusa & recepta sit, & quidem ab autoribus, nulla præ aliis præditis prærogativa, nullo peculiari privilegio, nullis extraordinariis donis instructis, imo obscuris, ignotis & incertis. An igitur omnium mentes, ad publicationem naniarum & affaniarum istarum,*

rum, statim ita hebetatæ, corda stupefacta, sensus omnes ablati fuere, ut hæc, quæ nullius usus, nullius momenti erant, pro oraculis, pro signis cœlitus delapsis ac demissis acceptarent? Imprimis vero illi, qui teste libro *Zohar*, profitentur, *quod etiamsi omnes Prophetæ mundi essent, ut Moses ipse, qui accepit Legem e monte Sinaj, non tamen ipsis esset potestas innovare, etiam unicum punctum, vel Literam minimam Legis. V. Tiber. Buxt. p.78,* & F. *Tr. de Punct. parte II, cap. V*, ut & *p.31, seqq.* Conf. etiam *ibid. Part. II, Cap. VII*; eandem amplius priscam Punctorum memoriam confirmantem, e vetustissimo Codice Hilleliano, sesquiseculo jam ante Tiberienses punctato.

SECTIO II. ANTITHETICA.

OBJECTIO I.

qua

Adversarii antiquitatem Punctorum impugnant, *alto (ut volunt) de Punctis silentio, tum in Masora, tum in priscis Judæorum Doctoribus.*

Solutio.

§. 1. Ut nihil dicam, quam infirmum plane argumentum sit, quod ducitur a testimonio humano negativo; *Resp.* (1) falsum esse *Antecedens*; quod cum super. *thes.* 2. & 3 sufficienter sit probatum, e Cl. Buxt. *Tiberiade p.74*, responsum illud Rabbinorum nunc tantum iteramus; repetitur utique, זכרון בנקדות אצל חכמי האמת שומרי משמרת הקדש לשם שכל ברמזיהם *memoria punctorum apud peritos veritatis, custodientes custodiam sanctam, modo apponatur animus ad indicia ipsorum.* Ut mirum proinde sit, qui Waltonus *l. sæpe cit. p.25.* audeat affirmare; *in toto Talmude, (fatentibus ipsis Punctorum assertoribus*, quod falsissimum), *nullam esse Punctorum vel ullius Accentus mentionem:* nec minori temeritate ibid. concludat; *ar-*

argumentum firmum inde peti, quod puncta tunc nondum extiterint in Textu, cum notæ קרי וכתיב *versentur tantum circa Literas, ne unicum quidem circa puncta Vocalia & Accentus;* (urgentibus idem Capello *l. cit. p. 40, &* Prideaux *p. 232,* aliisque): cum tamen ex hoc ipso firmissimum argumentum petatur, omnino tunc extitisse puncta, si quidem etiam Notæ Masorethicæ קרי ולא כתיב *lectum & non scriptum,* (adeoque illa 10. Script. loca quæ *V. sup. p. 152.*), immote arguunt, Masorethas reperisse illis locis sola puncta & Accentus in Textu, ubi alias (dum & Literæ ibidem absunt), magnæ lacunæ extitissent, & Textus S. hiulcus ac mancus fuisset, nec dici ab ipsis potuisset quod repererint Puncta in Textu. Quinimo ipse Waltonus fatetur *l. cit.* Nomina *Patach* & *Kamez* apud antiquos Masorethas occurrere, (quamvis falso addat, quod non alia præter hæc), quomodo igitur tam altum silere de Punctis dicit Masoram? Pariter p. 45, idem fatetur de 15 vocibus superne punctatis, earum mentionem extare in *Talmude Tract. Berachot cap. 1, & in lib. Zohar.* Cum jam igitur aliqua puncta ante Masorethas in Textu extitisse concedant adversarii, necesse est, sufficientes afferant rationes, cur reliquis punctis id ipsum denegandum sit. Hoc pacto ergo dum propria confessione, & αὐτοψίᾳ memoratorum in Talmude & Masora Punctorum, se constrictum videt Waltonus, alio pacto ruenti causæ succurrere tentat, *l. cit. p. 29.* scribens; *parum valere ea; nam quamvis ante punctationem sec. vocales & Accentus Textum legerint, NB. eodem modo, iisdemque Pausis, quibus post punctationem; adeoque Textum Accentus habuisse, non neget, attamen eorum notas seu figuras non fuisse:* sed cum ex illo Waltoni asserto ἀναντιῤῥήτως sequatur, Puncta Vocalium & Accentuum necessario sic in memoria hominum fuisse conservata, (si quidem postea demum, quod asserit idem *in Differt. de Lingg. Orient. p. 26,* Tiberienses ea notulis expresserint, *secundum verum Vocalium sonum, quem Spiritus S. dictaverat*); at vero hoc ipsum *impossibile* fassus jam fuerit superiori p. 28, *in Proleg. Bibl.* & Capellus *in Crit. S. id monstrum & prodigium portentosiss.* vocet, quomodo illa igitur sibi constent, commissum esto judicio Lectoris.

§. 2. Sed instant Adversarii, (a) *Axiomatibus illis Talmudicis* יש אם למקרא ויש אל תקרא כך א״ה כך *ne legas sic, sed sic;* item יש אם למקרא ויש אם למסורת *est mater Scripturæ, est & mater Masoreth;* quibus verbis cum dubitasse putent Talmudicos de vera lectione, sequi volunt, quod puncta tunc nondum fuerint adscripta Textui. At dicam hic, quod Mar Sutra Doctor Babylonicus alicubi, למאי נפקא מינה *Quomodo hoc egreditur inde?* Nequaquam enim hoc volunt Axiomata illa, quasi dubiis conjecturis inter se contenderint super vera lectione, sed quod singulari quodam studio sic operam dederint allegoricis suis expositionibus, quibus proinde tale aliquod constituerunt סימן בע״סא לזכירת דבר המקבל i. e. *Signum perpetuum pro memoriali rei a Majoribus acceptæ;* ut scribit Autor Libri *Arugas Habbosim c. 26.* Ne scilicet oblivione interciderent apud Posteros traditiones illæ, quas a Patribus איש מפי איש *quisque ex ore alterius* acceperant. Unico exemplo res fiet clara. In Libro Talm. מנחות fol. 43 ad locum *Deut. 10. v. 12.* *Quid Dominus Deus tuus postulat a te;* Addunt hoc axioma: *Ne legas* מה *quid, sed* מאה *centum.* Nam חייב אדם לברך מאה ברכות בכל יום *tenetur homo dicere centum precationes unoquoque die*, secund. illud; *Et nunc Israel, quid Dominus*, &c. E quibus patet, non de incerta vel ambigua Scriptura disceptatum esse; sed an ejusmodi loco, sensus literalis, an vero allegoricus, & παῤεγπαράδοτος locum haberet? Ita tamen ut מקרא *lectio communis textualis* primarium semper esset fundamentum; מסורת vero vel *expositio Cabalistica* secundario tantum eidem subordinaretur, teste R. Asaria *in Imre Bina. c. 15. p. 76.* Atque ut in Peſachim. *fol. 86. 2. fine*, legitur: הכא לא לפרש אלא אחר דריש מקרא *Ubi non potest exponi nisi unum, exponatur lectio textualis.* Formula igitur hæc Talmudica συγχωρητικῶς non προσακτικῶς est accipienda, quod pluribus confirmantem V. Cl. Hotting. Phil. *l. 1. c. 2. p. 241. & 214.* imprimis e Maimon. *More Nebbochim. c. 43.* & Cl. Buxt. *Tr. de P. p. 104. seq.* Quin & ipse Capellus *in Crit. S. l. 3. p. 178*, enumeratis pluribus ejusmodi Talmudicæ allegoriæ exemplis, adfitetur, *sic locutos fuisse Dd. Talmudicos, non ex aliqua dubitatione, quod certi non fue-*

fuerint, quomodo ipsis legendum esset, sed quod literali & genuinæ vocis explicationi voluerint aliam allegoricam adjungere, neque id e lectionis ignorantia esse profectum. (β) Instant adversarii, *Cabalistas in punctis vocalium & accentuum non esse venatos mysteria, tum temporis igitur ea in textu nondum fuisse.* Id vero tam in genere quam in specie de singulis vocalibus, dilucide satis probat Cl. Buxt. *l. cit. p. 59, quod non minus e punctorum nominibus, ordine, situ & figura, mysteria sectati sint, quam ipsarum literarum*; quæ exinde petenda linquimus. (γ) Urgent Adversarii *Exemplum Joabi ob punctorum absentiam in lectione voc.* זכר (*& hinc extirpatione Idumæorum*), *hallucinati*, prout in *Bava Bathra*, *c. 2. fol. 21.* narratur Conf. Buxt. *Tr. de Punct. p. 108*, & *Capelli Arc. Punct. p. 30. seq.* Ad hoc paucis dicimus; non solum esse commentum fabulosum, (quod ipse quoque expresse fatetur Capellus *l. cit. p. 33*), cui proinde ponderis aut momenti nihil tribuendum; sed & vanissimum esse, quod Capellus nihilominus urget *ibidem, non igitur tunc extitisse puncta in Textu, alias Talmudicos in illa fabula Joabi, puncta vel addituros vel nominaturos fuisse.* Verum toti huic argumento, ut verbis R. Aben-Esræ *in Ps. 7, v. 8*, respondeam, אין טעם אר ריח לו *neque sapor neque odor inest*, cum nulla usquam stringat necessitas aut evidentia.

§. 3. *Resp.* (2), fallere & *consequens*; etiamsi enim daretur, nullam punctorum memoriam extare in Talmude, (cujus tamen contrarium jam satis probavimus,), nequaquam tamen sequi, quasi tunc temporis Puncta in Textu S. non extiterint, vel inde patet, quod etiam multi Talmudis expositores, citra controversiam longe posteriores inventione Punctorum, nullam injiciant Punctorum mentionem, quæ tamen horum tempore jam extitisse, ipse comprobat Adversariorum calculus. Et sic cadit prima Adversariorum Objectio.

OBIECTIO II.

qua

Adversarii impugnant antiquitatem Punctorum, *alto* (ut volunt) *silentio de Punctis, in D. Hieronymi, Origenis, & ejus ætatis Patrum scriptis.*

Solutio.

§. I. Non minori fere indignatione quam admiratione legere licet, quod adeo elumbe & ficulneum argumentum a testimonio humano negativo, (contra tot invictissimas rationes,) Waltono, *l. sæpe cit. p. 26.* tam firmum & Achilleum videri potuerit, ut *id luce clarius probare, & adversarios plane convictos reddere, puncta vocalia Hieronymi ætate nondum extitisse*, indigna sane tanto Viro temeritate, asserere non dubitarit. Ut igitur ostendamus, illam Waltoni tam *claram lucem*, meras Cimmerias *tenebras* esse; *Resp.* (1) ad *Antecedens*, id falsissimum plane probari posse, (α) *expressa in Hieronymo Punctorum mentione, tum in Comment. ad Gen. 19, 33;* ubi ait, *appungunt hanc vocem* (בקומה) *desuper, puncto irregulari;* (quod si ergo irregularis punctatio tunc extitit, detur ratio, cur non & regularis:) tum in *Cap. 3 Jonæ, v. 4.* ubi *Versioni* LXX. *repugnare*, dicit, *S. Textus Hebræi & Literas, & syllabas, & Accentuum rationem.* Item *Lib. 7 Comment. in Ezech. cap. 27. Tom. 4. p. 414. Frequenter Hebræa Nomina, pro diversitate Accentuum, & mutatione Vocalium, varie explicantur.* Denique *ad Gen. 47. v. ult.* scribit, *non haberi in Hebræo Mittah* sceptrum, sed *Mattah* lectum: & *Psal. 90, v. 8.* Versionem LXX. ὁ αἰὼν ἡμῶν, castigat Hieronymus, affirmans, *se sec. Hebræum vertisse, (negligentias nostras,) cum in Hebræo extet* Aliimmenu, *non* Olamenu. Qualia Hieronymo constare non potuisse nisi ex punctato Codice, *V. sup. Vind. nostr. p. 122.* (β) Probatur idem *propria Capelli confessione*, in Arc. Punct. pag. 66. ubi ait de Hieronymo, *Vocalium & Accentuum certe meminit, nec potuit non meminisse, quando sine Vocalibus*

libus legi nihil potest; adductis paulo post aliquot ex eo locis: quamvis contraria intentione; excipit enim, Hieronymum *non loqui de signis seu notulis Accentuum, sed vocis cujusque tono*, ibid. p. 69. Sed respondeo, falsissimum id evinci e Comm. Hieronymi ad *Cap. ult. Eccles.* ubi ait, *In Jeremiæ principio* verbum שקד *schoked, si varientur Puncta, & nucem significat & vigilias;* at vero utravis significatione tonus est in ultima; unde igitur prodibit illa varietas significationis e tono, quam vult Capellus. Futilissime autem respondet Capellus, *ibid. Hieronymum ergo vel lapsum esse, vel nescivisse rationem Accentuum, vel aliud quid intellexisse;* quid vero nisi vocales? nam שָׁקֵד est *nux*, & שֹׁקֵד *vigilans.*

§. 2. *Respond.* (2) ad *Consequens*, illud prorsus esse ἀνακόλουθον. Posito enim, (nunquam concesso,) quod Hieronymus nusquam Punctorum S. Textus Hebræi meminerit; quæ inde firma est collectio, nulla ergo tunc puncta in Textu S. extitisse? Idem etiam nusquam vel verbulo meminit Targumim seu Chaldaicarum Paraphrasium; E. nec illæ tunc extitere? Hem ἀσυλλογισίαν Adversariorum! Quod autem Alex. Morum adeo mirum habet, (*in Causa Dei, p. 72, 73,*) *cur D. Hieronymus, non solum non habuerit Cod. Punctatum, sed etiam cur non desiderarit, haut dubie magno mercaturus, si alicunde impetrare potuisset:* resp. primo falsam hypothesin pro concessa sumi, quasi non habuerit; hoc ergo prius demonstrando, (cum contrarium supra ostensum sit,) probabiliter probabilibus occurrere licebit, verbis Clar. Buxtorff. *in. Anticr. p. 463, fieri potuisse, ut Hieronymus non ita copiam vel delectum codicum Hebraicorum habuerit, cum eo tempore non ita frequentes fuerint ut hodie Typographiæ beneficio:* quod ibidem e Galatino pluribus probat, quod & invidia Judæorum ita Hieronymo obstiterit, ut etiam (amplo licet pretio) *non tamen nisi nocturno Præceptore Judæo (quasi altero timido Nicodemo) frui potuerit.* Quamvis ne quidem opus sit, ad hæc confugere, cum vel inde etiam manifestissimum sit, Hieronymum punctato codice esse usum, quod non solum talem lectionem

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ubique sequatur, qualem hodiernus noster Codex Hebræus exhibet, adeo ut Lyra inde concludat, *Versionem Veterem Latinam factam esse post excogitatam a Judæis punctationem;* sed etiam imprimis iis in locis, ubi Chaldæa paraphrasis & LXX. Versio a Codice Hebræo abeunt, & diversa lectio non absurdum admittit sensum, quod pluribus exemplis probatum, *V. in Tr. de Punct. Clar. Buxt. p. 148 seqq.* in quibus omnibus Hieronymus subinde ad *Veritatem Hebræam* fidenter & recte provocat, (contra tot luculentos interpp. & Paraphrastas,) cum tamen illa non nisi ex punctis ei constare aut dijudicari sæpe potuerit *V. ibid. p. 153.* Quod autem nec aliorum Patrum quisquam punctorum meminerit; *Resp.* paucissimos Hebrææ literaturæ peritiam habuisse. Et si denique invictum adeo censeri debet argumentum a silentio Autorum ad negationem rei, cur non eodem jure, pro invicto documento contra Tiberienses Punctatores, admittitur Adversariis, quod altissimum de iis in tota antiquitate Judaica sit silentium? Nonne iniquissimum est, in pari plane causa, parem rationem adeo nolle agnoscere, ut idipsum, quod Adversarii pro se jactant adeo nolle agnoscere, ut idipsum, quod Adversarii pro se jactant argumentum *luce clarius & quo plane invicta* sit ipsorum causa; dum contra ipsos urgetur, quasi leviculum & ἀπηκριβωμένον στοχασμὸν floccipendant? Ut taceam, alios etiam Doctissimos Patres post quingentesimum & sexcentesimum annum a Christo N., nullius punctati codicis, nedum Punctorum Vocalium & Accentuum meminisse, cum tamen eo tempore ipsi Adversarii statuant, Puncta jam inventa, & Textui adscripta extitisse. Et sic claudimus Argumentum nostrum Historicum, immote ac invicte satis, ceu speramus, demonstratum, & contra Adversariorum strophas & Exceptiones firmiter assertum.

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CAPUT III.

quo proponitur

Argumentum Theologicum,

ductum

A perfectione, perspicuitate, & certo sensu literali S. Textus Hebræi.

Quocunque S. Textus Hebræi sensus, perfectus, infallibilis & perspicuus efficitur, male autem ex adversa sententia, idem imperfectus, incertus, & humanæ autoritatis linquitur; illud divinam, non humanam, originem habeat necesse est.

Atqui de expressa assignatione Punctorum Vocalium & Accentuum, in S. Textu Hebræo, verum est prius, E. & posterius.

SECTIO I. THETICA.

THESIS I.

Expressio Vocalium & Accentuum in S. Textu Hebræo, perfectum, infallibilem, & perspicuum reddit Verbi Divini sensum.

Ἔκθεσις.

Cum apertis Script. S. testimoniis satis constet, & perfectam eam esse, & sine ulla additione aut diminutione in omne ævum perstituram, ceu patet *Deut. 4. v. 2. & cap. 12. V. ult. Apoc. 22, 18. Jes. 40, 8.* tum & perspicuam eam, nec (quæ Pontificiorum est calumnia) in varios sensus esse flexilem & dubiam, sec. illud *Prov. 8. v. 8.* בצדק

בצדק כל־ אמרי־פי אין בהם נפתל ועקש׃ כלם נכחים למבין

Recta sunt omnia verba oris mei; non est in iis quicquam distortum, (cum quo luctari oporteat), *aut depravatum; omnia illa rectitudines sunt, intelligentibus ea*: unde & ipsa sui tantum interpres est, ceu divina & infallibilis veritas, conf. *Prov. 6, 23. Psal. 19, 9. Psal. 119, v. 105. & 114. Job. 17, 17. 2. Petr. 1, 19. & 2. Tim. 3. v. 16. 17.* Eam igitur perfectionem, evidentiam, & certitudinem sensus literalis, S. Textui Hebræo cumprimis etiam conciliatam esse punctorum Vocalium & Accentuum expressa assignatione ad ipsa Literas consonas, probo (1) *Inductione plurimorum Exemplorum*, quæ cum superius *a p. 143. usque 147* sat magno numero adducta sint, inde huc repetenda linquimus, evidenti satis documento, quam incerti & dubii passim, per absentiam punctorum, Scripturæ Hebrææ sint sensus, creberrime interpretum conjecturis divinandi, qui contra præsentibus punctis clarissimi sunt summeque perspicui. Quod amplius confirmat aliarum Linguarum exemplum, quæ licet pluribus adhuc κατα-λεξέων seu terminationum subsidiis instructæ sint, quam Hebræa, nihilominus absque vocalibus non exhibent certum & perspicuum sensum; v. gr. si scribatur *dmns*, quis Oedipus inde certum vocis sensum eruat, an *dominus*, an *demens*, an *damnas*, an *domans*, intelligi debeat? Sic si scribatur *crs*, incertum est, an legendum sit *carus*, an *curas* an *cras*, *crus*, *cares*, *corus*, *caurus*, *ceres*: & sic plurima alia. (2). Probari potest idem *propria Adversariorum confessione*; quam cum superius jam *p. 148. & 153.* αὐτολεξεὶ allegaverimus, eo quoque ablegatum volumus benignum Lectorem; unicum hoc tamen e Capelli *Arc. Punct. p. 152*, adhuc subjicientes, ubi *de Magistris illis qui punctula ista excogitarunt, & S. Textui addiderunt*, expresse fatetur, *quod eo nomine certe multum eis debeamus, & NB. Deo referre gratias, qui illos excitavit, iisque hoc studium indidit. Nam in eo opere felicissime laborantur, ita ut jam notularum illarum subsidio, longe NB. facilius & felicius in S. Textus Hebræi lectione & intelligentia versari possimus, quam alias absque hoc adminiculo.* Atque sic pergimus ad Thes. seq.

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THESIS II.

Adversariorum opposita nobis sententia, uti Punctationem Tiberiensibus, adeoque humanæ origini, tribuit; ita convellit penitus S. Script. Hebrææ authentiam divinam, perfectionem & perspicuitatem, eamque objicit ludibrio & furori Hæreticorum.

Ἔκθεσις.

§. 1. Indignisſimum ſane eſt, & quo vix pejorem ſycophantiam in univerſa hac S. Characteris Hebræi controverſia prodit Capellus, quam cum in *Arc. Punct. lib. 2. cap. 22. p. 283*, aſſertoribus punctationis Hebrææ perverſisſime impingit, quod *Pontificiorum cauſam agant ſtrenue, & imprudentes rem iis longe gratisſimam faciant; dum hanc Majorem illis largiantur;* Si puncta ſunt Maſorethis, (& quidem Tiberienſibus, 500 annis poſt Chriſtum, quos Punctatores facit Capellus,) Textus Hebraici autoritas eſt mere humana, (ſcil. quoad ſenſum e punctis ceu anima Scripturæ fluentem); *Pontificios ſubſumere*, Atqui puncta ſunt a Maſorethis, *Ergo &c. Hanc Minorem* ait, *longe evidentius demonſtrare poſſunt Pontificii, quam contradictoria ejus adverſus Pontificios probari poteſt. Satius ergo eſſe, concedendo Minorem, Majoris conſequentiam negare; quam conſequentiam illam concedendo, minorem negare, cum Minor iſta facile demonſtrari posſit.* Hic certe ſi usquam alibi, Novator ille pesſimi Veteratoris in ſubvertenda Veritate Hebræa perſonam egit; (quorum nihil unquam a Waltono improbatum legetur, ſed potius ſi non explicite, tamen implicite & ex conſequenti ab ipſo confirmatum). *Majoris* nexum, vel ut ipſe vocat *conſequentiam* vult negandum eſſe Pontificiis; cum tamen nemo, niſi forte ipſo ſenſu communi orbatus, tam infrunitus eſſe queat, ut evidentisſimum hujus propoſitionis nexum neget, *Quicquid profectum eſt a nudis hominibus* (quales Tiberienſes illos Maſorethas fuiſſe 500 annis poſt Chriſtum, nec ipſa pervicacia negaverit), *ejus autoritas tantum eſt*

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humana. Quin impossibile prorsus est, tanti ingenii & judicii Virum, qualem Capellum tamen Scripta ejus probant, non fuisse convictissimum in conscientia, quod illa Propositio Major tam irrefutabilis sit evidentiæ & certitudinis, ut concessa Minori Propositione (in quo toti sunt Capelius, Waltonus, & Asseclæ), prorsus invicta nos stringat conclusio Pontificiorum. Quid igitur aliud Orbi Literato produnt illi Proditores Veritatis Hebrææ, quam quod sub specie candoris & recti id fortiter negent, quod negari nullo modo posse, firmissime sciunt; non alio, ceu apparet, fine, quam ut detecto sic Hebrææ causæ latere, qua in lethalem ictum maxime patet, (nempe Minori Propos. concessa, imo ab ipsis adstructa), mox ultro quoque ruituro (quod facile vident) Majoris Propositionis fucato præsidio, Scripturæ S. Canonem Hæreticorum malitiæ prodant, & quidem non sine osculo Judæ proditoris: siquidem, (instar δακρυγελῶντες ad novercæ tumulum,) Capellus profitetur, se amico erga Scripturam animo sic statuere; quasi non perinde sit, an amice an inimice per ipsum juguletur Scriptura, scil. noverat Criticus illud Arabum ضَرْبُ الْحَبِيبِ أَوْجَع *Ictus amici est vehentissimus?*

§. 2. Quis autem jussit perditissimos Biblio-mastigas, justissimam Hebrææ Veritatis causam, tam Sinonia perfidia, (adstruendo illam Minorem propositionem), ultro sic ad incitas redactam dare, ut deinde ex ea parte salutem sperare cogantur, unde omnia præsentem intentant necem. Si omnino Adversarii, per stuporem suum, *non haberi* putarunt, *quod tam manifestæ veritati* (Minoris illius Propositionis) *opponi posset*, ut contendit Capellus *in Præf. Arc. Punct.*; & paulo post, Patronorum Punctationis sententiam *non nisi malis artibus propugnari posse*: & quæ desperantis Punctorum causam Waltoni verba sunt, *non egere veritatem mendacii patrocinio*, (cum tamen nec abdicari debeat veritas in patrocinium mendacii): quæ, malum! insania fuit, ex sui ingenii imbecillitate, de alienis quoque suffragium ferre? Nonne illos importunos Officiperdas longe rectius decuisset, sec. Pythagoreum illud, ἡ σιγὴ καί-

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ειος ἠ λόγος ὠφελιμώτερος aut silentium opportunum, aut sermo utilior? Sufficeret sane, rebus jam conclamatis, tam desperabunde κύκνειον ᾄδειν *supremum oloris cantum ordiri*, quod vet. verbo dicunt Græci (*V. Athen. Deipn. l. 14*): prout Senecano quoque dicterio, *Qui nihil potest sperare, desperet nihil*: jam vero cum non solum divina Punctorum authentia, tam procul habeat causæ desperationem, ut potius invicta causæ bonitate eandem triumphare, vel ipsæ Vindiciæ nostræ manifesto satis probent; sed etiam res periculi & dubiæ aleæ plena sit, sine ulla necessitate principia concedere, & tamen conclusiones negare velle: discamus potius primis finibus hostem arcere, & pericula illa nosse, quæ facile cavet, qui prævidet; quo pacto imperare poterimus iis, quorum alias imperium nobis timendum erit.

§. 3. Neque enim pericula illa, ex Adversariorum hypothesi *de Tiberiens. Punctatoribus*, *adeoque humana origine Punctationis* Hebrææ, tam vana terriculamenta aut μορμολύκεια sunt, qualia ea nobis fingere & persuadere conatur Adversariorum temeritas, (quo nos saltem in soporem dent, ut deinde *dormientibus hominibus, veniat inimicus & seminet Zizania, Matth. 13*): ceu patet ex his Capelli, *in Arc. Punct. p. 2. Pontificios quidem illam sententiam NB. avide ambabus ulnis amplexos esse*; verum illos sic tantum *arbitrari, quasi per eam Textus Hebraici autoritas fiat humana, & sensus ejus dubius & incertus*: & p. 3. *frustra Pontificios illa sententia orthodoxis insultare; & sine causa hic metuere orthodoxos: illorum igitur inanem jactantiam, & horum vanum metum, se demonstraturum*: quod ut facilius persuadeat Lectori, addit *ibidem*, *rem totam a se diligentius esse perpensam, rationes utrimque non oscitanter excussas, sed accuratius examinatas, & penitissime introspectas.* Modum ista probandi Cappellianum, *inf.* excutiemus *in Objectionum solutione:* hic in antecessum videbimus, quam fortiter Pontificiis aliisve Hæreticis, Capellus & ejus Asseclæ, rursum eripiant arma semel concessa, (illius Min. Propositionis adstructione), & quam firma nihilominus per ipsos stet Script. S. perfectio & authentia. Nim. si urgeatur Capellus, quid

X 2 respon-

reſponderi debeat inferentibus, *Textum Hebræum ſolis Conſonis ſcriptum*, (ſine vocalibus) *eſſe in varios ſenſus flexilem*, (teſtantibus tot exemplis ſuperius p. 126. ſeqq. &114.) *variam ergo noſtro arbitrio permitti punctationem, & ſic ſenſum extiturum humanum*; *& conſequenter ruere autoritatem Vet. Teſt.* (*l. cit. p. 285.*); hoc inſigni tibicine & deſtina fulcit ruentem per ipſum Scripturam, *ibid.* è Martinii ſui *Technol: Grave incommodum fateor, ſi verum eſſet; at magna Logicæ ἀπαιδευσία eſt, manifeſta*, (ſcil. Punctorum novitatem, quam adſtruit), *negare, quod objectiones contrarias explicare nequeamus*; & mox *Vir φιλαληθὴς non diſcedet a manifeſtis, propter obſcurorum ignorantiam, &c.* Judicet jam, qui ullo tangitur Verbi Divini Zelo, an hoc ſit Scripturæ authentiam divinam nihilominus aſſertam ſatis tueri, concedere, quod illæ *objectiones ſolvi nequeant, earumque explicatio, ceu obſcurum quid ignoretur*; (ſcil. ob nimis manifeſtam quam fingunt novitatis Punctorum evictionem), & tamen hæc talia dicere, *vane a Pontificiis jactari, & vane metui* (p. 3. & 5.) *a recentioribus nonnullis Theologis, qui ob id, contra Viros doctos & pios, inque ſincera Theologia primos Heroas, amplexi ſint novitiam & nuper natam ſententiam de antiquitate Punctorum.* Annon hæc potius turpiſſima Logicæ ἀπαιδευσία eſt, perpetuis ejuſmodi luctari contradictionibus? Ne vero quis ſolum Capellum cum Martinio ſuo, tam impios Script. Hebr. deſertores putet, audiamus quoque Waltonum, *l. ſæpe cit. p. 23. non neganda vel occultanda eſt veritas*, (illam intelligit novitatis punctorum), *licet in malum finem aliqui ea abutantur:* coucedo equidem ultro, ubi veritas certa & evicta eſt, & abuſu potius quam irrefutabili conſequentia urgetur; at utrumque hic aliter habere, conſtat e ſuperioribus: & proinde ut (Waltoni verbis) *veritas non eget mendacii patrocinio*, ita nec mendacium derogare debet veritatis patrocinio, ne fiat illud Græc. ἡ δόξα βιάζεσθαι τὴν ἀλήθειαν. Quã infeliciter interim Waltonus Authentiam Cod. S. Hebræi, ex illa ſua & Capelli hypotheſi, contra ſaniorum Reformatorum communem doctrinam, deſerere, & cum Pontificiis *ad judicium Eccleſiæ* confugere cogatur, patet ex his ipſius Verbis, *in Differt. de Lingg. Orient.*

rient. p. 13. per Scripturæ Versiones judicium Ecclesiæ in promptu esse de vero Locorum controversorum sensu, cui judicio NB. qui se submittere nolit, nullo judicio præditum fore, & vix hominis nedum Christiani nomine dignum: quod ibidem duabus amplius rationibus nititur probare. Annon hoc sit confundere, Testimonium instrumentale Ecclesiæ, cum principali testim. Script. de se ipsa, quod habet per θεόπνοιαν, & annon hic in Pontificiorum castra transierit Waltonus, judicent, qui possunt ἄνευ προκρίματος. Pari enim modo p. 26. *ibid.* docet, se in Opere Biblico punctationem usitatam retinuisse, eo quod ab Ecclesia recepta sit. Annon igitur authentiam sensus è punctis utique fluentis, ab Ecclesiæ judicio & approbatione suspendit, quæ tamen ab Autore unice pendet? Sed his magis ingenuus, (licet in eodem cum Adversariis luto hærens), Alex. Morus, *in Causa Dei p. 72.* aperte fatetur; *non videre se & præcellentissimos alios Viros, quid ab illas consequentias responderi possit:* proinde quæ recte desperat, hoc quidem pacto, Hæreticis eripi posse arma, saltem deprecari nititur *l. cit. p. 68. & 69.* primum se promittere sibi hanc æquitatem ab illis Eliæ Levitæ adstipulatoribus, *eos libertate puncta mutandi, quam sibi jure suo vendicant, usuros esse, ut quæ ipsorum pietas est, eam non nisi restituendis luxatis sint adhibituri; si autem vellent, ea qua pollent eruditione abuti, posse eos etiam in propriam perniciem, nobis multum negocii facessere, & Ecclesiæ non leves turbas dare. Quid tum postea? sic pugnat & luctatur Ecclesia; sic visum Deo eam exercere.* An vero ita floccipendi turbas Ecclesiæ fas est, ubi caveri & rectiori sententia evitari possunt? Ubi vero scriptum habetur, Deum Ecclesiam suam sic exercere velle, ut ambiguis lectionibus, de certo Oraculorum suorum sensu & Authentia, dubitare debeat? Quod ergo addit p. 69. ibid. *ita providente Deo, ut nunquam in Mundo deficiant hæreses & scandala*, minime ab orthodoxo Spiritu est; cum talia non efferant hæretici e Scripturis, sed in eas inferant. Concludit igitur idem p. 71. *nolle se hoc dici, ab iis qui antiquitatem punctorum tuentur, quod actum foret de firmitudine & integritate Canonis, si puncta sint mutabilia*, seu humanæ originis. At

num nobis tacentibus, Hæretici id silebunt, concessa ipsis semel per Adversarios ista hypothesi de humana orig. Punctorum? An *scioli & maleferiati*, *quorum plena esse omnia*, ibid. fatetur, clam habebunt tales consequentias ἀναντιῤῥήτυς? Nulla autem prorsus est ratio, quam subjungit Morus, *non enim quid opportunius & rebus nostris conducibilius sit*, *quæritur*, *sed utrum verius?* tam hoc enim quam illud, a nobis potius quam Adversariorum partibus stare, in superioribus est evictum. Magis tamen candidum reliquis Adversariis hic agnoscimus Alex. Morum, dum p. 70. quasi dubius & in bivio constitutus, fatetur, *se utrimque esse constrictum*, *& tutius id non arbitrari*, *quod arbitretur verius;* interim optat *excitari a Deo Scripturæ Vindices*, *quorum diligentia*, *zelo*, *fide*, *illa difficultas expediatur.*

§. 4. Cum igitur propriis Adversariorum Confessionibus hactenus demonstratum sit, impossibile esse, stante illa Adversariorum hypothesi de Punctorum humana origine, ut sartam tectam tueamur S. Scripturæ Hebr. authentiam; contra autem Punctorum & Literarum primigeniam Divinam originem, & cum ea totius S. Script. Hebrææ autoritatem, firmissimis argumentis simul recte stabiliri posse, nec ulla nos rationum evidentia, ad concedendas adversas hypotheses adigi aut constringi, sufficienter supra probatum sit; quid ergo in nudis Magnorum Nominum autoritatibus ita vulgo obhæretur, (quorum nonnullos mero φιλονεικίας & novitatis studio, ne inter suos tacuisse videantur, haut dubie contra conscientiæ aliquando dictamen, scripsisse crediderim), ut inevitabiles illos Pontificiorum ictus ultro incurramus, quibus Scripturam impetunt, (licet saniores multi id abhorreant, ut supra ostendimus p. 14) tum Greg. Tolos. *lib. 12. c. 5. b. v. non tantum non prodesse punctorum appositionem*, *sed & nocere in tantum*, *ut non amplius veritatem ex Hebræo mutuari liceat post appos. punctorum;* tum Huntlæus *de V. D. Con. 1. si in Latinis & Hebraicis est dissensus*, *Latinis innitendum potius quam Hebraicis*, *NB. quia sic statuit Ecclesia*, *in cujus autoritate in dubiis est acquiescendum;* (ut supra quoque p. 164.

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Waltonus, *Ecclesiæ judicio, per receptas Versiones, nos submitti* jubet non sine aperto syncretismo Papistico): porro Huntl. l. cit. *nam multo tutius est ex canali* (Vulgata Latina), *NB. ante infectionem* (scil. additione punctorum) *impleto, quam ex fonte postea infecto, latices exhaurire*: sic quoque Bellarminus, *de V. D. l. 2. c. 6. negari non posse, dum præferendi sint fontes rivulis Versionum*, at *quando constat, Fontes non esse turbatos.* Qualis syncretismus Adversariorum cum Pontificiis (*cujus hac in parte insimulari, se nihil vereri*, aperte profitetur Capellus *l. c. p. 4.*), cum sic propriis utrimque verbis tam clarus sit, ac Sol fulget in meridie; num igitur mens, an frons, an utraque deest Adversariis? qnod adeo non erubescant Defensoribus Antiquitatis Punctorum, hoc per insignem calumniam impingere crimen, quasi *hi*, *eliciendo illud consectarium*, (de ruente authentia divina Script. Hebr. ex hypothesi humanæ originis Punctorum, dum & Literæ novæ originis arguuntur), *Romanensium causam promoveant; Majori enim ab assertoribus* (hujus consectarii) *concessa, Minorem probare Romanenses*, (præviis scil. Magistris Adversariis nostris, Pontificia cohorte in eo jam pejoribus), *Puncta scil. non esse a Scriptor. Sacris.* Walt. p. 28. An vero, nobis tacenibus de illo consectario, seu Majoris Proposit. evidentia invictissima, (propria ut supra vidimus Adversar. confessione) ipsi Pontificii aut alii Hæretici erunt Mutii, talia vix mutire volentes? Quin potius non ita *vanis terriculamentis*, ut Capellus jactat, sed serio rem suam hic acturi sunt. Annon enim ipse Waltonus *ibidem* aperte fatetur, ex illa hypothesi *hanc conclusionem sequi, sensum Scripturæ esse incertum, & quoad nos saltem NB ab Ecclesiæ autoritate pendere*? allegans ibid. sententiam Morini, *in Exercit. Bibl. 6. c. 2. Hanc causam ambiguitatis in Scripturis* assignantis, *scil. Consilium divinum, ut omnes NB. Ecclesiæ judicio se submitterent.* Quo syncretismo non video quid possit esse apertius: & tamen nobis audent affingere hanc propriæ suæ turpitudinis notam. Quamvis jam vero hæc omnia per se satis manifesta sint, nihilominus cum Summos Viros, quique regnum in Orientali Literatura tenent cum paucis, contraria non solum statuere, sed & plausibili rationum prætextu, & περιβλήματι πα-

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πίεγως κοσμημένω ea defendere, maximo certe infirmorum scandalo & toti tandem Ecclesiæ periculosissimo, videam, ad diluendas nunc quoque illas Adversariorum objectiones accingemur, licet breviores justo hic esse cogamur, per præscriptos nunc quidem angustiores limites.

SECTIO II. ANTITHETICA.

OBJECTIO I.

qua

Adversarii tueri nituntur, *S. Scripturæ Hebrææ sensum*, etiam absentibus Punctis, eorumve, humana origine asserta, nihilominus & olim fuisse & nunc esse *certum, perspicuum, & evidentem, tum (1) facili rationis nostræ judicio, seu στοχασμῷ imprimis peritiorum Linguæ, quibus igitur liceat libere variare puncta S. Textus Hebræi, ubi commodior videbitur sensus alius: tum (2) e contextu seu antecedentium & consequentium συναφείᾳ; tum (3) e Versionis* LXX & aliarum *collatione; tum (4) usu & exercitatione legendi κατεσπαραγμένω; tum (5) subsidio matrum lectionis* אהוי; *tum (6) si quæ omnino supersint dubia, ea tantum circa leviora quædam existere, in quibus perinde sit, quomodo legatur; tum denique (7) Studium pacis & concordiæ in ejusmodi dubiis remedium fore certissimum.*

Solutio.

§. 1 *Resp.* (1) ad illud *de rationis nostræ στοχασμῷ in conjectandis sensibus divinis*, quod considerantem S. Scripturæ Divinæ sanctitatem, & profundissimos ejus sensus super omnia intellectus nostri *νοήματα καὶ ὑψώματα*, mirari summopere oporteat, qui tam profana audacia incessere potuerit Capellum, ut *in Arc. Punct. l. 2. cap. 23.* tantum tribuat *cujusvis imprimis doctioris & peritioris facultati στοχαστικῇ*, ut ubi *sensum æque commodum aut commodiorem & veriorem proferre possit, quam hodierni est Codicis Masorethici*, (ceu vocat), *eum amplecti liceat*, & p. 264. & 273. *non difficulter divina*

vinari, quibus vocalibus singula voces sint efferendæ, neque opus hic esse magna divinandi arte. Quis vero unquam fando accepit, eum esse certum sensum literalem, & quidem divinum, quem divinando assequaris. Ergone conjectura & certitudo Capello idem sunt? Aut num facta semel hac licentia, audaciam humanam in terminis substituram putarit? Nonne quilibet, pro benigniori ingenii στοχασμῷ, modo hunc, modo (post δευτέρας φροντίδας σοφωτέρας) alium atque alium Loci alicujus sensum, variatis punctis, effinget? cum tamen unum tantum ubique literalem sensum Sp. S. intenderit. Illa vero fingendi & refigendi temeritate, cum nemo facile alteri concessurus sit, *aliter fieri non poterit* (verbis potius Cl. Buxt. *Tr. de P. p. 291.* dicam quam meis), *quam ut Scripturam Hebraicam figulinam faciamus, non solum Prothei aut Empusæ alicujus instar, in omnes formas mutabilem, sed quorumvis etiam sciolorum & imperitissimorum audaciæ & temeritati expositam. Nemo sibi fidet, nemo alteri. Sæpe vera recta & proba rejiciemus, quia nobis obscura, & nostro, (non ipsorum) vitio, mentem & sensum eorum non assequimur, aut errorem subesse, male putamus; alia vero, quæ nobis faciliora, licet falsa & reproba, sequemur.* Quis tam dubiá lite erit judex, aut alterum pro tali agnoscet? Irruent quo imperitiores eo procaciores, in S. Scripturas ἀγροτέροισι σύεσσιν ἐοικότες: & prout variant hominum judicia ac præjudicia, sensum quilibet suum formabit, sed an respondeat intentioni Sp. Sancti, incertum. (Uti Apelles quispiam egregiam picturam omni artificio elaboratam proponat, sed quæ non sit ad exemplar). Nonne jam h. p. pejores Pontificiis sunt Adversarii nostri, qui tamen Reformati audire volunt; cum illi totius adhuc Ecclesiæ, hi autem privati cujusvis judicio Scripturæ sensus subjiciant? (Vane enim hic provocare ipsos ad complura eliciendi certi sensus subsidia, mox infra constabit). Et ex hac quidem profana licentia porro factum est, ut tantam sibi in Scripturam Divinam dictatoriam potestatem arrogarit perditissimus Hebr. Verit. destructor Capellus, ut *l. cit. p. 147.* proterve jactet, (nec pressa est gloria facti), *se ex tanta punctorum apiculorumque Hebraicorum silva, quæ hodie in Textu S. Hebraico conspicua est, longe maxi-*

mam partem veluti demessuisse, (o infelicem messorem, tales quidem mergites cœlesti horreo nunquam illaturum!) *punctorumque Patronis eripuisse.* Et p. 156. *Accentus Reges & Ministri si una litura omnes e Textu S. expungerentur, nihil inde detrimenti*; nam, quod p. 144. addit, *veluti deturpant & fœdant Scripturam.* Item in *Crit. S. p. 435. Quicquid bodie ad Punctationem* (S. Hebræi Textus) *spectat, id totum una litura esset delendum.* Cum tamen, ut recte docet Cl. Buxt. P. in *Tib. p. 50. & 64, ne minimum apicem, in S. Textu possit, nisi cum extrema impietate, bumana transmutare audacia.* Et quanto sanctius ac reverentius Verbum Divinum habeant Judæi, quam blasphemus ille Revelator, patet ex his Aben Esræ *in Tzachut f. 192. Cave tibi & custodi animam tuam valde, ne dicas mutandum quid esse*, (in Textu S.), *non enim hoc rectum est in libris profanis, quanto minus in Verbo Dei vivi.* Plura in hanc rem, V. Buxt. *Tiber. p. 91 & 92.* & Buxt. F. *Tr. de Punct. part. 1. toto cap. 16.* Sed annon plane perfricuisse frontem Capellum dicet, qui superiora ejus in sacrum characterem Punctorum Hebr. blasphema convicia, contulerit cum his ipsius Verbis sub. finem *Præfat. ad Arc. P. R. Quod a se dicta sic accipi velit, non quasi ipse se Punctorum hostem atque Adversarium constituat, &c. sed contra potius, quod sit verus eorum Patronus*; scil. ὡς λύκος ἀρνοφιλῶν, dum rationem suam & divinandi artem, præferens expresse in Textu Punctorum Characteri, sec. illud R. Muscati, *Spiritum dominatorem super ea transire facit, ad mutandum ea pro arbitrio suo, omniaque ea ita deglutit & corrumpit, ut nec radicem nec ramum illis relinquat.* At vero cum vel Geometris sanctum sit, τὴν γεαμμὴν μὴ κινεῖϑαι, quanto magis a Sacris paginis Originalibus, ille proprii ratiocinii ϛοχασμὸς, ceu portentum in rebus divinis prodigiosissimum, arcetur, & ex Ecclesiis, solidis rationum momentis, solum vertere jubetur, ni omnia Legis divinæ jura pervertere debeat.

§. 2. Quod (2) attinet illam absentibus punctis, *e contextu, seu antecedentium & consequentium συναςμογῇ*, indagandi sensus rationem; merito hic Capellus audit illud non incelebris Scriptoris;

Hospes

Hospes, præter rem uteris re alioquin valde opportuna. Quamvis enim nemo adeo sit ματαιολόγος καὶ φρεναπάτης, ut ad obtinendum verum Scripturæ sensum & legitimam interpretationem, longe utilissimum ac summe necessarium consilium, totius contextus ejusque antecedentium & consequentium, spernat: veruntamen ab eo ordiri veram lectionem singularum vocum, & de plurium Propositionum cohærentia sollicitum esse, antequam de singula Propositione evidenter constet, pariterque de subjecti & Prædicati nexu quærere, antequam eorundem naturalis certa & evidens detur significatio; merito dicimus, ἄνω ποταμῶν ἴσταταί γε, de toto certum esse, partibus ejus dubiis & incertis. Nam totum Orationis contextum & seriem, sententiam item & scopum Autoris attendere, commoda quidem norma est interpretationis, at non certæ & firmæ lectionis; uti ergo prius est legere quam interpretari, ita etiam singulæ vocis in naturali significatu constitutio, necesse est præcedat antecedentium & consequentium judicium, non illud sequatur, aut ex eo demum eliciatur. Recte igitur Dn. D. Calovius *in Crit. S. p. 362.* *Notandum est diligentissime, Regulam de anteced. & consequentibus, præsupponere & ante se requirere vocum singularum indagationem & notitiam: scil. prima cura esse debet de vocum singularum significatione, proxima de contextu, juxta methodum ἑρμηνείας.* Quo proinde etiam Cl. Buxtorfius merito accommodat illam JCtorum Regulam; *Frustra de jure disputas, si verba Legis non intelligas.* Tum vero sæpe ipsa antecedentium & consequentium conciliatio dependet ab unius vel alterius vocis dubiæ & varie ab interpretibus expositæ intelligentia, quam perpetuus ibi igitur existet probationum circulus? imprimis ubi etiam duplicem unius vocis significationem, minime absurdam, orationis sensus permittit; cum tamen revera unum tantum Spiritus S. dicere voluerit.

Vanissime igitur a Capello *l. cit. p. 286.* (& Asseclis ejus passim) jactari hic *unicam, facilem, & obviam distinctionem, qua scil. multis quidem modis voces solæ, seu extra orationis seriem, punctari possint; at in serie orationis collocatæ, nequaquam variam & multiplicem admittant*

punctationem, quin statim sensus insulsus, absurdus, & aperte falsus prodatur, (& sic alibi sæpissime): probo (α) manifeste contrariis experimentis, tum ipsius Capelli, quando in paucorum foliorum e Libro Zoharis non punctati versione, tam in genuinam vocum acceptionem, quam sententiarum distinctionem adeo crasse impegit, (v. gr. vertendo *& perfecta est gens*, pro, *& impletum fuit juramentum*; item *segnescunt*, pro *sanantur* &c. ut Cl. Buxtorfius, *l. cit. p. 428. & 429.* enumeratis ejusmodi plurimis, merito subjungat, *si ipsimet hujus artis Criticæ Principi & Aristarcho hoc evenit, quid sperandum de aliis? si cedros corripuit hic erroris ignis, quid fiet hyssopo prodeunti de pariete?* Et mox, *Quodsi in his, quæ humanam sapientiam continent, tam infeliciter ei cessit hæc crisis, quid fiet, ubi ad sapientiæ divinæ libros dijudicandos illa ars applicetur?* Tum (β) ipsorum LXX Interpretum exemplo, quorum tot manifestissimas a Textu Hebræo hallucinationes ex variatione Punctorum, superius a p. 126, usque 129. ostendimus, ut istarum & plurimarum similium innumera pene copia, tanto fortius elidat, prorsus eliminet illud Capelli & Asseclarum præcipuum κενσφύγετον, de contextus subsidio (punctis absentibus), quanto magis Waltonus, (ut & ipse Capellus, Vossius, cum reliquis), contendit *in Proleg. III. Versionem LXX. non periisse, sed quoad substantiam adhuc superesse.* An enim illi LXX Magistri Israelis, in conjectando ex antecedentibus certo sensu divino, magis bruti, aut sensus communis expertes fuere, ut non advertere potuerint, *illum* (ut Capellus supra memorabat), *statim e contextus serie sese prodentem, sensum insulsum, absurdum, & aperte falsum?* Ipsos igitur Adversarios hic addico judices, an ista distinctio Capelliana rem satis conficiat: nam vel ultro id agnoscentes jam fluctuare video; cum Waltonus *l. c. p. 39.* dicat, *licet plerumque in Orationis contextu ambiguitas tollatur, NB. sæpe tamen ambiguitas manet, & solo usu tollitur:* (sic nempe solenne est Adversariis, ubi ab uno præsidio dejiciuntur, ut ad alterum æque infirmum recurrant, licet & inde non minus dejecti sint, ceu patebit *inf. §. 4.*) Interim hic habemus reum confitentem, quod vel invito veritas extorsit. Nam quod rectissime monet Cl. Buxt. *l. cit. p. 427. Non tum demum subvertitur aut im-*

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mutatur orationis alicujus mens & ſenſus, cum omnes voces aliter leguntur quam legendæ ſunt; ſed unicæ vocis lectio prava, integræ ſententiæ vel Orationis ſenſum depravare poteſt; maxime in Libris Sacris, ubi Orationes & ſententiæ conciſæ ſunt. Sic quod e Lib. Zohar *in Medraſch ſuper Canticum Cant.* allegat idem; *Per unum punctum ſæpe mutatur dictio, ut tranſeat in dictionem, quæ conſiſtit in ſenſu alio.* Nequaquam vero placet illud Alex. Mori Conſilium, *in Cauſa Dei, p. 65. In locis ubi varia ſubſcriptio vocalium obtinere poteſt, præferatur verior;* (quod & Capellus paſſim contendit *in Arc. Punct. l. 2. c. 23.*): nullus enim hic gradus comparationis habet locum, cum ſemper unus tantum ſit ſenſus literalis Scripturæ S. ut una tantum veritas; ſec. illud R. Salomonis *præf. in Cantic. Cant.* מקרא אחר יוצא לכמה טעמים וכו״ *una eademque Scriptura in multos quidem diduci poteſt ſenſus; ſumma tamen hæc eſt tenenda, quemque locum, ſuum certum habere ſenſum ſimplicem & literalem.* Si igitur unum modo dicere voluit Spir. S. certe unum modo legendum eſt, & una tantum lectio vera & genuina eſſe poteſt, altera autem erronea erit & rejicienda, nec ullatenus ſic datur magis minusve verum in Textu S. *Quam periculoſæ autem licentiæ,* (verba ſunt Cl. Buxt *l. cit. p. 422.*), *feneſtra aperiatur, dum permittitur, ut ſepoſitis punctis, h. e. certa regula & norma legendi Scripturam S. quivis ipſe examinet, qua ratione omnium commodisſime & aptisſime S. Hebræus Textus legi posſit;* ipſe amplius ibid. docet verſione *Pſalmi 110, v. 3.* ubi verba Hebræa, mutatis punctis, eum permittunt ſenſum, quem LXX Verſio exhibet, in ſeſe non incommodum nec abſurdum, aut falſum imo & antecedentibus ac conſequentibus minime repugnantem; attamen ab expreſſis in Textu S. punctis vocalium & Accentuum prorſus alienum, ut patebit inf. *Part. 2. cap. 1:* in quo proinde & ſexcentis ſimilibus, quæ obtineri poſſit certitudo infallibilis ſenſus, per abſentiam punctorum, committo judicio Lectoris. Idem etiam confirmat ibid. p. 423. exemplo ipſius Revelatoris, qui cap. 8. Tract. חמץ ומצה Maimonidis, ipſum ſtatim initium ſic vertit, *Ordo conficiendi azyma iſta,* quaſi מַצּוֹת; cum tamen

men legere debuerit מִצְוֹת *præcepta;* ut probat idem in Vindic. suis addens, *sensus quem hic elicuit Revelator, non videbatur incommodus, nec absurdus, nec male cohærens: quod si tamen Majmonides vixisset; & hanc interpretationem legisset, non sine censura illum dimisisset, & quidem justa ac gravi; eo quod non ad ejus mentem vocem recte expressisset.* E quibus omnibus tandem invicte patet, Crisin illam Capellianam, (& Asseclarum), qua *nos non teneri punctatione Masorethica*, (hoc nomine apud imperitos exoso, suspectam libenter redditurus punctationem), *quando sensus alius æque commodus, vel & commodior, ac verior, magisque cohærens antecedentibus & consequentibus, a nobis proferri potest*, (in Arc. punct. p. 293. & sæpiss. alibi, nec non in Defens. Crit. p. 616) acriter contendit, non solum 10 *κατηγορίαις*, sed ipsa capitali *καταχρήσει* dignissimam esse; tanto magis, quod non vereatur l. cit. p. 293. blasphemo ore *ad dirimendas tunc lites, LXX Versionem* (illam omnium aliarum corruptissimam, ut supra probatum), *Judicem constituere*, scil. famulam Heræ imperantem; cui Pontificii suam Vulgatam nihilo minori autoritate denuo præferendam dicent; nunquam sic finiendis partium studiis, licet in hoc amicissime conspirantibus, *quod puncta extrinsecus addita sint, posse nos itaque, cum volumus, Puncta detrahere & aliter legere, Bellarm. l. 1. de V. D. c. 2.* Licebit igitur *Gen 3, 15.* non minus recte cum Pontificiis legere *ipsa* (conteret caput) pro *ipse*, (transferendo munus redemptorium a Salvatore Filio ad matrem B. Virginem), quam cum LXX Interpp. *αὐτός τηρήσει σου κεφαλήν*, *ipse servabit* (vel tuebitur) *caput tuum:* cum tamen neutrum horum dixerit Spiritus S. Nonne h. p. Scriptura revera fieret Theramenis Cothurnus, & omni cereo naso (convicio Papistico) flexibilior? Lipsius mihi hic in mentem, qui (*Cent. 3. Ep. 88.*) *inter Byzantinos Oratores, rogatum aliquem, qualis Byzantii Lex esset, respondisse* memorat, *qualem ego volo.* Annon idem de sensu S. Script. Hebrææ, hac ratione quivis imposterum usurpare queat, *talem esse, qualem ipse voluerit*, judicet incorruptus horum arbiter. Quamobrem magnopere sane verendum duco, ni mature & serio tandem, de extirpandis funditus illis sub-

ſubleſtis Waltoni, Capelli, & Aſſeclarum hypotheſibus, conſilium inierint Orthodoxi Eccleſiarum Doctores, fore, ut per hos cunicuIos ita aliquando ſubruatur illud invictum alias & *ἀπερόσμαχον* Scripturarum robur, ut ſec. illud Taciti *lib. 14. Annal. perfecto demum ſcelere magnitudinem ejus ſint intellecturi;* & tunc demum de remedio hujus mali diſpecturi, ubi id nobis integrum amplius non erit: imprimis (cum querente Magno Theologo Dn. Dn. Calovio *in Crit S. p. 362*) *non tantum in ſecundariis, ut ita dicere liceat, quanquam NB omnia parem fidem mereantur, ideoque in omnibus periculoſe erretur, ſed & in primariis Scripturæ dictis, quæ fidem noſtram ſuffulcire debent, ejusmodi ambiguitas ſuboriatur & incertitudo, ſi a nobis admittatur illa hypotheſis.*

§. 3. Sed inſtat porro Capellus, cum reliqua Hebræo-maſtigum cohorte, *e Verſionum, præcipue LXX. Interpretum, collatione*, certam & firmam peti poſſe Textus S. lectionem, (neglectis punctis alias dubiam.) Hujus ſubleſti effugii duo potiſſimum conſtituit principia ſeu fundamenta, *in Crit. S. l. 6.* ſcil. (1) *Omnes Translationes, tam recentiores quam Veteres, PARITER ac Hebræum Textum, eſſe & dici poſſe authenticas, ſacras, divinas, & θεοπνεύςυς; non quidem reſpectu formæ, ſeu verborum & phraſium, quibus doctrina ſacra primum fuit ſcripto tradita; attamen reſpectu materiæ in ſacris illis Libris contentæ, ipſius nempe cæleſtis doctrinæ.* ibid. p. 403. Hinc (2) *non neceſſe eſſe, extare hodie Codices originarios ab autographis nihil diſcrepantes, quos conſulere oporteat*, p. 404. Subjungit ſeq. p. 405. ejus rei exemplum, his verbis, *Si aliqua ejusmodi ſalutariis veritas, in aliquo S. Script. Codice aut Verſione contineatur, cujus in alio alia ſit lectio, ut cum Zachar. 12. 10. ſec. Codicem Hebræum, & Joh. Evangeliſtam c. 19, 37. eſt*, aſpicient in me, quem illi transfixerunt, *apud LXX. interp. vero habetur, ἀνθ' ὧν κατωρχήσαντο* propter quos ſaltarunt, (per *ἀβλεψίαν* legendo רקדו pro דָּקְרוּ,) *nullum inde periculum eſt fidei aut doctrinæ, cum talia ſine diſpendio ignorari queant:* & p. 406, *plane perinde eſt in talibus, utram lectionem ſequamur:* prorſus ad votum & palatum Pontificiorum,

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qui pari modo *Gen. 3, 15.* nihil quidem intereſſe contendunt, inter הִוא vel הוּא, hoc an illud legatur; *verum*, (ut recte de his Sixt. ab Amama *in Antib. Bibl. p. 204.*) *ubi verba in rem conferenda ſunt*, *tum demum apparebit inſignis eorum pervicacia*, *nec de nihilo eſſe, quod illam lectionem adeo mordicus defendant*, &c. V. ibid. Ut ergo Pontificiis ſimul, & horum Colluſori vel potius præcipuo Anteſignano Capello, paucis reſpondeam, (nam vel ultro a talibus piæ mentes penitus abhorrebunt,) limitandum eſt iſtud ejus antecedens, de pari authenthia divina Translationum cum originali Hebræo, (ſi non ratione formæ ſeu dictionis, ſaltem ratione materiæ, ſeu ipſius doctrinæ;) ſi nim. certum & indubitatum ſit, Translationem aliquam etiam ratione materiæ ſeu doctrinæ cœleſtis, nihil aberrare ab infallibili veritate S. Codicis originarii: jam vero tam manifeſta Verſionum, imprimis LXX. & Vulgatæ, etiam in ipſa Verbi divini doctrina, a S. Textu originali diſcrepantia, innumeris adeo exemplis pridem orbi literato eſt detecta, ut de eo dubitare nequeat, niſi qui in ipſa meridie profundum noctis quærere velit. Tum vero quæſtio non tantum eſt de authentia Verbi abſolute & in ſe ſpectata, ſed etiam de eo, quód authenticum ſit nobis ſeu ratione noſtræ πληροφορίας; tum non de neceſſariis tantum ad ſalutem, ſed de toto eo quod nobis legendum & ſcrutandum exhibere voluit Divina Bonitas, in quo nihil pro levi ducendum, cum omnia pariter Sacr. Scripturæ Verba, ſint ipſius Spiritus Sancti afflatu perſcripta, tam quoad res quam voces; non diffitente ipſo Critico his v. *in Defenſ. Crit. p. 612; Non res duntaxat*, *ſed & verba ac Phraſes*, *arcano Spiritus Dei motu & afflatu, Prophetis & Sacris Scriptoribus dictata ſeu inſpirata ſunt: NB. inſaniam, ſi aliter ſentiam.* An ergo minus inſanit, qui in talibus divinis *plane perinde eſſe, ut cunque legatur*, (*l. ante cit.*) blaſpheme contendit? qui dictata ab ipſo Spir. Sanct. verba ceu ipſarum rerum ſymbola, in pari authentiæ gradu conſtituit, cum interpretum, nudorum hominum, Translationibus? Prorſus hic, propria confeſſione, Helleboro eget Revelator cum ſuis Sectariis. Non ſolum enim æquiparat puriſſimo S. Fonti Verſionum turbidos rivulos,

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sed & præfert, dum LXX Versionem, in qua ipse expresse asserit, *frequentes esse pueriles & pudendos sæpe lapsus & aberrationes a Script. S. mente atque scopo* (*in Epist. Apologet. contra Bootium p. 21.*) nihilominus audet *judicem hic constituere qua lites dirimat*, de genuina lectione ortas, *l. cit. p. 203.* Quod impium Critici assertum omnino Latronis illius Procrustis lumbifragium merebatur, qui hospites suos, fertur, applicuisse lectulo suo, ut si proceriores essent illa mensura, amputatione pedum decurtarentur; sin breviores, tanta extensione tantum non lacerarentur, *V. Causinum de Symbol. Ægypt. Sapientia p. 183.* Neque enim alia aut melior Scripturæ S. ad LXX. Versionem exigendæ sors futura esset, quam illa hospitum, intra Latronis mensuram compingendorum. Merito igitur audimus illud Cl. Buxtorfii *in Anticr. Part. II. cap. 1. Cum circa interpretationem etiam certæ lectionis, tanta extet sententiarum & explicationum varietas & discrepantia, ex animorum nostrorum circa res sacras caligine; quid fiet, si nulla lectionis quoque sit certitudo, sed ea demum ex interpretibus, tum ex mero & nudo nostro judicio, innumeris* (*ut expresse habet Critica Capelli*), *in locis sit quærenda, indaganda, & dijudicanda. Nihil aliud hinc expectandum, quam fœdus & exitiosus Codicum Hebraicorum contemptus & neglectus. Sufficiet plurimis Interpretibus acquiescere, cum audient ex illis, ad fidem & salutem necessaria haberi posse; in cæteris parum aut nihil interesse, utram sequaris lectionem.* Respondeo (2) Ad supremam infallibilis Canonis Sacri authentiam, requiri immediatam θεοπνευστίαν non solum ratione materiæ seu ipsius cœlestis doctrinæ, sed omnino etiam ratione formæ seu vocum & Phrasium: hanc ergo utramque cum Capellus ultro agnoscat, (Crit. S. p. 612.), in solo S. Textu Hebræo, utpote *e quo judicandas, arguendas, corrigendas, examinandas, & improbandas* statuit *Translationes quaslibet, quando & quatenus ab eo recedunt, vel ad eum accedunt, tum propter Linguæ* (Hebrææ) *& verborum, vim eximiam, efficaciam, & proprietatem singularem:* ecqua igitur fronte aut conscientia, (per universam suam Criticam), illam Script. S. formam scil. immediate *a Spiritu S.* (ipsomet fasso, *l. sup. cit.*) *dictata verba*

& phrases S. Textus Originalis, adeo immutata, corrupta, & deperdita, arguit, ut partim e propria conjectura & rationis στοχασμῷ, partim e variis Interpretum Translationibus, innumeris in locis divinanda & restituenda contendat? Profecto considerantem, vertiginosi hunc cerebri gyrum, fateri oportet, (quod Lipsius alicubi de splendore Vet. Romæ memorat), *periti ingenii esse, saltem capere eam posse;* nec minus etiam periti, manifestum licet nugatorem satis constringere posse, quandoquidem ob perpetuas contradictiones nunquam ipsi deesse potest elabendi occasio, dum quod alibi affirmavit, idem quoque alibi negavit, quo utrolibet loco deprehensus ad alterum provocare, & utrumvis recte sensisse, videri possit.

§. 4. Quod amplius *usum & exercitationem legendi πατεροπαράδοτον*, certæ lectionis subsidium, (absentibus punctis), constituit Capellus, *in Arc. punct. p. 276. & 277.* h. verbis; *dico, id fieri ab iis* (Tiberiensibus) *potuisse e Scholastica institutione, & traditione πατεροπαραδότῳ*, scil. (p. 278) *eos lectionem accurate observasse & observatam FIDELITER vocalium a se excogitatis notulis expressisse;* (conf. etiam p. 280. 281. ibid.) pariterque in hunc sensum Walt. *l. sæpe cit. p. 28.* id uterque propriis verbis penitus rursum destruunt; dum Capell. *l. cit. p. 277.* expresse fatetur, ut & Walton. *l. c. quantacunque adhibita fuerit cura, diligentia & studium, vix tamen aliter fieri potuisse, ut non aliqua, tanto seculorum lapsu, adeoque NB magna & non levis inciderit in vocum lectione mutatio* & p. 279, *cum ea omnia a tempore Mosis & Prophetarum, usque ad Masorethas, memoria teneri & conservari potuisse, sit monstrum portentosissimum & commentum insulsissimum*: quamvis mox iterum hanc quoque mutet sententiam, homo omni Proteo magis varius, p. 280. scribens, *Judæos Hebrææ Linguæ peritos, facile edoceri potuisse rationem legendi Textum non punctatum, & ubi unam vel alteram paginam edocti fuerint, reliqua etiam, pro judicio & memoria cujusque per se deinde legere & intelligere potuisse; & sic* (p. 281) *sine miraculo, NB ratione & via maxime*

me ordinaria, ab Esra tempore usque ad Masorethas, conservatam fuisse lectionem sacram, quam tunc excogitatis Vocalium & Accent. figuris expresserunt. Quis jam liquido dicet, quæ certa & constans hujus Protei fuerit mens aut sententia, nisi semper inconstantem esse, & perpetua incertitudine fluctuare. Posito jam vero, (quod tamen *portentosissimum & insulsissimum* jam ante dixit), *ullo quantocunque ingenio, studio, aut cura* peritiorum hujus Linguæ, certam, absentibus punctis, lectionem sacram teneri potuisse, tanto seculorum decursu, scil. ipsis 1000 annis, (quibus tamen ejusmodi lectionis inviolatam successionem ex propagatione Scholastica prorsus impossibilem fuisse satis arguunt multiplices illis seculis gentis Judaicæ persecutiones, exilia & dispersiones, ob quas ipse Elias Levita fatetur, *in præf. Masoreth Hammas. quod* אחר חרבת בית שני היה לשון הקדש הלוך וחסור׃ *post vastationem templi secundi, & deinceps lingua sancta fuerit abiens & deficiens*, phrasi sacra *Gen. 8. v. 5.*) posito hoc, tamen, de peritioribus Linguæ & scripturæ S. ad quos subinde provocant Adversarii; quid vero de indoctis, rudioribus, peregrinis, Proselytis, mulieribus, ac quibusvis de vulgo, interea factum, an illis toto isto Millenario carendum fuit perspicua, & certa Script. S. lectione & intelligentia? nonne *illos carere haut potuisse tam necessario subsidio Punctorum*, expresse fatetur Capellus *p. 53. l. cit. se non invitum largiri*? & tamen per ipsius hypothesin, eo caruere integro saltem Millenario ab Esra ad Tiberienses: quamvis hoc denuo eludere velit Veterator, totus e contradictionibus compositus, *negando* iterum, *quod in plebecula manus venerint Libri Sacri, dum illis non commissa fuerit Scriptura legenda;* (forsan Pontificia prohibitione, Laicis non legendam esse Scripturam.) At quis orthodoxi sensus aut judicii negaverit, omnibus omnino cujuscunque ordinis & ætatis hominibus, necessario semper habendum fuisse, quod in Religionis negocio, expedite, tuto, & citra ambigendi necessitatem, ubique sequerentur? Quid alias Propheta *gentes & nationes universi orbis* sic alloquitur, Esa. 34, 16. *Quærite igitur in libro Ihovæ*, & *legite, unum ex his non defuturum est?* Quid jussus idem est a Deo, scribere בְּחֶרֶט אֱנוֹשׁ *stylo hominis Esa. 8, 1.* h. e. (inter-

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prete Dilherro *in Electis p. 24.* & Glassio *Phil. S. p. 283.) manifesto & verbis humanis, literisque notis, ut omnes etiam* νήπιοι *& simplices, possent id quod scriptum erat intelligere.* Cur *Habac. 2. v. 2.* Dominus Prophetæ mandat, *Prophetiam suam in Tabulam conjicere, ut legere posset, quisquis forte præterierit?* nisi ut omnibus promiscue tam rudioribus & νηπίοις quam peritioribus, contingeret τὸ πρόχειρον τῶν ποιεῖσθαι quoad sensum planum certum & perspicuum; & sic αὐτοψίας cujusdam & intuitivæ notitiæ, quæ certissimum πληροφορίας fundamentum non uni minus ac alteri fieret potestas. Nam quod Horatius ait, *Segnius irritant animos demissa per aurem, Quam quæ sunt oculis subjecta fidelibus, & quæ Ipse sibi tradit spectator.* Et sic cadit quarta adversariorum instantia.

§. 5. Quintum certæ & perspicuæ lectionis Sacræ subsidium (absentibus punctis), Adversarii commenti sunt *literas* אוי *matres lectionis* inde ipsis dictas; ut patet *in Arc. Punct. Capelli l. 1. c. 18. Waltoni Prol. III. in Bibl. Angl. p. 27.* & aliis. Ad hoc respondeo (1) illas אמות הקריאה *matres lectionis*, hodie quidem atque olim etiam in Rabbinorum scriptis, interdum loco Vocalium adhiberi suevisse, præcipue in vocibus alias ambiguis. At in S. Script. Hebræa id nunquam factum aut observatum est: sequeretur enim alias, cum hodie in nullo Textus S. Codice conspiciantur, vel myriadas literarum subductas esse ex illa primæva S. Scriptura, de qua nec jota aut apicem periturum Salvator affirmavit. Et quomodo illi prisci Sopherim numerare potuissent plene aut defective scripta, si ubique fere loco vocalium sic redundassent literæ אוי? Quod Cl. Buxt. inter alia quoque probat *e præf. libri* מנחת כהן, ubi dicitur; *quod omnium vocum plenarum & defectivarum hæc sit ratio, ut si plena vox scribatur defective, vel defectiva scribatur plene, Liber Legis eo ipso sit profanus & illegitimus, prohibitumque sit in eo legere, & qui legit in eo, contumeliam inferre Nomini Dei, &c.* idemque plurimis confirmat exemplis, p. 358.: & hoc ipsum ostendit firmum argumentum esse pro antiquitate punctorum, quæ nisi Literis coæva extitissent, necessario mul-

multis in locis ponenda fuisset aliqua lit. אהוי, quæ præsentibus punctis omitti potuit. Absurdissimus igitur est Waltonus, cum *l. cit. p. 27.* ait *literas* אוי, *hodie tantum pro consonis haberi*, (addit *interdum etiam* ה & ע), *olim fuisse Vocales; & proinde non audiendos esse Grammaticos, qui omnes Literas consonas faciant, & Vocales earum numero expungant;* (adjecta aliarum Linguarum dissimili ratione). Verum qui Matris Hebrææ incomparabilem ad alias Linguas indolem & genium prorsus singularem perpenderit, facile videt lubricum imo nullum esse talium conjecturarum fundamentum. Resp. (1), si vel maxime etiam in Libris sacris Script. Hebrææ, olim illas lit. אוי adhibitas fuisse loco Vocalium demonstrari posset, (ut nullatenus potest), tamen ne sic quidem certitudinem sensus literalis ex iis constare potuisse (absentibus punctis;) nempe ob pauciorum literarum אוי ad plures sonos vocalium imparem numerum; præcipue cum ipse Capellus, *l. cit. p. 158.* ultro dicat, א *rarius, imo rarissime fuisse usurpatum*, quomodo igitur solis literis ו & י ambiguitas lectionis e reliquarum Vocalium absentia tolli potuit? Nec enim literæ ה aut ע, etiamsi hæ quoque assumerentur, ulli ab Adversariis assignari possunt soni, cum nil nisi Spiritus sint. Ex illa igitur Lit. אוי & Vocalium imparitate, aliter fieri non potuisset, quam ut S. Textus Hebræus, ante additionem Punctorum, illa Samaritica barbarie esset lectus ac pronunciatus, qua hodierno die Samaritani Damasci incolæ, pro בְּרֵאשִׁית בָּרָא אֱלֹהִים non minus fœde quam ruditer legunt בַּרַאשִׁית בָּרָא אַלָהִים *baraschit bara Alahim* &c. ceu αὐτήκοος quidam ex illis oris retulit in Belgio. Reliqua a Waltono *l. cit.* adducta, de Græca Hebrææ Scripturæ expressione, nec non Morini, Josephi, Vossii & Drusii, testimoniis, nihil momenti aut ponderis habent, nec adeo refutatione egent.

§. 6. Male autem Adversarii, nec sine blasphemiæ nota, *leviora illa* æstimari volunt *Script. loca*, in quibus ex absentia punctorum oriuntur dubia, *in quibus igitur perinde sit, quomodocunque legas*, ut patet *in Arc. Punct. p. 287. 299. 300.* & alias sæpius. Verum respondeo, (1) Nihil in Scripturis pro levi esse habendum; & distinctionem

 illam

illam in *leviora* Scripturæ, & alia majoris momenti, (eo quidem sensu, ut perinde sit, quid leviorum istorum hoc vel alio sensu legatur aut non legatur), vergere in ignominiam Verbi Divini & ipsius Spiritus S. Nam quod recte sentit Laur. Beyerling. (*in Theatro Vitæ Hum. To. 7. Tit. Script. S.*) *Spiritus S. scribentibus dictavit Scripturas, & adstitit iis, ne vel in puncto, a veritate unquam aberrarent: eorumque omnes conceptus & sententias ordinavit, digessit & direxit; hoc enim proprie est librum scribere, & hac ratione Spiritus Sanctus proprie est autor Sacrorum Librorum.* Inque eandem sententiam, *R. Abraham Ben Dior*, allegante Cl. Buxtorfio *in Anticr. p. 845.* כל התורה דברים קדושים וכו׳ *Tota Lex* (Scriptura S.) *continet verba sancta, in quibus est DOMINUS; neque hæc præ illis habent vim* (i. e. potiora aut alia leviora sunt), *quia omnia nomine DOMINI vocantur.* His similia ibid. plura citantur *e lib. Zohar, & R. Jekuthiel;* quibus Judæi in ruborem plane dant nostros Novatores Biblio-mastigas, dum longe religiosius & rectius sic concinunt D. Apostolo, 2. *Tim. 3. 16.* πᾶσαν γραφὴν θεόπνευστον *OMNEM Scripturam divinitus inspiratam* dicenti; & *Rom. 15. v. 4. QUÆCUNQUE ante scripta sunt, ad nostram institutionem scripta sunt:* quæ Oracula Doctoris e tertio Cœlo, ad Revelatoris nostri crisin sic castiganda essent, *quædam tantum Scriptura* (momentosior scil.) *est* θεόπνευστος: Et *quædam ante scripta*, (scil. ad salutem necessaria), *ad nostram institutionem faciunt;* siquidem reliqua quomodo legantur, *plane perinde est.* Hinc & Alex. Morus, *in Causa Dei* p. 71. abjecte satis, quasi in profanis aliquod Grammaticale bellum exarsisset, *velle se*, ait, *hac in apicibus consectandis molestia Ecclesiam carere*: imo, inquam, modo liceret per ipsos illos maleferiatos, qui authentiam divini sensus, punctis Vocalium & Accentuum signati, & pro Veritate infallibili omnibus piis semper habiti, importunis & blasphemis suis nugis ultro lacessunt, & toties noxii erroris convicti, conscientiam citius & religionem, quam thesin suam deserere malunt. Prout ipse quoque Morus, *l. cit. Judæorum* studium, *Puncta æque ac consonas devenerantium, & abhorrentium, quicquid vel tantillum discrepat*, vocat *INSANUM, quo PERDITE flagrant erga Codicem Hebræum, amorem;*

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certe vix Christiana satis sententia in Judæorum fidissimam Canonis Sacri custodiam. *Resp.* (2), Posito, quod in levioribus tantum, dubia, incerta, & variabilis maneat lectio, per absentiam Punctorum, nonne hac quoque ratione, Sciolorum quorumvis temeritati fibula laxabitur, conjecturandi & ad lubitum refingendi alios atque alios Divini Verbi sensus? dum a levioribus illis facile ad majora & graviora procedet argumentatio, nec ulli sic hæretico novarum cavillationum & illusionum defuturi sunt prætextus, quoties Scripturæ S. testimonio est constringendus: quarum igitur dubitationum & dissensionum, elevata semel (etiam in minimis) S. Lectionis infallibili certitudine nullus apparebit finis aut modus. Claudo igitur hanc quoque Exceptionem Adversariorum, verbis Viri undequaque Doctissimi Sam. Bocharti, *in præf. ad Phaleg: Libri Sacri supra cæteros hac prærogativa eminent, quod nihil in iis est, quod vel vacet vel deficiat: ut facilius sit, cœlum & terram præterire, quam unum Apicem e Lege cadere. Ut ergo Verbo Dei quisquis addit, illud perfectum esse negat, ita quisquis adimit,* (quod faciunt omnino, qui multa in eo leviora fingunt, susque deque habenda quomodocunque legantur,) *accusat tacite, ac si illud quædam habeat otiosa & superflua, & vult haberi Deo sapientior, & Paulum arguit mendacii, omnem Scripturam utilem* & θεόπνευστον dicentem.

§. 7. Denique (7) *Studium pacis & concordiæ*, quod *in dubiis (per absentiam Punctorum) Lectionibus*, ultimum commendant remedium Adversarii, equidem fateor, satis specioso amici nominis plaudere titulo; verum, quandoquidem monente Poeta, *tuta frequensque via est sub amici fallere nomen*, circumspecti hic erit cavere, ne lateant ignes sub cinere doloso, & ne amicitia talis ineatur, quæ sit conjuncta cum præjudicio veritatis; quod foret contra monitum Proph. *Zach. 8, 19. veritatem simul & pacem colendam* præcipientis. Tum vero penes quem, in tanto sententiarum divortio, defectus hic erit & pessimum vitium? Quis sanum nobis discernet a morbido & vitioso? Ipse quidem Revelator aut ejus Assecla si hoc præstiterit, & regulam hanc Christianæ charitatis ab omnibus impetraverit, effectum

cum

eum dedisse dicemus, cujus gloria felicissimis omnium Seculorum ingeniis est negata. Recte igitur concludit Clariss. Buxtorfius, *in Tract. de Punct. p. 425. Ego vero existimo, satius esse, ut omnis contendendi & altercandi occasio a radice præcidatur, & in herba suffocetur. Ad hoc vero longe præsentius & certius remedium esse puto, si firma regula certaqae lectio statuatur & habeatur, ad quam Interpretes omnes sint adstricti, quam si talis constituatur, quæ in omnes partes sit versatilis; & 70. i. e. infinitas pene interpretationes admittat.*

OBIECTIO II.

qua

Adversarii *Authentiam S. Scripturæ Hebrææ*, (licet absentibus punctis, aut humana eorum origine asserta,) exinde tamen tueri nituntur; quod ea (1) *non consistat in externis figuris aut apicibus, nec pronunciatione vel sono vocum, sed in interiori sensu & mente Scripturæ, e vocum serie & cohærentia Textus pendente:* & hinc (2) *ubi non alia melior aut verior punctatio afferri potest, quam hodierna Masorethica, e tota orationis structura fluens, hæc ipsa tunc retinenda sit, ut vera, authentica, & divina.*

Solutio.

§. 1. Cum Adversarii ex illa hypothesi sua, de Tiberiensibus Punctatoribus adeoque humana Punctorum origine, ultro advertant, sensum Script. S. tantum humanæ autoritatis effici, non divinæ, qualis Verbi Divini sit necesse est; proinde variis argutationum modis, laboranti ejus Authentiæ succurrere tentarunt, verum omnibus iis ἐπὶ μικρᾶς αἰωρουμέναις ῥοπῆς *levi adeo momento suspensis*, ut nusquam non appareat, ipsos in scopulum impegisse, a quo minime facilis sit in tutum enavigatio. Quod enim (1) priorem illam instantiam attinet; Capellus quidem, suum Arcanum Punct. 310, hac quasi obsignat coronide; *Maneat itaque ex his, quæ hactenus disputata sunt hoc ratum fixumque, hodiernos Punctorum apiculos, quoad FIGURAM esse a Masorethis, (qui illam excogitatam a se Consonis addiderunt,) at non quoad REM ipsam, illis apiculis significatam, ad hanc enim manuducit, vocum Consonis descriptarum series, ordo, & tota structura.* Verum cum ultro hic agnoscat Capellus, *ad Rem ipsam* apiculis significatam, (i. e. firmum & authen-

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ticum Scripturæ S. ſenſum), *manuductionem* requiri; & vero illud, citra Punctorum præſentiam, e συναφεία Textus, authenticæ lectionis ſubſidium, incertum, lubricum, & ſæpiſſime nullum eſſe, *ſuperiori Object. 1. §. 2.* jam evicerimus, (dum præpoſtera hæc eſt ἑρμηνείας methodus); illo igitur hic merito præſuppoſito, nihil utique pro conſervanda nihilominus authentia Lectionis, faciet illa diſtinctio inter Figuram & Rem apiculorum: nam hæc ipſa diſtinctio inter rem ipſam apiculis ſignificatam, & figuram eorum Maſorethicam, 1000 annis illa RE ipſa poſteriorem, neceſſario præſupponit falſiſſimum illud principium, de conſervatione lectionis πατροπαραδότω; quod tamen adeo abſurdum *ſup.* §. *4.* oſtendimus, ut ipſi quoque Waltono *impoſſibile*, Capello autem *inſulſiſſimum*, *& omni prodigio portentoſius* dicatur. Cum igitur hoc etiam pacto periculoſum nihilominus maneat, in ipſis viſceribus S. Textus Divini aliquod humanum inventum agnoſcere; alio adhuc fuco ſubleſtam ſuam hypotheſin incruſtare nititur Capellus, nempe mutando ſtatum controverſiæ, quaſi de *Sono* aut eleganti *pronunciatione* vocum nunc ſaltem quæſtio ſit, *cujus noſtra nihil interſit*, (lib. cit. p. 268.) *alia fulcra longe firmiora dari, quam apiculos iſtos Maſorethicos, aut vocum Hebraicarum SONUM ſive prolationem quæ ore fit*, p. 308: idemque comprobat *exemplis profanorum Autorum Demoſthenis, Ariſtotelis, Ciceronis, Livii, Plauti, &c.* p. 277. Reſp. autem, ſcriptionis finem eſſe lectionem talem, quæ conjuncta ſit cum lectorum perſpicua intelligentia, an hæc per ſonum oralem fiat aut ſecus, uti per ſe nihil facit ad ſcriptionis finem, ita nec in conſiderationem venit, cum de certo & authentico ſcripti ſenſu literali quæritur: cum autem contra aſſignatione punctorum, ad certum ſenſum (de quo nunc quæritur) adſtringi literas conſonas, & quaſi anima motionis vivificari, nec iniquiſſimus antagoniſta diffiteri queat; quis igitur credat, Moſen & Prophetas nobis tradere voluiſſe Scripturam hac anima deſtitutam? aut Maſorethis demum tot ſeculis poſt, hanc Majorem certitudinis & perſpicuitatis lampada commiſſuros fuiſſe? Quamvis interim Capellus ipſi etiam ſenſui communi hic reclamare non vereatur, (non tamen ſine propria contradicentis confuſione), cum *l. cit. p. 302.* ait:

Non a Masorethis, *clarius* (adjiciendo nimirum puncta) *fuisse propositum Dei verbum*, *quam primo fuit a Deo*, *Mosi & Prophetis traditum*, (nempe sine Punctis); *sed tantum adscriptis istis punctis*, *hoc effectum esse*, *ut homines postmodum minus laborarent in assequenda & tenenda vera Textus S. lectione*, *quam alias sine hoc subsidio fecissent*; & p. 299 ibid. *Notulas illas adscriptas hoc praestare*, *ut NB expeditius mentem & sensum Scriptoris capiamus.* Jam vero nonne tale quod effectum, *quo minus laborare licet in assequenda vera Textus S. lectione* est revera *clarius reddere propositum Dei verbum?* Quis sine indignatione legat adeo insulsam hominis tergiversationem? quam tamen amplius tueri vult, *simili opera Interpretum aut Commentatorum*, *Textum S. explanantium*, *per quam uti non arguatur*, *Textum non esse clarum aut perspicuum*, *ita nec ex absentia punctorum id inferendum esse*, *ibid. p. 301.* At vero cum punctatio ipsam substantiam Textus S. ingrediatur, Commentatorum vero explanationes plane extra eam consistant, quis non videt tantam hic disparitatem, quantam trito Talmudici verbo dicunt, גבה טורא בינייהו *altitudo montis est inter ea.* Sed de Waltono etiam longe magis mirari subit, qui adeo nugacis & insulsi Magistri, tam fidus tamen ubique sectarius & Assecla fieri sustinuerit; dum quasi ex ore illius Doctoris sui, *in Proleg. ad Op. Angl.* p. 29. scribit, *licet punctatio sit Masoretharum inventum*, *& NB humani juris*, *quoad apices & figuras*, *non tamen sequitur*, *sensum Scripturae incertum esse*, *& ab Ecclesia autoritate pendere*; *sed quod per puncta significatur*, *scil. verborum sensus*, *divina prorsus autoritatis est*, *Deumque solum autorem agnoscit.* Quis cordato Theologo non indignum dicat tam futile commentum, quod, dum per ipsum signa & Characteres sensus divini, sint *humani juris*, signatus tamen iis ipse Script. sensus debeat esse infallibilis, etiam quoad nos, dum *ab Ecclesia non pendeat autoritate.* Annon apertissima contradictio est, signo fallibili infallibiliter quid signari, aut infallibilem rem signatam constare cuiquam posse per fallibile ejusdem rei signum? Nemo certe pie venerans Sanctissimum DEI Verbum, sine

ne extrema deteſtatione leget, tam turpiter proſtitutam diviniſſimam ejus Authentiam; dum literæ Textus S. perhibentur novitiæ, Aſſyriacæ, adulterinæ, & ſpuriæ; *(ut ſup. Cap. 1. vidimus)*; Puncta quoque ſtatuuntur humanum inventum; & tamen S. Scriptura Hebræa (ex his unice conſtans), ſpeciose adhuc jactatur Authentica, nim. per abſurdisſimam & ſumme deliram firmiſſimarum conſequentiarum negationem, qua unice ſe tutantur Adverſarii.

§. 2. Nec (2) felicius Adverſarii, deſtructæ per ipſos S. Textus Hebræi Authentiæ, conſulunt illa inſtantia, qua Capellus, *lib. cit. p. 281, 300. & alibi ſæpius,* contendit, hoc pacto *nos teneri punctatione Maſorethica, NB. ut non humanæ, ſed divinæ authoritatis; ſi nulla alia commodior, verior, aut magis conſona antecedentibus & conſequentibus, punctatio a nobis afferri aut demonſtrari poſſit; & tunc demum nos non hominibus ſed DEO credere, cum illi (Maſoretharum) innitimur punctationi.* Verum reſpondeo, ipſam illam hypotheſin Capellianam, *ſi nulla verior aut commodior punctatio a nobis afferri poſſit, tunc demum illam Maſorethicam eſſe authenticam & divinam*, quam maxime deſtruere authentiam Script. Sacr. quam tueri debebat: ſiquidem per illam, noſtro utique judicio & arbitrio committitur, utra verior aut commodior cenſeri & a nobis haberi debeat; & authentiam ſic ſortietur Senſus Scripturæ, non ex ſeſe, ſed e noſtro judicio. Quod manifeſto patet ex his, quæ *ibid, p. 292.* ſequuntur: *Quis jure conqueratur aut indignetur, ſi quis aliam proferat punctationem, quæ SENSUM ALIUM, etiam VERIOREM & commodiorem pariat, quam ille qui oritur ex hodierna Maſorethica:* quod ibidem & alibi ſæpiſſime repetit; & p. 306, & 307. hoc argumento conveniendum dicit Pontificium (aut quemvis alium Hæreticum,) *ut ſi quem punctati Codicis ſenſum admittere nolit, demonſtret & probet, aliam punctationem magis congruentem & commodiorem ſenſum parere; tunc illam admiſſum iri, repudiata Maſorethica.* Sed neſcio profecto, quos ſibi fungos aut ſtipites Capellus finxerit Pontificios aut alios Hæreticos, quos hic cauſæ ſuæ defuturos, & facta ſemel licentia *alterius punctationis, ubi nobis commodum videtur*, non exſculpturos aliquam ſibi faventem punctationem, & ſic commodum ipſis ſenſum, credere potuerit, aut

do in Defens. Crit. S. post hæc verba, (*etiamsi hodierna lectio Masorethica Hebræi Textus, sæpissime argui & convinci possit, quod sit NB. falsa, insulsa, inepta, incommoda; & aliam haberi posse veriorem*): addit, *nihilominus NB. propter antiquitatem, lectionem illam Masorethicam sic relinquendam esse*: quasi vero antiquitas aut receptio in Ecclesia patrocinari possit erroribus *falsæ, insulsæ, & ineptæ lectionis*, (qualem Scripturæ Hebraicæ sæpissime esse contendit Revelator), cum potius *falsum, insulsum, ineptum*, & summe blasphemum convicium sit, tale quid de S. Textus originarii lectione æterna & infallibili comminisci: qualis certe assertionis Autores gravem aliquando, vindici verborum suorum Deo, reddituri sunt rationem.

CONCLUSIO PARTIS IMÆ.

Atque ita omnibus & singulis rationum momentis, in hac controversia Hebræo-philologica, succincte excussis seduloque expensis, quotquot hodie in celebriorum Autorum scriptis utrimque agitantur, (præcipue in Waltoni *Proleg. III. Op. Angl. & illo Arcano Punct. Revel.* de quo Erpenius, *in præf. ej.* non dubitavit profiteri, *tantum, quantum hic vir* (Capellus) *in isto argumento præstitit non facile a se, aut quoquam alio fuisse expectandum*): provoco nunc ad incorrupta orbis literati judicia, & quotquot in eo mentem sinceram partiumque expertem habent; ut utriusque sententiæ rationes rationibus comparando, & pondera rerum atque argumentorum æqua utrimque judicii lance expendendo, libere & ingenue statuere velint, utra sententia, nostrane an Adversariorum, tam in thesi quam antithesi, solidior, evidentior, & in ipso conscientiæ judicio verior appareat; & annon Sole meridiano clarius jam demonstratum sit, in Capellum ejusque asseclas verissime id quadrare potius, quod effronti plane maledicentia, defensoribus Authentici Characteris Hebræi, præcipue Punctorum, impingere is voluit (*in præf. Arcani Punct.*) *eos omni ratione sententiam suam incrustare, variisque pigmentis & coloribus ita fucare, ut nemo Scripturæ auctoritatem NB periculosius impetat, vel calidius subruat, aut validius concutiat*; cum reve-

revera hoc ipſum Epiſodion, adeo iſti potius impio, nugatorio, & deteſtabili ſcripto *Arcan. Punct. Revel.* competat, ut plane ei pro titulo & quidem longe veriori, ſuperſcribi mereatur, quam illud perpetuum in eo paginarum mendacium *DE ANTIQUITATE PUNCTORUM HEBR.* cum tamen in eo meram horum *NOVITATEM* crepet Sycophanta verſutiſſimus, non erubeſcens interim, *ſe verum punctorum Patronum, minime vero hoſtem vel adverſarium*, vaniſſime jactare, (*in eadem præfat.*) quæ tamen *omnia una litura deleta cupit*, (*in Crit. S. p. 435.*) *veluti Scripturam deturpantia & fœdantia*, (*in arc. Punct. p. 144.*): ut proinde ſimulato nihilominus horum patrocinio, plane fidem fecerit vulgato iſti, *malus ubi bonum ſe ſimulat, tunc demum eſt peſſimus.* Hanc enim Satanæ in Angelum lucis ſe transformandi artem adeo ad miraculum usque expreſſit Autor idem in illis ſuis ſcriptis, eaque ſic faſcinavit imperitorum & credulorum animos, ut licet firmiſſ. pridem argumentis tot luculenta Cl. Buxtorfiorum Scripta, meliora & veriora vel κεϱ]ομίοις ἐπίεσσιν ſuadeant & evincant, vix tamen hactenus pervicaciſſima multorum præjudicia magis iſtis moveantur, quam quod veteri verbo Græcis dici ſolet, Ὄνῳ]ις μῦθον ἔλεγεν, ὁ δὲ τὰ ὦτα ἐκίνει; dum nihilominus, quod Hebræis tritum eſt צפור יזמר זמירו סרטן יזל הליכו וטפש ישתאר באולתו *Avis cantat cantum ſuum, & cancer abit greſſum ſuum, & ſtultus manet in ſtultitia ſua:* ut omnino deinceps inexpugnabilis illa, characterem originalem peſſime conviciandi, & blaſpheme traducendi protervia, vix aliter coerceri poſſe videatur, quam ſevero & publico aliquando Eccleſiarum anathematiſmo; quo pacto tandem faxit Deus, Satanam ſub pedibus noſtris conculcemus propediem. Nam ut Propheticis his verbis claudam, *Jerem. 2, 13. Duo mala fecere* (illi Hebrææ Veritatis deſtructores); *dereliquere fontem aquæ vivæ, & foderuntſibi ciſternas rimoſas, quæ aquas continere non valent.* Et ſec. illud *Jer. 8. v. 8. 9.* בִּדְבַר יְהוָה מָאָסוּ וְחָכְמַת מֶה לָהֶם *Verbum Dei contumelioſe tractant, quæ igitur ipſis poteſt eſſe ſana doctrina?*

VINDI-

VINDICIARUM
S. SCRIPTURÆ HEBRÆÆ
PARS SECUNDA,
DE
ACCENTUUM INFALLIBILI MINISTERIO SENSUS.
CAPUT I.
Quo illud
PARADIGMATICE ASSERITUR,
per luculenta aliquot Exempla S. Textus Hebræi, vero suo sensui. ex Accentuum doctrina vindicata.

§. 1. Quam incomparabilis interpunctionum scripturæ, per voces & membra sententiarum, sit usus, vel potius necessitas summa, ni totus contextus, instar alicujus *ἀστίκτου χώρου agri non notati cippis*, indigestus & male tortus, lectorem subinde hæsitantem in lubrico detinere debeat, pluribus jam ostendere & declarare liceret, nisi memor nunc illius *e Lib. 2. Rhet. Aristot. ἀδολεσχία ἐστὶ τὰ φανερὰ λέγειν* superfluis laborare impendiis vererer, dum per se placitura solicite commendarem. Ultro enim & per se patet, illa interstinctionum signa & notulas, quæ ob id *Positura* dicuntur Latinis, & Græcis quoque *θέσεις*, *quod voces per intervalla deponant, quo spiritus longa dictione fatigatus, vires suas per spacia decreta resumat*, (verbis Cassiodori *lib. 1. instit. divin. lect.*) *esse quasi vias quasdam sensuum & lumina dictionum, quæ sic Lectores dociles faciunt, tanquam si clarissimis expositoribus imbuantur*, (*ibid.*). Uti contra absentibus ejusmodi distinctionum signis, Lector fere semper dubio conjunctionum aut divisionum errore fluctuare cogitur, ne forte con-

conjungendo separanda, incidat in tritum illud κλώθειν τὰ ἀσύγκλωστα, vel huic adversum hallucinando, committat τὸ κατακερματίζειν μὴ δυνάμενα χωρίζεσθαι; ut loquitur Platonicorum mellitissimus. Illud igitur tam utile ac necessarium, vocum & sententiarum spacia distinguendi aut conjungendi officium, adeoque ministerium sensus, cum in S. Textu Hebræo, Accentibus proprium esse uniceque competere, doceamus tum *in Instit. Methodica Accent.* tum superius *Part. I. Vind. p. 133. seq.* necesse est, hoc loco idipsum quorundam Scripturæ S. locorum Paradigmasi ita illustremus, ut is præcipuus Accentuum Hebræorum usus genuinus & authenticus, solide asseratur adversus indignissimam Marculorum quorundam obtrectationem, imprimis contra Waltoni illud convicium, quo pessime totum illud S. Scripturæ interpunctæ fundamentum subruit, cum in *Prol. III. ad Opus Anglic. p. 26.* ait; *Magnam partem Accentuum esse inventa hominum ocio abundantium; nec NB e curiosa eorum speculatione quenquam doctiorem evasisse, aut in Textus S. intelligentia quicquam profecisse.* Unde etiam de Tractatu aliquo Accentuum, (haut dubie illo Ledebuhrii, laudabili sane & immensi laboris), satis abjecte memorat, *se lecto illo libro, non potuisse non hominis misereri, qui tanto molimine nihil egerit.* Ut jam non repetam huc e superioribus blasphemam illam Accentuum, (magnæ partis sacri contextus), traductionem, qua Capello, *Grammaticorum spinæ tricæque & magis importuni quam opportuni apiculi*, audiunt, *in Arc. Punct. p. 138.* item *minutissimæ, scrupulosissimæ, morosissimæque & NB superstitiosissimæ Lectionis minutiæ, & aculeatæ quisquiliæ*, ibid. p. 94.

§. 2. Quales atroces & nefandas criminationes in S. characterem Hebræum, cum superius *Pars Ima Vindic. nost.* firmissimis rationibus satis retundat, per Authentiam divinam Accentibus pariter ac Vocalibus & Literis evidenter adstructam; cumque ipsa Accentuationis etiam doctrina perfectioni & evidentiæ suæ satis jam restituta sit per Dei gratiam, in nost. *Institut. Methodica Accent. Hebr.* nihil restare nunc videtur, nisi ut documentis aliquot Locorum Script.

Script. S. experiamur, & lectoris pii ac cordati judicio committamus, utrum rectius e noſtra ſententia originalis & authenticus Character Accentuum, (iſto ſuo miniſterio ſenſus), *ad ſolidam Scripturarum intelligentiam inſtruat, & doctiorem reddat interpretem*, (quod ſuperius negantem audivimus Waltonum); an vero e ſententia Waltoni rectius *per Verſionum in Eccleſia receptarum* collationem, nobis *judicium Eccleſiæ ſiſti* dicatur, *cui nos ſubmittere debeamus, aut nullo judicio nos præditos, & vix hominis, nedum Chriſtiani nomine dignos fore*, (Walton. *in Diſſ. de Ling. Orient. p. 13.*) quamvis interim ſubordinatum authenticæ lectioni Verſionum uſum verum & legitimum omnino maximi faciendum exiſtimemus; & hac demum ratione, iſti Verſionum Orientalium auguſtiſſimo Operi Anglicano verum ſuum pretium ſtatui putemus, *μεῖζον κε κλέος, καὶ κάλλιον οὕτω majoremque ſic & meliorem gloriam*, (*Hom. Odyſſ. τ. 128. v.*) ſi certæ & firmæ ſec. Vocales & Accentus S. lectioni ac ſenſui illæ demum ſubordinentur, nequaquam autem æquiparentur, nedum præferantur.

LOCUS I.

Eccleſ. 8. 2.

אֲנִי פִּי־מֶלֶךְ שְׁמֹר וְעַל דִּבְרַת שְׁבוּעַת אֱלֹהִים׃

§. 1. Hujus Verſus e ratione Accentuum talis fluit ſenſus, *Ego* | i. e. me quod attinet, *mandatum Regis ſerva* ||| *& Altisſimus* || i. e. Altiſſimum quod attinet, *ordinationem* | *juramenti Dei* |||| i. e. ſerva ordinationes per Deum vindicem juratas: ut adeo prius membrum verſus loquatur de officio ſubditorum erga Regem; poſterius, de eorundem officio erga Deum, ſeu cultu Religionis; prout etiam utrumque ſic conjunctum reperitur, *Prov. 24, 21:* nec minus vocula עַל (alias Præpoſitionis *ſuper* aut ſimilem ſignificationem habens,) hic vi Accentus diſtinctivi in ſenſu disjuncto a ſeqq. accipienda, adeoque exponenda, *Altisſimus*, ſeu *Altisſimum*

quod attinet, tali etiam significatione extat *Hose* 11, 7. Quod jam vero Idiotismus ejusmodi usitatus sit Linguæ S. Hebrææ, ut scil. Subjectum sic per Accentum distinctivum in sensu disjuncto accipiatur, (subintellecta tali impersonali locutione), probamus seqq. locis parallelis: *Eccles.* 2. 14. הֶחָכָם עֵינָיו בְּרֹאשׁוֹ *Sapiens* | i. e. sapientem quod attinet, *oculi ejus sunt in capite ejus* ||| i. e. prudenter & caute agit. Sic *Jes.* 59, 21. וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר יְהוָה *Et ego* || i. e. me quod attinet, *hoc erit fœdus meum* | *cum ipsis* || *dicit Dominus* |||. (*De Mahpach vicarie pro Geresch hic distinguente in voce* בריתי, *vid. Reg.* VII, *Memb.* 11, (β), *in Instit. nost. Accent.*) Item *Psal.* 73, 2. וַאֲנִי כִּמְעַט נָטָיוּ רַגְלָי *Et ego* || s. me quod attinet, *fere* | *nutassent pedes mei* ||||. Et par est ratio seqq. loc. *Gen.* 24, 6. 1. *Reg.* 6, 12. 2. *Sam.* 22, 31. *Jes.* 66, 18. *Hose* 12, 7. *Ps.* 11, 4. *Job.* 3, 5. *Psal.* 89, 3. *Psal.* 18, 31. *&c.*

§. 2. Sic ergo ex accentibus evidenter demonstrata, certa lectione & genuina hujus & similium Locorum interpretatione; exploremus jam, quid certitudinis, (istis neglectis), ex Waltoni & suffraganeorum Accentuationis contemptorum, consilio, nobis præstent *Versiones in Ecclesia receptæ*, *seu Judicium Ecclesiæ*, *cui submittere* nos debere, tam audacter contendit Waltonus, *l. supra cit.* ad id enim asserendum, & ipsum & Capellum cum asseclis prorsus adigit profligata illa, de humana origine Punctationis Hebrææ, hypothesis, ut qua illi, (ceu superius evicimus,) certitudinem originalem sensus literalis ita destruunt, ut ejus loco judicium Ecclesiæ necessario substituere cogantur: quam tuto autem & recte, jam videbimus. Primo enim LXX. Interpretes Græci, h. l. magna temeritate prorsus omittunt primam hujus Versus vocem. אֲנִי *Ego*; & contra perverse assuunt eidem, e seq. versu 3. duas voces אַל תִּבָּהֵל *ne festines*; reddendo h. m. Στόμα βασιλέως φύλαξον, καὶ περὶ λόγου ὅρκου Θεοῦ μὴ σπουδάσῃς, *os Regis custodi*, *& de verbo juramenti Dei Ne festines*; profano sic & illicito ausu confundentes Versuum distinctiones: (qualem temerariam licentia sibi sumere & propugnare quoque

que auſi ſunt, Bellarminus, ad *Pſal. 4. v. 2.* & Iſaacus Voſſius, *in Diſſ. de LXX. Interp. p. 70.)* Sequuntur tamen hic Græcam reliqui etiam Interpretes orientales: ut Syrus ܦܘܡܗ ܕܡܠܟܐ ܛܪ ܘܥܠ ܡܠܬܐ ܕܡܘܡܬܐ ܕܐܠܗܐ ܠܐ ܬܬܒܗܠܘܗܝ ✲ *Os Regis obſerva, & ad proferendum juramencum Dei ne feſtines:* Pariterque Arabs, اِحْفَظْ فَمَ ٱلْمَلِكِ * وَلَا تَعْجَلْ فِي قَسَمِ ذِكْرِ ٱللَّهِ ۞ *Obſerva os Regis, & ne ſis praceps in jurando mentionem Dei.* Item Chaldæus: הֱוֵי זָהִיר יַת פּוּמָךְ עַל גְּזֵירַת מַלְכָּא לְמִטַּר מַה דִּי פַּקְּדִנָּךְ וְעַל עֵסֶק מוֹמָתָא דַּיְיָ תִּזְדָּהַר *Eſto cuſtodiens Os tuum ſuper ſententia Regis, ad obſervandum, quicquid juſſerit te; & ſuper negotium juramenti Dominis eſto cautus.*

§. 3 Aliæ vero Verſiones alio atq; alio hic fluctuant errore. Arias Montanus, & ex hoc verſio inter linearis Operis Anglicani, exprimunt quidem vocem אֲנִי, verum abſone prorſus conſtruunt illam primam Perſonam cum Verbo ſecundæ perſonæ ſc. Imperativo שְׁמֹר *Ego obſerva os Regis,* (& ſeqq. reddunt), *& ſuper ratione juramenti Elobim.* Merito hic quæras cum Rabbinis מַה רְצֹנוֹ לוֹמַר *qua eſt voluntas ejus dicere?* aut quis ſic hujus verſus eſt ſenſus? Verſio quidem vulgata commodiorem nobis ſenſum expreſſit, *Ego os Regis obſervo*, at is non habetur in fonte, (nam שְׁמֹר Imperativus non poteſt ſine manifeſta στρεβλότητι expreſſæ Literæ, converti in primam perſonam præſentis), nec proinde reſpondet intentioni Spiritus S. Jam vero (quod ſancte monet D. Hieron. *in Apol. contra Jov.*) *Interpretis officium eſt, non quid ipſe velit, ſed quid ſentiat ille, quem interpretatur, exponere; alioquin ſi contrarium dixerit, non interpres erit, ſed adverſarius ejus, quem nititur explanare.* Servat tamen eandem interpretationem Germanica noſtra B. Lutheri verſio; Ich halte das Wort des Königs und den Eyd Gottes. Sed cum ſic inconvenienti plane ſenſu Salomoni tribuatur, quaſi de ſeipſo dicat, quod pareat Regis mandato; Oſiander igitur hic annotat, *Salomonem loqui in*

Perſona boni ſubditi: veruntamen pari ubique verborum originalium tormento; cum Imperativus שְׁמֹר non poſſit ita conſtrui cum prima perſ. אֲנִי Ab his igitur iterum diverſi, Aben Eſra & ex eo Pagninus, nec non Vatablus, ſubintelligi hic volunt verbum *moneo*, prout & Belgica verſio reddit, Ick (ſegge) neemt acht op den Mond des Conincks: nec multum abeunt ab his Junius & Tremelius (primæ Edit.) ſubintelligentes verbum *video*; poſtea autem idipſum mutarunt hoc modo; *Præſtitutum meum, præſtitutum Regis obſerva:* cui affinis eſt verſio Munſteri, *meum eſt obſervare præceptum Regis.* Verum nulla talium interpretationum, vel ſimili exemplo probari, vel aperta στρεβλότητος nota facile liberari poterit. Commiſſum nunc igitur eſto Eruditorum judiciis, quid certitudinis a dubio tali Interpretum (quamvis præcipuorum) conflictu, deſerto S. Fontis charactere diſtinctivo, expectare aut promittere ſibi habeat induſtrius Scripturarum ſcrutator; & annon præſtet, longe infallibiliorem ac clariorem ſenſum haurire e Divino Accentuationis principio, ceu charactere θεοπνεύστῳ: quamvis *ex eo neminem doctiorem aut intelligentiorem Scripturarum factum eſſe*, Waltonus *loc. ſup. cit.* contendat.

Sed antequam hinc abeamus, majoris lucis gratia, ſimilem alium ſubjungemus locum, in qua eadem voculb עַל per neglectos aceentus, dubios pariter habuit interpretes: nim. *2.Sam. 23.1.* נְאֻם הַגֶּבֶר הֻקַם עָל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב וּנְעִים זְמִרוֹת יִשְׂרָאֵל *Et dixit vir* | *conſtitutus excelſus* || *unctus* | *Dei Jaacob* |' *&* *jucundus* | *Pſalmis Jiſrael* |||. Hunc locum nonnulli, contra Accentuum rationem, vocula עַל pro præpoſitione *de* vel *ſuper* accepta, vertunt quaſi Oraculum aliquod de Meſſia exhibendo: ceu habet Vulgata, *Dixit vir, cui conſtitutum eſt de Chriſto Dei Jacob, egregius Pſaltes Iſrael*; & B. Lutheri Verſio Germ. Es ſprach der Mann/ der verſichert iſt von dem Meſſia des Gottes Jacob/ &c. item Forſterus in Lexico; *Vir ſubſtantionatus ſuper Meſſiam &c.* ſenſu non quidem malo aut heterodoxo, attamen minime hoc quidem loco

loco, a Spir. S. proposito aut intento: (nec enim sensus in Script. S. inferendi, sed ex ea efferendi sunt). Nam Accentus ֑ in voce עַל, ceu maxima omnium illarum vocum interpunctio, prohibet, quo minus illa accipi possit in constructione cum seq. מְשִׁיחַ, & sic reddi *super* vel *de*: item Accentus conjunctivus ֥ in voce הֻקַם, prohibet ejus contradistinctionem a seqq. h. m. *Cui constitutum est de Messia Dei Jacob*; ad hunc enim sensum talis requisita foret accentuatio הֻקַם עַל מְשִׁיחַ אֱלֹהֵי יַעֲקֹב *confirmatus* ||[1] *super* || *Messia* | *Dei Jacob* ||| Qualia parallela conf. *Instit. Accent. Reg.* 2, *Memb.* IV (*a*); & *Reg.* 4. *Memb. III.* A (b) II. Nec proinde solum sub עַל hoc quidem loco redarguere posset illos interpretes, siquidem dici queat per Accentum ֑ productum esse in ֑). Rectius igitur sec. Accentuum rationem sensum a nobis hic expressum, alii etiam reddidere Interpretes, Arias Montanus, Vatablus, Schindlerus, Junius & Tremellius, & Avenarius in Lexico: sic & Belgica versio, de Mann de hooge is opgericht / de gesalfde des Godts Jacobs / ende lieflick (in) Psalmen Israels / seyt. Munsterus autem licet ad sensum fere eundem accedat, perperam tamen vocem עַל reddit *in* h. p. *Qui constitutus erat in Christum Dei Jacob*; ita Versio Græca, *κύριος ἐπὶ χριστόν*; & Chaldaica דִּמְרַבָּא לְמַלְכוּ *qui unctus est ad regnum*, reclamante autem iis omnibus accentuatione, ut patet in superioribus.

LOCUS II.

Jes. 9, 3.

הִרְבִּיתָ הַגּוֹי לֹא הִגְדַּלְתָּ הַשִּׂמְחָה

|||| lætitiam magnificasti | ei ||| gentem multiplicasti

§. I. Cum hoc loco vocula לֹא *non*, circello Masorethico sit notata, apposito ק marginali לוֹ *Ei*, dubii hic, (ut fere semper in talibus), fluctuant interpretes, alii affirmative לוֹ *ei*, alii negative לֹא *non*, vertentes. Expositionem negativam h. l. amplectuntur,

Vatablus, Pagninus, Oſiander, Vulgata Latina, Junius & Tremellius, Lutherus, Arias Montanus, Verſio Belgica, & interlinearis Latina Operis Anglicani; vertendo *Multiplicaſti gentem, non magnificaſti lætitiam.* LXX Græci prorſus variant ſenſum, hoc m. *πλεῖστον τοῦ λαοῦ, ὃ κατήγαγες ἐν εὐφροσύνῃ σου, plurima pars populi, quam deduxiſti in lætitia tua*: eosdem ſequitur Arabica verſio; كَثْرَةُ ٱلشَّعْبِ ٱلَّذِي أَحْضَرْتَهُ فِي سُرُورِكَ *multitudo populi quem venire feciſti in lætitia tua.* Sola Syriaca recte tranſtulit; ܐܣܓܝܬ ܥܡܐ ܘܠܗ ܐܘܪܒܬ ܚܕܘܬܐ *Multiplicaſti populum eique magnificaſti lætitiam:* cum qua etiam recte facit Chaldaica Paraphraſis, niſi quod addat duas voces, *domus Iſrael.* Munſterus utrumque tam כתיב quam marginale קרי exprimit; reddens, *eidem non magnificaſti lætitiam:* ſed contra tenorem talium notarum Maſorethicarum, quas non conjunctim cum textuali voce interpretandas, ſed lectionem adeoque expoſitionem faciendam eſſe ſec. קרי, textuale autem כתיב ei tantum in ſenſu eſſe ſubordinandum, mox aliis conſtabit exemplis, *Conf. etiam inf. Part. III, de Notis Maſor. Kri ucbtibh).* Cl. Ludov. de Dieu in doctiſſ. ſuis *Animadverſ. in V. Teſt. p. 474,* initio quidem recte ait: לֹא *ſecundum τὸ* קרי *ſumi pro* לו *ei, quod negatio hic non quadret: quomodo enim negetur amplificatio gaudii de iis, qui dicuntur lætati coram Domino ſec. lætitiam meſſis?* Nihilominus mutata mox ſententia, rejicit τὸ קרי, & *mavult retineri τὸ* כתיב, *addens; nolle ſe negative exponere; verum interrogative,* h. m. *multiplicaſti gentem, annon amplificaſſes gaudium?* Seduti dubius ſic ſecum ipſo pugnat Vir doctiſſimus; ita etiam Accentuum ratio, & omnium talium locorum expoſitiones, ipſi penitus adverſantur.

§. 2. Nam manifeſto obſtat ipſi, (ut & omnibus Interpretibus negative hunc locum reddentibus), Accentus Diſtinctivus *Tipbcha* in vocula לֹא, qui evincit eam hic neutiquam explicari poſſe per

per *non* vel *annon*; (siquidem in ea significatione necessario requisivisset Accentum conjunctivum, ut evidenter patebit conferenti nost. *Instit. Accent. Reg. 2, Annot. 4, p. 56. seq.* etiam cum interrogative pro הֲלֹא ponitur, *v. Job. c. 2. v. 10*): sed proinde exponendam esse secundum suum *Kri* לוֹ *ei.* (2) Confirmat hoc ipsum similis aliorum Locorum ratio; v. gr. 2. *Reg. 8, 10*, Elisa consultus ab Hasaele de valetudine Regis Benhadad, respondet, אֱמָר־לֹא חָיֹה תִחְיֶה *dic ei, vivendo vives*; quasi affirmativo sensu id recte reddidere fere omnes Interpretes supra allegati: non quod nota Masorethica marginalis, illud *Ctibib* לא vitiosum aut corrigendum in textu arguat, (ut de hoc & similibus pessima persuasione falluntur plerique Philologi, *quod inf. Part. III. excutiemus*): sed quod per ἀντιστοιχίαν istam א pro ו, marginali illi *Kri* seu lectioni (expositioni) affirmativæ, subordinatus sit alter arcanior sensus negativus; ut patet e seq. verbis, *verum Dominus indicavit mihi, ipsum moriendo moriturum esse*; sive quod priori illa (affirmativa) sententia, Regem indignum divino responso eluderet Propheta, (conf. simile *1 Reg. 22, 15*); sive quod alio tamen modo periturus esset, qui naturaliter quidem convalescere & vivere potuerat, ceu patet seq. *vers. 15 huj. cap.* Et aliis quoque in superiori exemplo, *Jes. 9, 3*, est ratio & לא ceu negationis latentis & subordinatæ marginali לו *ei*, quod scil. *gentibus quidem illa lætitia omnino amplissima futura esset, nequaquam vero Judæis Messiam rejecturis.*

§. 3. Sed objicit tali explicationi Ludov. de Dieu, quod *durum sit & contra genium Linguæ, dicere* הִגְדַּלְתָּ לוֹ pro לוֹ הִגְדַּלְתָּ. Respondeo autem; extra casum emphaseos quidem tale quid insolens esse Hebræis, minime vero in sermone ἐμφατικωτέρῳ. Probari id ipsum potest exemplis, v. gr. *2. Sam. 16. 18.* Absalamo interroganti Husaj, *cur non Davidis partes sequeretur*, respondet hic; *minime, sed quem Dominus eligit, & hic populus, & omnis Jsrael*, לֹא אהיה ואתו אשב *Ejus ero, & cum ipso manebo*: ubi itidem omnes fere Interpretes, recte לֹא affirmative exponunt sec. *kri* לו ei; (excepto Aria Montano, qui vertit, *non ero, & cum ipso manebo*, sed refutante eum ipso sensu sic contradictorio, nec minus affirmativa ipsius versione in su-

ſuperiori exemplo, *2. Reg. 8, 10, dic EI, vivendo vives*). Ratio autem ἀντιςοιχίας א pro ו in loco iſto 2. Sam. 16, 18, haut dubie eſt longe diverſa tunc mens fidiſſimi Huſaj ab illis verbis, quibus tantum conſilia Ahitophelis irrita reddere ſtudebat; ceu patebit conferenti Textum. Non abſimilis eſt locus, *Jeſ. 49, 5. Et nunc dicit Dominus, formans me ex utero in ſervum ſibi, ut ad ipſum reducatur Jacob* וישׂראל לא יאסף *& Jſrael EI colligatur:* ubi quidem contra Textus ſcopum, Vulgata, Münſterus, Tremellius, Arias Montanus, Verſio Op. Angl. ut & Belgica, reddunt negative, *& Jſrael non colligetur;* longe rectius vero ſenſu affirmativo exponunt, Verſio LXX, Chaldaica, Syriaca & Arabica; item Pagnini, Vatabli vetus, & Oſiandri: quæ affirmativa expoſitio etiam multo conformior eſt ſequenti v. 6, & locis illis N. Teſt. *Matth. 15, 24. Joh. 11, v. 52. Rom. 15. 8.* quod notandum contra Ludov. de Dieu, *lib. cit.* p. 540. Pariter Jeſ. 63, 9; בכל־צרתם לא צר *In omni anguſtia eorum IPSI* (facta eſt) *anguſtia:* quod quidem negative, (*in tribulatione eorum NON eſt tribulatus*), reddunt Vulgata, Vatablus, Arias Montanus, & ex eo Verſio Op. Angl. (& alia ab his negativa expoſitione, Junio-Tremelliana verſio, ut & Syriaca, & Ludov. de Dieu, *lib. cit. p. 5.*); verum ſenſu ab intentione Spir. S. prorſus alieno, quaſi nihil attineant Deum fidelium ſuorum anguſtiæ; quo pacto præcipuus dulciſſimæ conſolationis fons, quod calamitates piorum quaſi in ſe ipſum transferat Deus, (ceu patet *Jud. 10. 16. Indoluit (Deus) malo filiorum Jſrael, ut & Zach. 2. 8. & Act. 9. 4.*) penitus h. l. obſtrueretur & obrigeſceret; quod certe non foret celebrare viſcera Miſericordiæ divinæ. Longe rectius igitur τὸ לא ſec. *kri* לו *EI* reddunt Munſterus, Pagninus, Oſiander, & B. Lutherus, Wer ſie ängſtet / der ängſtet Jhn auch. Ut & verſio Belgica, in alle hare benautheydt was hy benauwt. Quem proinde *ſenſum ſane optimum* recte quidem vocat Ludov. de Dieu, *l. cit.* nihilominus iſtum deſerit, dicens; *tamen ſequi ſe* τῷ *Chtibh.* Peſſimo autem, Verſio LXX, & hæretico ſenſu h. l. מלאך פניו *Angelum facierum Domini, alium a Servatore Iſraelis* facit, cum reddit; ἐκ πάσης θλίψεως αὐτῶν οὐ πρέσβυς, οὐδὲ ἄγγελος, ἀλλ' αὐτος ἔσωσεν αὐτούς: quam tamen h. l. ſe-

ſequitur etiam Arabica verſio. Verum *talis hic ſenſus*, (quod recte ait Cl. Schotanus, in *Tract. contra Vosſium*), *nequaquam eſt a Spiritu Chriſti*. Sic denique *Job. 13. v. 15.* הן־יקטלני לא איחל *etiamſi occiderit me, in IPSO ſperabo:* quod affirmative ſic rectisſime reddunt, Verſio Vulgata, Chaldaica, Syriaca, Arabica, ut & Munſterus, approbante etiam Sixtino ab Amama *in Antibarb. Bibl. p. 422.* (Ἀντιστοιχία autem illa א pro ו videtur innuere luctam Spiritus cum judicio carnis, in acerbiſſimis illis cruciatibus Hiobi, *verſ. 14*). Minus recte igitur hæc negative reddunt ſecund. כתיב Arias Montanus & ex eo Verſio Op. Angl. item Vatablus, Pagninus, & B. Lutherus Siehe er wird mich doch erwürgen / und ich kans nicht erwarten; quod nequaquam convenit fidei & conſtantiæ Jobi, adeo deprædicatæ *Jac. cap. 5. v. 11. & Job. 42. 7. 8. 9.* Unde & affirmativus ſenſus pro concione in Eccleſiiis perſonare ſolet, wenn mich der Herr gleich tödten würde / wil ich doch auff ihn hoffen: verſio Belgica & Junio-Tremelliana, interrogative exponunt, *annon ſperarem?* לא pro הֲלֹא ſumpto; verum ſuperiorum Exemplorum analogia id minime permittit, cum Maſora hunc quoque locum referat in numero illorum 15. *quæ ſcribuntur per* א, *ſed leguntur* (adeoque exponuntur) *per* ו. Verſio LXX prorſus variat hujus loci ſenſum. *Cl. Boblius* in Diſp. quadam minus recte; *nihil morabor, lubens moriar.* E quo incerto ubique interpretum conflictu, & a ſe ipſis ſæpe diſſenſu, patet, quam periculoſæ plenum opus aleæ ſit, ab iis potius quam Punctorum & Accentuum charactere originali, petere aut expectare certum & genuinum modum τῦ ὀρθοτομεῖν τὸν λόγον τῆς ἀληθείας ſec. Apoſtolicum præceptum *2. Tim. 2. v. 15.* cum utique maximi referat cavere, ne loco infallibilis verbi Divini comminiſcamur aut venditemus propria ſomnia ac conjecturas, intentioni Spir. S. aut contrariæ aut ſaltem non reſpondentes.

LOCUS III.

Cantic. 7, 5.

רֹאשֵׁךְ עָלַיִךְ כַּכַּרְמֶל וְדַלַּת רֹאשֵׁךְ כָּאַרְגָּמָן

|||| ut purpura | capitis tui & coma ||| ut Carmelus | super te est caput tuum

מֶלֶךְ אָסוּר בָּרְהָטִים׃

||||| in ambulacris ligatus est | Rex.

Hanc Versus interpunctionem, & ex ea fluentem sensum mire pervertunt pleræque Versiones, negligendo Accentum Athnach, & conjungendo sic vocem totius versus distinctissimam (*purpura*,) cum seq. voce (*Rex*,) quasi in statu Regiminis seu Genitivo; cum hæc potius per Accentum Distinctivum Nominativi casus arguatur, adeoque novum alterius Propositionis subjectum, ut habet nostra interpretatio. Nihilominus, obstante licet maximo hoc intra versum distinctivo, vulgata reddit; *Coma capitis tui, sicut purpura Regis vincta canalibus;* Vatabli vetus, *ut purpura Regis juncta canalibus;* ita & Germ. Lutheri, wie Purpur des Königes in Falten geflochten; explicante sic quoque Osiandro, ad h. l. Nec abeunt Orientales, hic pariter erroneæ: sic enim Syriaca,

ܘܣܥܪܐ ܕܪܫܟܝ ܐܝܟ ܐܪܓܘܢܐ ܕܡܠܟܐ ܐܣܝܪ ܒܪ̈ܗܛܐ܀

Et coma capitis tui, sicut purpura Regis alligata stadiis seu ambulacris: Item Arabica ❁ وضفر رأسك كبرفير ملك مربوط في الملاعب

Et coma capitis tui sicut purpura Regis, ligata in foris lusoriis. At omnes absone; ad illum siquidem sensum talis requisita foret Accentuatio ודלת ראשך כארגמן מלך אסור ברהטים *Et coma capitis tui* || *ut purpura Regis* | *alligata stadiis* ||| qualia parall. *conf. Inst. Acc. Reg. 4. Memb. III. A. (a) I.* Contra igitur rectius, sec. expressam in Textu Accentuum rationem, LXX Græci, καὶ πλόκιον κεφαλῆς σου, ὡς πορφύρα. βασιλεὺς δεδεμένος ἐν παραδρομαῖς,

Et

Et coma capitis tui, ut purpura. *Rex ligatus in ambulacris* seu subdiali xysto, quomodo vox רהטים etiam sumitur *Cant. 1. 17.* Ita recte Accentum Athnach observant, Pagninus, Munsterus, Arias Montanus, Versio operis Anglicani, Junius & Tremellius, nec non Belgica Versio, en de Hayr-bandt uwes Hoofts als Purpur: de Coninck is (als) gebonden op de Galeryen. Sensus igitur literalis est, tantum capitis & comarum Sponsæ esse nitorem, qui vel properanti per ambulacra subdialia Regi, moram injicere possit ad gratiose ipsam contuendam; unde quasi alligatus ambulacris Rex videri queat. Sensus mysticus autem sub figura Salomonis, signat Christi gratiosam præsentiam, ardentissimi amoris vinculo quasi deligatam suæ Sponsæ Ecclesiæ & fideli cuivis animæ, ne unquam deserat ambulacrum suum inter 7 candelabra aurea, *Apocal. 2. 1. Conf in eundem sensum, Hose 2. 19. Ezech. 37. 26. Es. 62. 4. Psal. 45. 12. Joh. 41. 23. Rom. 8. 35.* Quales sensus divinissimi citra Accentuum ministerium aut nulli sæpe comparent; aut si forte patescant, non tamen ita infallibiliter sine iis demonstrari possunt, cum absentibus vel neglectis illis interpunctionum signis, indeterminata ex se sit vocum compositio & divisio, ceu ostendit adductorum interpretum præcipuorum dissensus.

LOCUS IV.

Jud. 6. v. 24. & ædificavit Gideon altare Domino,

וַיִּקְרָא־לוֹ יְהוָה שָׁלוֹם׃

||| Pacem | Dominus & vocavit illud

Ad eruendum hic certum & infallibilem sensum literalem, summa utique apparet Accentuum ministerii necessitas, ut sine quibus ambæ voces יהוה & שלום ex sese omni casuum discrimine carentes, (ceu millenis etiam aliis accidit Script. Hebrææ vocibus,) adeo dubiam faciunt certi casus applicationem, ut non solum magni nominis Hebræus Drusius, *in Comment. ad difficilia loca Scripturæ,*

p. 221. ad hanc confessionem adigatur, *Itaque nescis, utrum dicat*, Dominus pacis, *an* Dominus pax; sed & alii celebriores quique Interpretes incerta hic laborent expositione: prout Munsterus & Osiander vertunt *Dominus pacis*, & sic German. Lutheri der Herr des Friedes/ item LXX Græci, *καὶ ἐπεκάλεσεν αὐτῷ, εἰρήνη κυρίου*: contra Vatabli vetus, & vulgata reddunt *Domini pax*; verum hæ errore manifesto nomen יהוה quasi *regens* in Genitivo reddentes, impingunt in genium linguæ, (Genitivum nunquam tribuentis Nomini regenti,) reclamantibus etiam aperte Accentibus, *Tiphcha* distinctivo, & *Merca* conjunctivo. Servat tamen idem Arabica versio وَدُعِيَ اَسْمُهُ سَلَامُ الرَّبِّ ۞ *Et vocavit nomen ejus Pacem Domini*; Syrus utrunq; in Nominativo expressit; ܘܩܪܝܗ ܡܪܝܐ ܫܠܡܐ *Et Vocavit illud Dominus Pax*; cum quo facit Vatabli nova, ut & Belgica Versio, En noemde hem / de Heere is vrede; repugnante prorsus Rege *Tiphcha*. Pagninus autem & Arias Montanus non arberraturi, retinuere ipsas illas voces Hebræas latine exscriptas *Jhovah Schalom*. Nec est, quod cum impiis & imperitis quibusdam censorulis quis dicat, in hoc & similibus Scripturæ locis parum momentosam esse lectionem aut genuinam interpretationem. Notum enim est, quam calido voto illam interpretationem, *Dominus pacis* vel *Dominus pax*, arripiant Photiniani, (ut inde exsculpant aliquam exceptionem adversus argumentum illud firmissimum divinitatis Christi, nomine יהוה in Script. appellati), fingentes nempe, h. l. Altari quoque ceu creaturæ nomen illud tribui. Verum refutat hic eos solidissime authentica interpunctio Accentus Tiphchæ in voce יְהוָ֖ה quæ infallibiliter arguit, eam nequaquam posse cohærere cum sequente voce; adeoque nec in regimine cum ea construi, cum semper vocem in Regimine positam magis cum sequente cohærere oporteat quam cum præcedente, *conf. Instit. Accent. Reg. 1. Memb. 1, (a)* ut proinde erronea tantum fallantur versione; cum rectius sec. Accent. rationem hic sit sensus, quod ipse *Jhovah seu* Do-

Dominus, exſtructum a Gideone Altare nuncuparit proprio hoc quaſi nomine & ſigno), Pacem; ſiquidem eo loco refectus & confirmatus erat Gideon, *ibid. v. 23.* trepidans antea ad conſpectum Angeli Jhovah, *v. 22.* ut adeo erronea hic quoque ſit Verſio illa Junio-Tremelliana, *v. 24, cum proclamaviſſet ipſi Jhovah pacem*, inuſitata tali ו converſivi acceptione, ut & tota illa loquendi ratione. *Ex ſuperiorum autem Interpretum translatione*, talis deſideraretur Accentuum poſitus, וַיִּקְרָא־לוֹ יְהוָה שָׁלוֹם· *& vocavitillud | Dominus pacis* ||| vel *Dominus Pax*: qualia parallela *V. Inſtit. Accent. Reg. 4. Memb. III. A (a) II.*

LOCUS V.

Jeſai. 25, 5.

כְּחֹרֶב בְּצָיוֹן שְׁאוֹן זָרִים תַּכְנִיעַ חֹרֶב

| (ut b) æſtus ||| deprimes | peregrinorum tumultum || inarido loco (a) ſicut æſtum

בְּצֵל עָב זְמִיר עָרִיצִים יַעֲנֶה׃

|||| humiliabitur | violentorum cantus (c) || nubis umbra

(a) *ſcil. umbra nubis minuere ſive reprimere ſoles; prout ſeq. membro explicatur.* (b) *Ellipſi partic. ſimilit.* כ *e priori memb. repetenda, conf. Glaſſ. Phil. S. p. 716. & Gen. 49, 9, & 14.* (c) *Latus ſtrepitus & jactantia de oppreſſione proborum.*

Huic adeo plane & perſpicuo (ſec. Accentus) Verſus ſenſui, quem etiam Batavi Interpretes rectisſime aſſecuti ſunt, miror ſane, qui tantam *difficultatem*, ex Accentus *Athnach nimis anxia* (ut ait) *obſervatione*, impingat Cl. Ludov. de Dieu, in *Animadv.* ad *Vet. T. p. 498.* ut inde concludat, *dubium non eſſe, quin adeo inconſtans ſit Accentuum in diſtinguendo ſenſu ratio, ut modulationi vocum potius quam diſtinctionibus ſententiarum eos inſervire, plurimi eruditorum merito putaverint*, (ibidem). Certe pesſima ſuſpicione Eruditis

 plu-

plurimis id perſuaſum fuiſſe oportet, ſi tam infirmis ratiunculis eos in ſententiam talem pellectos velit Autor citatus. Sed quam falſo & periculoſe dubiæ ejusmodi ſuſpiciones militent contra characterem aliquem S. Script. Originariæ, mox *inf. cap. II.* diſpiciemus; unde ſimul conſtabit, hoc etiam loco profanam prorſus eſſe licentiam citati Autoris, quando veram & authenticam interpunctionem ſenſus divini hac contraria commentitia intervertit, *Sicut æſtus in loco arido*, eſt *tumultatio extraneorum: deprimes æſtum umbra denſæ nubis, exciſio truculentorum teſtificabitur.* Hanc licet *veram* aſſerat *interpretationem*, tamen potius manifeſto falſam eam arguit triplex enormis παρέκβασις contra univerſam interſtinctionis Biblicæ praxin, (1) quod Tiphcha ante Athnach diſtinctiorem iſto poſſit claudere ſenſum, (quod ex interpret Ludov. de Dieu, hic fieret זָרִים חַכְנִיעַ): (2) quod Athnach (per eandem interpret.) poſſit exiſtere in voce neceſſario conjungenda per ſervum ſcil. *deprimes æſtum:* (*Conf. Inſtit. Accent. Reg. 2. Memb. I.*) (3) Quod Sakephcatono (in voce בְּצִיּוֹן), minor ſic diſtinctionis virtus tribueretur, quam Tiphchæ (in voce זָרִים): & conſequenter totus turbaretur illius Verſus Accentuum poſitus; qualem temeritatem merito & hic caſtigat illud *Prov. 22, 28, ne transferas terminum antiquum, quem poſuere patres tui.* Quod verro addit Autor idem, *ſi negligatur ratio illius Accentus (Athnach), totum verſum adeo perſpicuum fore, ut nihil ſupra;* id certe ultimum illud (*exciſio truculentorum teſtificabitur*), nequaquam *teſtificari* videtur, cum valde obſcuro & parum apto ſenſu cum præcedentibus ſic cohæreat. Quod denique *e primo verſu Geneſeos patere* contendit, *non perpetuum eſſe Accentus Athnach munus diſtinguendi*, ad illud reſponſum vid. *Inſtit. Accent. p. 80, med. & p. 26.*

De cætero alii Interpretes, Vatablus, Arias Montanus, Munſterus, Junius & Tremellius, legitimam ſequuntur interpunctionem accentuum, (licet una vel altera voce aliter reddita); Pagninus autem ultima illius Verſus ſic reddens, *exciſio fortes humiliabit*, plane impingit in Accentuationem, quæ per ipſum talis requireretur זְמִיר עָרִיצִים

יַעֲנֵהוּ עָרִיצִים conf. *Inst. Acc. Regg. 2. Memb. I. & Reg. 4. Memb. III. A (a):* at vero in Textu, inverso reperitur ordine. B. Lutherus prius membrum versus recte expresit; posterius autem daß die Hitze den Reben der Tyrannen verderbe und die Wolcke dennoch Schatten gebe/ non respondet vel verbis vel Accentibus in Fonte. LXX Græci autem adeo diversum hic expressere sensum, ut nescias, quid aut unde verterint; nim. Ὡς ἄνθρωποι ὀλιγόψυχοι διψῶντες ἐν Σιὼν, ὑπὸ ἀνθρώπων ἀσεβῶν εἰς ἡμᾶς παρέδοκας, quorum nihil est in Hebræo. Eosdem hic tamen sequitur Arabica Versio: Syriaca autem & Chaldaica magis hic expressere Fontem.

LOCUS VI.

Psal. 50, 1.

אֵל ׀ אֱלֹהִים יְהוָה דִּבֶּר וַיִּקְרָא־אָרֶץ

||| &advocatterram loquitur ||| Dominus || Deus | Deus

Hic triplex continua distinctio Nominum Divinorum, non minori evidentia, distinctas Personas Trinitatis, (in una essentia singulari numero *loquentis & advocantis* denotata), signat, quam simili loco, *Jes. 6. 3.* קָדוֹשׁ ׀ קָדוֹשׁ קָדוֹשׁ יְהוָה צְבָאוֹת *Sanctus | Sanctus || Sanctus ||| Dominus Zbaoth |||:* vel & altero illlo parallelo, *Jos. 22, 22.* אֵל ׀ אֱלֹהִים ׀ יְהוָה אֵל ׀ אֱלֹהִים ׀ יְהוָה הוּא יֹדֵעַ *Deus | Deus || Dominus || Deus | Deus || Dominus ||| Ipse novit |||:* imo evidentius etiam quam illis ipsis locis; cum in iis tantum sit Psik Emphaticum & irregulare, (*de quo V. Instit. Acc. Tab. 1. Not. lit. θ*); at h. l. *Psal. 50, 1.* est Psik regulare & plene Distinctivum); *de quo V. ibid. Tab. II, Class. III fine*). Nihilominus plerique Interpretes, utroque in loco, hæc contra Authenticæ distinctionis mysterium conjungunt, quasi in statu Regiminis, reddendo; *Deus Deorum Dominus*, ceu habent Vulgata, Pagninus, Vatabli vetus; item LXX Græc. Θεὸς θεῶν κύριος; nec non Syriaca ܐܠܗܐ ܕܐܠܗܐ ܡܪܝܐ *Deus Deorum Dominus*, item Arabi-

rabica, اِلٰهُ الآلِهَةِ الرَّبُّ *Deus Deorum Dominus.* Vatabli nova legit *Deus Judicum Dominus*; *Belgica Versio*, tam hoc quam altero Josuæ loco, de Godt der Goden; omnes contra Accentus, adeoque intentionem Spir. S. Alii exponunt notione Adjectivi, *Fortis Deus Dominus;* ut Arias Montanus, & sec. eum Versio Latina Operis Anglic, item Chaldaica Paraphrasis, & Junio-Tremelliana Versio,(quamvis tamen hæc, in illo loco Josuæ, Hebraicam interstinctionem servet, *Fortis, Deus, Jhovah*,); nec abit Germanica Lutheri (sed sine interstinctione quæ requirebatur), GOtt der HErr der mächtige. At vero his quoque Versionibus penitus repugnat Accentuatio, quæ sec. eas talis extitisset, אֵל אֱלֹהִים ׀ יְהוָה *Deus Deorum | Dominus* ||; cujus parallela *vide Inst. Acc. Reg. 4 Memb. III, B (b) 1.*

LOCUS VII.

Psal. 110, 3.

עַמְּךָ נְדָבֹת בְּיוֹם חֵילֶךָ בְּהַדְרֵי־קֹדֶשׁ

inpulchritudinibus sanctitatis ||| potentiæ tuæ in die | spontaneæ oblation.s *erit* Populus tuus

מֵרֶחֶם מִשְׁחָר לְךָ טַל יַלְדֻתֶךָ׃

|||| juventutis tuæ ros | tibi *erit* || auroræ exutero

§. 1. Hunc genuinum esse ex interpunctione accentuatoria istius loci sensum, pluribus confirmabit sequens declaratio singulorum Membrorum:

עַמְּךָ נְדָבֹת *Populus tuus spontaneæ oblationis, seu spontaneitatum*). Plurali illo abstracto pro concreto נדבות notari *superlative* promptissimum populum seu *summe spontaneum* (ad offerenda Deo spiritualia sacrificia, *1. Pet. 2, 5.* quod infert Radix נדב), pluribus probat B. Johannes Tarnovius, Socer meus vel in ipsis cineribus colendus, *in Exercit. Bibl. p. 116. & Comm. in Joelem*, cap. 2. v. 3.

2 v. 3. & Sixt. Amama, *in Antib. Bibl. pag. 545.* Nec enim abnuunt istum superlativi gradum exempla illa, quæ in contrarium afferre voluit Vir Doctiss. Arn. Bootius, in *Animadv. ad textum Hebr. Vet. Test. p. 203.* Minus apte vero Arias Mont. (& ex eo Versio Operis Anglicani,) reddit *h. l.* ut & *Num. 15.* נדבה *devotionis;* ubi rectius retinere licuisset Pagnini versionem (*spontaneus*,) qua sæpe submota, pejorem ab ipso substitutam esse, Drusius sæpius queritur. vid. ejus *Comm. ad diff. loca Lev. p. 300.* Nec minus incommode Junius & Tremellius reddidere, *Populi tui oblationes voluntariæ*, quasi foret נדבות עמך ; cum tamen ejusmodi transpositio casus regentis & recti Hebræis plane indolens sit, quamvis Clariss. Bootius *l. cit. p. 203. & 289,* tale quid probare nitatur, at minime quadrantibus exemplis. Denique de Ludov. de Dieu mirum nimis est, quomodo, contemptor alias Accentuum, (ut patet in ejusdem *Animad. in V. Test.* p. 492, 493, 498. & alibi,) hic tamen adeo Lynceus observarit *Rbbiam* in voce נדבות, (ad figendum *primum versus membrum, lib. cit. p. 394,*) licet is in nullo prorsus codice, (quos mihi quidem inspicere licuit,) deprehendatur in illa voce, imo ne quidem ulla ratione in eadem extare possit; quod arguit Accentus ֪ *Jerach* in voce בְּיוֹם: *Conf. Instit. Accent. Tab. II, Class. I, & Reg. xi. Memb. I.*

בְּיוֹם חֵילֶךָ *In die potentiæ tuæ*). Ex anteced. & conseq. totoque hujus Psalmi 110 scopo ac cohærentia, patet, ista verba designare statum Regni Messiæ jam exaltati, & *sedentis ad dextram Patris*, adeoque jam *imperantis hostibus ad scabellum pedum ipsius positis*, v. 1. 2. Quamobrem minime conveniens videtur interpretatio illa, qua *in die triumphi Messiæ* demum, *milites & exercitum* valde prolixa & docta alias commentatione, instruit Cl. Bootius, *l. supra cit. a p. 204. usque 214.* hac nempe versione; *Milites habebis voluntarios, quando exercitum colliges, in magnificentia sanctuarii, vel potius Arce Sionis,* (p. 217 218): quamvis enim illa ipsa *allegorica*, denuo recte explicet (*p. 214. ibid*) *de collectione Ecclesiæ facta per prædicationem Evang. & summa animorum promptitudine ad verbum salutis*

 lutis

lutis amplectendum; quid tamen opus erat, originalem Textum, eadem proprie loquentem, figurata potius Verſione, quam propria verborum acceptione, prius exponere? prout Belgica etiam Verſio minus recte ſic reddidit: Op den Dach uwer heyrkracht; ſic *In die exercitus tui*, Munſt. Schindl. Pagninus, Sixt. Amama, Rivetus, Piſcator; & noviſſime eadem probat, propriæque interpretationi præfert, Ludov. de Dieu, *l. cit. p. 395.* Conf. etiam *Viccars Angli Decapla in Pſalmos, p. 316.*

בהררי־קדש *In pulchritudinibus ſanctitatis*). Recte hæc cum aliis Interpretibus, Aria Mont. Schindlero, Munſt. Belgis, & Vatablo in gloſſa marginali, B. Lutherus vertit, im heiligen Schmuck: qualia decora ſanctitatis plur. declarantur ſeqq. Scripturæ locis, *Epheſ. 5, 27. 1. Petr. 2, 9. Jeſ. 61, 10. & Ezech. 16, 14*: ſed male illa ipſa ad primam partem verſus retulerunt Interpp. illi omnes, quæ tamen ad ſeqq. propius pertinent, ut *infra* §. 2. conſtabit. Hieronymus vero per ἀβλεψίαν legendo הררי pro הדרי vertit *in montibus ſanctis*, conf. Boot. *lib. cit. p. 198.* Sed quare hic vox *loci* ſubintelligi debeat, ut vertit Tremellius *in decoris locis ſanctitatis*, approbante Bootio & explicante *de arce Sionis*, (*l. cit. p. 217. & 218.*) nulla apparet ratio; illa enim Bootii *de collectione exercitus*. (*ibid. p. 215.*) ruit e præcedentibus.

מרחם משחר *Ex utero auroræ.*) Hac allegorica locutione (quam recte verterunt, Munſterus, Sixt. Amama, Rivetus, & Interp. Belgæ) deſignatur, (*α*) fœcundiſſimum tempore N. Teſt. *Eccleſiæ gremium*; prout hæc & *pulchra* dicitur, & *Auroræ* comparatur, *Cant. 6. 9.; quæ eſt illa, quæ erumpit ut Aurora? pulchra ut Luna.* Nec inconvenienter; ſiquidem ut שחר vel משחר *aurora*, nomen habet a *nigrore* ſubfuſcæ & tenebris permixtæ lucis, quam tamen plenum diei lumen excipit; ita & *Eccleſia in terris nondum habet ſuæ lucis plenitudinem, quam habitura eſt in regno Dei*, ut optime declarat Stephanus *in Annot.* (β) Notatur eadem allegoria, *ſemen Verbi cœleſtis*, ſecundum illud *Jeſ. 8 20. Ad legem & Teſtimonium; ſi hoc*

si hoc non dixerint, (dicitote) אֲשֶׁר אֵין־לוֹ שָׁחַר *quod nulli* eorum sit futura *aurora*. Igitur (1) errant, & Accentu ֣ *Munach* conjungente constructionem vocis *uteri* cum voce *auroræ*, aperte refutantur omnes illi Interpretes, qui verba ista מֵרֶחֶם מִשְׁחָר vertunt, *ex utero ab aurora*, ut Pagninus; vel *ab utero ab aurora*, ut Vatablus in glossa marginali; vel *de utero ante auroram*, ut Osiander; vel *a vulva ab aurora*, ut Arias Montanus: per hos siquidem necessario distinctivus Accentus requisitus fuisset inter illas voces, utpote sic non constructas, *conf. instit. Accent. Reg. 2. Memb. I*(β): & præterea pro מִשְׁחָר requireretur מִשַּׁחַר (2) Errat Ludov. de Dieu, *existimans particulam* מִן *in* מֵרֶחֶם *hic comparative potius*, *quam per* ex *transferendam esse*, scil *præ matrice auroræ*, i. e. *melior erit*, (*ros juventutis tuæ*), *quam ros primæ auroræ*. Verum repugnant plane Accentus. Nam talis comparatio referret istud מרחם משחר ad sequentia magis quam ad præcedentia, quod minime hic patitur Accentus *Athnach*. Et insuper durum nimis esset, ipsum רחם *uterum auroræ*, vocare *rorem matutinum*. Nec magis placet aliorum sententia הדרי *splendorem sanctitatis* contendentium *cum utero auroræ*, comparatione minime splendida; siquidem משחר *aurora* sic dicitur a nigrore subobscuræ lucis vibrantis inter tenebras; & in primis ipse demum רחם *uterus* seu *primus ejus ortus*, qui *Job. 41. 9.* dicitur *palpebra se aperientis auroræ*: quæ igitur inde splendoris comparatio? Ut taceam *Dan. 4. 33*, ceu distincta proponi הדרי *honor meus* & זיוי *splendor meus*; pariter quod מ non nisi cum vel adjectivo expresso, vel verbo regente significare possit *præ*. Idque notandum contra Bootium, qui *lib. sup. cit.* p. 239. comparationem talem operose tueri nititur simili quasi loco, *Jes. 58. 8.* at falso ibidem supponit משחר non esse Nominativum sed Genitivum, prorsus eum redarguente Accentu *Paschta*, & ipso idiotismo Hebræo, ceu docebit inspectio Textus.

לך טל ילדותך *tibi* erit *ros juventæ tuæ*). Hic quidem nomine *roris* ceu fœcunditatis nota, (conf. *Genes. 27, 28.*), indicatur quædam spiritualis multiplicatio, non tamen ita præcise ipsorum liberorum

berorum spiritualium Messiæ, (cum vox יַלְדוּת nunquam significet *sobolem, s. natos* sed tantum *tempus juventæ* vel pueritiæ, conf. *Eccles. cap. 11. v 9. & 10.*) quam potius ipsius Messiæ, in cordibus tot fidelium spiritualiter concepti, mysticam nativitatem & juventam, de qua vid. *ad Gal. c. 4. 19. & c. 2, 20;* quæ proinde ob innumerabilem originem filiationis, *Eph. 1, 15.* & Regni Messiæ ampliationem, *Jes. 53, 10. Psal. 22. 31. 32. Psal. 102. 19;* hic comparatur *roris* fœcunditati: prout alias etiam in Scriptura de Deo dicitur, *Hose 14, 5. Ero ut ros Israeli, & germinabit instar liliorum*, & seq. versu, *& diffundent se surculi ejus.* Conf. egregia de his Comment. B. Tarnovii ad h. l. p. 488. 489. seq. & ad illa *Michæ 5. v 7, Sicut ros a Jhovah, & ut tenues pluviæ a Deo*, eundem p. 147.

§. 1. Et sic confirmata secundum Accentuum interpunctionem genuina hujus loci interpretatione, necesse est nunc paucis etiam ostendamus, quanta incertitudine hic communiter fluctuent Interpp. ob neglectam aut incognitam Accentuum rationem, dum *multis horum*, (verba sunt Bootii, l. c. p. 215,) *nihil tam pravum aut distortum est, tamque a scopo instituti sermonis alienum, quod ipsi non concoquere ex facili queant, atque ad rem accommodare.* Sed quam infelix sæpe sit talium *grande acumen, quidvis e quovis elicientium*, (*ibid.*), quamque adeo indignissimum sit illud Waltoni, *judicio Ecclesiæ per Versiones nos submitti postulantis*, vid. sup. p. 165,) probant sequentia. Ut enim nihil dicam de Rabbinorum vanis commentis, tum circa omnia alia Scripturæ loca de Messia agentia, tum imprimis in hujus Psal. 110, 3. explicatione: Primo quidem LXX. Græci prorsus erronee mediam Versus sectionem facientes in Tiphchata בְּהַדְרֵי־קֹדֶשׁ, quæ tamen est in חֵילֶךָ conf. *Instit. Accent. Reg. 3. & Reg. 4. Membr. II.* B,) de cætero ipsa quoque puncta vocalia, facili suæ conjecturæ & ingenii στοχασμῷ, (principio Capelliano, *V. sup. Vind. p. 168. seq.*) attemperantes, vocem עַמְּךָ *populus tuus*, reddunt *μετὰ σοῦ*, q. s. עִמְּךָ *tecum;* נְדָבֹת *spontaneitatum*, reddunt *ἡ ἀρχὴ*, q. s. נְדִיבוּת *principatus;* קֹדֶשׁ *sanctitatis*, exponunt, *τῶν ἁγίων σου*,

σου, qs. קְדוֹשֶׁיךָ *Sanctorum tuorum*; מִשְׁחָר *aurora* vertunt *πρὸ ἑωσφόρου*, quasi מִשַּׁחַר *ante luciferum*; denique יַלְדֻתֶךָ *juventutis tuæ*, vertunt *ἐγέννησά σε*, quasi יְלִדְתִּיךָ *genui te*; duabus insuper vocibus טַל & לְךָ plane in exilium missis: adeo ut ne umbram quidem genuini sensus originalis, hic (& innumeris sic aliis Scripturæ locis,) exhibeat Versio illa (divinis adeo elogiis jactata Waltono, Capello, Vossio, & asseclis, imo quæ Genebrardo *hic* dicitur *sensum (Hebræum) secuta esse, fidissime & NB. prophetice*,) hoc modo: Μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ τῆς δυνάμεώς σου, ἐν ταῖς λαμπρότησι τῶν ἁγίων σου. Ἐκ γαστρὸς πρὸ ἑωσφόρου ἐγέννησά σε. Sed cum hæc talia de *levioris momenti nota* anquirere soleant blasphemi illi traductores S. Codicis originalis, quibus perinde est, quid aut quomodo Deus loquatur, modo ipsis non videatur ad salutem necessarium; (quos in ruborem datos V. sup. *Vind. p. 181, 182, 183, 175*); consideretur saltem, quam periculosæ & peregrinæ disputationes inter potissimos Ecclesiæ Patres exortæ sint, ex erronea illa Versione Græcorum, *μετὰ σοῦ ἡ ἀρχὴ ἐν ἡμέρᾳ δυνάμεως σου*, & secundum hos Vulgata; *Tecum principium in die virtutis tuæ, in splendoribus Sanctorum; ex utero ante Luciferum genui te*: dum acriter hinc disceptatum est, de *Principio in SS. Trinitate*, an h. l. *Pater*, an *Filius*, intelligatur per *principium*; & quomodo *in Trinitate principium detur ad intra*: cum tamen Spiritus Sanct. nihil horum dixerit, sed unice de *Subditorum* in regno Messiæ, tum *promptissimo obsequio*, tum *multitudine*, hic loquatur, quæ illi Interpretes, neglecta vera punctatione Vocalium & interpunctione Accentuum, ad ipsius Messiæ Personam perversissime detorserunt. Et tamen hodie multi reperiuntur, *adeo obtusi gestantes pectora Pœni*, ut Punctorum & Accentuum rationem de facili negligendam ducant, detestanda profecto vel imperitia vel temeritate. Quo etiam referenda est illa Arn. Bootii in Regem *Athnach* h. l. ut ipsos Punctorum Autores, (certe θεοπνεύστους, ut supra evicimus,) gravissima injuria, quando *loc. sup. cit. p. 236*, (ubi itidem illam τῶν LXX & Vulgatæ intersectionem Versus in voce Tiphchata tuetur, cum Munstero, Pagnino, Lutheri & Belga-

 rum

rum Versionibus, ut & Vatabli vet.) sic scribit ; *Sane passim in Psalmis hunc errorem ab illis Accentuum Magistris , (quiqui tandem illi fuerint),admissum esse circa magnum hunc Accentum Athnach, ut eum NB. pravo & alieno loco collocarent, quivis nullo negotio deprehendet ;* citatis mox pro hoc suo asserto compluribus Scripturæ locis ; sed quibus totidem testimoniis firmissimis coram orbe Hebræo aperte prodidit insignem Accentuum imperitiam, ipsi & asseclis obortam e duabus falsissimis hypothesibus de *Athnacho*, nim. quasi (*a*) absolute eidem competat, non nisi magnam distinctionis vim exercere in membris sententiarum ; cum potius indifferenter se habeant, tam Athnach, quam omnes alii Accentus distinctivi, ad quamcunque valoris proportionem, scil. pro ratione seu quantitate illius sedis, in quam consecutionis necessitate unusquisque eorum defertur, quod uberius declaratum *vide in Instit. Accent. Prac. Axiom. 1. & Reg. 3.* (*β*) Quasi *Athnacho* in Libb. quoque אמת seu Metr. (ut quidem in Pros. fit,) maxima Versus intersectio ordinarie competat, cum tamen in Lib. Metricis, (conf. saltem *Instit. Accent. Tab. II. Class. I. & Reg. 4. Memb. II. B*, ibique certas conditiones Athnacho præscriptas), ordinarie illud jus exerceat ֥֫ *Merca Mahpachatus*, ceu Rex Major; quem minime novisse videntur Bootius & reliqui Interpretes, male ad solum Athnachum metricum ratione maximæ interpunctionis semper respicientes, (cum tamen hic tantum ut Rex minor, semper minus distinguat quam Rex major ֥֫). Quem eundem errorem etiam clarius prodidit Seb. Munsterus in sua editione Codicis Hebræi, dum in Libb. Metricis (æqve ac Prosis), unum & solum Accentum Athnach retinuit, ceu maximum in illis etiam creditum distinctivum, reliquis ob id a Textu Hebræo ubique submotis. Sic verum comprobatur illud Græcorum, ἡ δόξα βιάζεται τὴν ἀλήθειαν: siquidem Bootius, licet ἀπαιδευσίας Accentuatoriæ sibi satis conscius, nihilominus haut dubitavit, *l. cit.* temere admodum pronunciare, *patere vel ex 1. versu Geneseos, quam nullo judicio isti Accentuum Artifices usi sint ;* eadem fere succinente Ludovico de Dieu, *in Animadv. ad V. T. p. 498.* sed quæ refutata vide in-

infra, *Cap. II. Object. I.* Restarent hic plnrima alia, tum contra Syriacam versionem, ut & Junio- Tremellianam, absurdissime in Accentu conjunctivo ̣ *Munach* vocis ▭מרח Versus intersectionem constituentes, & sic plane aberrantes a sensu Hebræo; (sola enim Arabica genuinam interpunctionem hic servat in voce חליך, quamvis de cætero corruptam LXX versionem sequatur; *Chaldaeam* autem h. quidem l. *plane indignam, cujus ratio ulla habeatur*, merito æstimat Cl. Bootius *l. cit p. 197.*) tum contra plurimos Interpp. veteres & recent. qui erronea interpunctione, & vitiosis Versionibus seducti, partim æternam Filii Dei generationem e substantia Patris, partim temporalem ejus e Maria virgine nativitatem, partim utramque simul, hoc versu tertio contineri operose adstruunt, & magna loquuntur mysteria, sed de quibus nihil in Textu: siquidem ut sup. probavimus, ibi sermo unice est *de subditis Messiæ, ad dextram Patris majestatice sedentis*, non de ipso Messia, a dextra Patris ad statum uteri materni minime revocando. Ut merito tandem cum Sixt. Amama *l. cit. p. 549.* ingeminemus; *Christum ab æterno e substantia Patris sui genitum esse, articulus fidei est; sed hoc loco illud mysterium tractari, non est articulus fidei: quinpotius illum locum huc velle trahere, crassa inscitia est.* Verum excludimur hic justis paginarum spaciis. Conf. interim de his plura Autores sup. citatos.

LOCUS VIII.

Gen. 49. 10

לֹא־יָסוּר שֵׁבֶט מִיהוּדָה וּמְחֹקֵק מִבֵּין רַגְלָיו

|||| pedibus ejus a | nec Legislator ||| a Juda | sceptrum Non recedet

עַד כִּי־יָבֹא שִׁילֹה וְלוֹ יִקְּהַת עַמִּ▭ם׃

||||| populorum erit adhærentia | & ei ||| Schiloh dum veniat | usque

Quamvis h. l. nulla inter Christianos Interp. ratione interpuncti sensus, sit discrepantia; ob Judæos tamen, Accentuum ministerio

nisterio sensus aliquando abutentes, ad eludendam vim Classici alicujus Oraculi de Messia), addere hunc locum libuit, ut ostenderem, quomodo propriis etiam armis Judæi vincendi, & hac quoque in parte lucrifaciendi sint infideles, si ipsis hoc aliis locis luculenter demonstremus, quam *veriores nos veri Israelis successores & posteri jam simus*, (verb. Lact.) & quoad Accentuum etiam scientiam, (tot votis & seculis ipsis desideratam, ut probant allegata *init. harum Vind.*) *in Tabernaculis Semi habitemus*, *Gen. 9. 27. i. e.* interp. Hieron. *in eruditione & scientia Scripturarum ejecto Israele versemur.* Judæi siquidem, ut e præcipui eorum *R. Menasseh Ben Israel Conciliatore Bibl.* apparet, magno conamine sensum h. dicti intervertere allaborant alia interpunctione; nim. in voce Jthifata עַד sistendo primam partem Versus, & illam tunc explicando *seculum* vel *aeternitatem*; ut hic sensus sit, *non recessurum esse sceptrum a Juda* עַד *in æternum*, כי יבא שילה *cum venerit Schiloh*; quia igitur jam ablatum est sceptrum, sequi, nondum venisse Messiam. At sciant tales Conciliatores Biblici, nobis Christianis longe rectius constare rationem Accentuum, quam ut ullo totius Script. loco, Ducem *Jthibh* plus distinguere quam imperatorem ֑, vane nobis persuaderi patiamur. Ut taceam, שבט hic potius *tribum* quam *sceptrum* notare, (licet communiorem explicationem *sceptri* hic interea retinuerim). Conf. D. *Tarnov. Exerc. Bibl. p. 545. seqq. & Molmz. Vatem ad h. l.*

LOCUS IX.

Psalm. 2, 7.

אֲסַפְּרָה אֶל־חֹק יְהוָה אָמַר אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃

||||| genuite hodie | Ego ||| tues filiꝰ meꝰ || adme dixit || Dominus |||| addecretum Narrabo

Hoc loco vulgatus, e communi illa (Capello & Waltono asserta) hypothesi humanæ originis Punctorum, non solum variat Puncta, & hinc significationem vocum, נִסַּכְתִּי *inunxi* vertendo qs. נְסַבֹּתִי

נְסַכְתִּי *inunctus sum*, (ut habetur *Prov. 8, 22.*): & קָדְשׁוֹ reddendo *sanctum ejus* pro *sanctitatis meæ*: sed etiam insigni temeritate confundit terminos distinctionum; dum priores duas voces versus 7mi, *prædicans præceptum ejus* (vitiose sic versas), trajicit ad finem præced. v. 6ti: quomodo & Arabica Versio, fini præced. versus, annectit illa priora 7mij Versus, ✡ لا خبر ميثاق الرب ✡ *ut annunciem Testamentum Domini*, (ut legit Versio Maronitarum, Romæ excusa; nam illa Operis Anglicani, pro ميثاق habet امر *verbum*): ita & Syrus versum 6tum hisce finit, ܕܐܫܬܥܐ ܚܘܩܝ ܕܡܪܝܐ *ut annunciet statutum meum*: profana sane limitum sacrorum dimotione. Quomodo & Arias Montanus, majorem distinct. fecit in ‾ quam ÷ prorsus erronee. LXX. *Græcos* vero, Bellarminus ad h. l. plane delirus, contendit, *correctioribus usos esse codicibus Hebr.* quam hodie, (hypothesi Capello-Vossiana, V. sup. p. 18); *probabile igitur esse, lectionem vulgatam veriorem esse, quam eam quæ in Codic. Hebræis.* Porro Iudæi hodierni, ne classico hoc vaticinio victas dent manus, comminiscuntur, de Davide hunc agere Psalmum, (quomodo judaizantem etiam Isaac. Vossium, sup. vidimus, p. 21. contra express. locum *Hebr. 1, 5.*): Sed & Muhammedani, cum videant, hoc Psalmi versu, (nam Lib. Psalm. minime rejiciunt), prorsus convelli ipsorum الاخلاص, (*q. sincerum, purum & salutiferum* dicas, scil. Capitulum antepenultimum Alcorani, quo uno quasi ariete prosternere se putant universam fidem Christianam, & ita habet, قل هو الله احد الله الصمد لم يلد ولم يولد ولم يكن له كفوا احد ✡ *Solus ipse Deus unus, Deus æternus, qui nec genuit, nec genitus est, & cui nullus est æqualis*); egregie se tutari norunt principio illo Capello-Waltoniano, incertæ (adeoque erroneæ aliquando) punctationis in Textu sacro; quod nim. Christiani, falsa punctatione, (quasi scil. Script. S. Arabice sit concepta), legant وَلَدْتُكَ *& genui te*, cum punctari debeat وَلَّدْتُكَ *& fovi* vel *educavi te*;

te; item pro بُنَيِّ *Filius meus*, punctandum esse نَبِيِّ *Propheta meus:* quod porro Ibnol Athir,& Alfir ouzabadius, (allegante Cl. Pococke *ad Port. M. c. 8.*) *sic explicant: Dicit Deus Omnipotens ad JESUM, (cui propitius sit & pacem concedat Deus), Tu es* Nabijja *Propheta meus, ego* Walladtoca *fovi te. At dixerunt Christiani; Tu es* Bonajja *filius meus, Ego* Waladtoca *genui te. Sed longe est supra hæc Deus.* Et sic patet, hodiernis Novatoribus Punctorum, communia esse cum Judæis & Mühammedanis principia, ad convellendum receptæ punctationis sensum.

LOCUS XII.

de

LXX Hebdomadibus Danielis

Cap. IX. a Vers. 24. ad finem.

De hoc Vaticinio, venia Lectoris, paulo fusius hic ex Accentuum ratione agendum nobis erit; non solum quod Locus iste longe evidentissimum documentum præbeat, necessarii Accentuum usus, in indagandis veris Scripturæ S. sensibus; sed etiam, quod gravissimi momenti quæstio sit illa de LXX Hebdomadibus Danielis, utpote de tempore definito Messiæ & ejus beneficiorum, quo valide stabilitur fides Christiana adversus Judæos; ipsi autem, (*ut quorum conversio adhuc instat, communi Theologorum consensu, e Rom. XI*) convinci quam maxime possunt, ceu argumento omni exceptione majori, & quo se αὐτοκαταχρίτως fateri coguntur: ut proinde *nullam nobiliorem in tota Chronologia S. quæstionem, (licet nodum vere Gordianum)*, agnoscat Clariss. & undequaque Doctissimus *Rob. Baillius Anglus* (a). Quamvis autem tot sententiarum & quæstionum involucris obscurissimis, præcipui etiam Interpretes & Chrono-

a *In Oper. Histor. Chron. p. 161.*

nologi hic ita implicentur, ut vero illud Homericum usurpare possis,

— — βαθὺς δέ τι Τάρταρος ἀμφίς:

adeo ut etiam celeberrimus Theologus Dn. D. Calixtus scribat (b) *hunc locum unum omnium difficillimum & obscurissimum esse, ut scopulus videri queat, quem nemo Eruditorum sine periculo prætervehi potuerit:* (imo in quo eum ipsum fere naufragium fecisse, quod ignoscent ejus manes, inf. probabitur, per neglectos ab ipso Accentus). Nihilominus, allucente nobis Accentuum facula seu ministerio sensus, & huic rite concordante Historiarum complemento, facilem viam, bono cum Deo, monstrari probabimus, qua omnes illæ difficultates feliciter complanentur, quæ hactenus inexplicabiles habitæ sunt, dum receptæ aliorum sententiæ, uti non Accentibus, ita nec historicis complementis accommodari queunt, & consequenter manifestæ falsitati fiunt obnoxiæ: prout D. *Calixtus*, l. cit. queritur, *hic aliquod ἄπορον & ἀδιάλυτον esse, quod nullo quantocunque ingenio explicari queat.* Unde etiam B. Augustinus, (c) *nullis unquam precibus adduci potuit, ut tractationem harum LXX Hebdomadum in manus sumeret.* Ut merito hic Angelus v. 25. Prophetam jubeat *scire & advertere;* prout Salvator etiam monet, *Matth. 24, 15. qui hæc legit, advertat animum.*

Ut igitur in prolixiori hac graviss. quæstione, commodo ordine procedamus, primum necessario quædam præsupponenda nobis erunt, e quorum neglectu, plerosque aliorum errores circa hanc quæstionem enatos videmus. Hinc ipsam Quæstionem decidemus duabus Assertionibus, priori Antithetica, posteriori Thetica.

PRÆSUPPOSITUM I.

In hoc vaticinio Angelico, Dan. IX Septimanæ annorum intelliguntur, (non dierum): tum illæ LXX septimanæ annales, efficiunt tantum 490 annos, (non 500): quo incerto licto, nulla foret certa temporis computatio.

b *In Expos. 70. Hebdom. Dan.* c *Epistola 80 ad Hesych.*

Ἔκθεσις.

§. 1. Quod non possint intelligi septimanæ diales, sed annales, facile patet, quia LXX septimanæ dierum, nondum sesquiannum efficerent: qui terminus nullatenus congrueret tam illustri vaticinio nedum ejus complemento. Quod autem 7 septimanæ annales, tantum efficiant annos 49, (& consequenter 70 septimanæ, annos 490), constat e mandato illo divino, *Lev. 25. v. 8, 9, 10. Numerabis tibi 7 sabbatismos* (s. septimanas) *annorum, 7 annos septies: Et erunt tibi illi 7 sabatismi annorum, anni 49. Tunc clangatis Tuba &c. & sanctificetis annum 50gesimum: Jubilaus is annus 50ges. vobis esto &c.* Quorum Sabbatismorum & Jubilæorum valde alias controversorum, hanc breviter statuo rationem; quod, sicuti *Deut. 16, 9.* exactis plene (*a tempore messis*) 7 septimanis dierum, (seu post 49 dies), sequens demum quinquagesimus dies jubetur celebrari festo Pentecostes; & tamen totum illud spatium 7 septimanarum, tantum continet 49 dies: ita quoque exactis plene (*a tempore divisæ terræ Canaan, Duce Josua*), 7 septimanis annorum, (seu post 49 demum annos), subsequens annus 50gesimus jubetur celebrari festo Jubilæi; & tamen totum spatium cujuslibet *Jobel* tantum continet 49 annos; quia scil. quilibet 50simus annus, tanquam finis seu ultimus præcedentium annorum 49 exclusive, simul fuit primus seu initium sequentium annorum 49 inclusive. Et sic septimus quisque Annus semper mansit Sabbathicus: ultimus vero septenus Sabbathicus,(qui semper sic fuit annus 49*nus*), non fuit ipse Jubilæus, sed immediate subjunctum demum habuit Jubilæum, qui simul primus fuit sequentis *Jobel* (seu spatii 49 annorum).

§. 2. Atque hoc omnino præsupponendum erat (*a*) contra *Danielem Angelocratora* (d), qui Chronologis & Interpp. hujus loci sic insultat; *Ego Daniel, in Danielis hebdom. supputatione, non possum non notare in aliis, quod post septem quasque septimanas, annum 50 seu Jubilæum omittant, contra expressum in Mose mandatum.* Quibus verbis,(consentientibus ei *Funccio, Bucholtzero, Crentzheimio;* ut & *Rabbinis*, quo-

d *In Chronol. ocular. ad terminum 9.*

quorum sententiam hic convenientiorem ducit Cl. *Hottingerus* (e) licet dubitanter tamen), 50gesimum annum ita constituit Jubilæum, ut sequens annus 51mus, demum ordiatur sequens *Jobel;* quod hoc pacto excurreret in annum 100simum completum, & cuilibet etiam *Jobel* pareret 50 annos completos, & sic tandem 500 pro 490. Verum quod hic *Daniel Angelocrator* cum Asseclis, valde aberret a computo *Gabrielis Angelocratoris*, arguit immota radix septenorum Sabbatisinorum, quæ sic plane turbaretur; siquidem hoc pacto Jubilæus secundus non immediate sequi potuisset Sabbathicum suum septenum, (quod omnino debebat vi præcepti divini *Lev. c. 25, v. 9. 10.*); sed incidisset in secundum ab isto annum intersabbathicum; pariterque Jubilæus tertius post septenum suum Sabbathicum, incidisset in tertium annum intersabbathicum, & quartus in quartum &c: & sic paulatim Jubilæus vagatus esset per singulos annos intersabbathicos: quod est contra Mosen; e cujus verbis immediatus semper nexus ultimi (septeni) Sabbathici cum insequenti Jubilæo requiritur.

(β) Contra *Calvisium* (f), *Cunæum* (g), *Hospinianum* (h), *Helvicum* (i), *Alstedium* (k), nec non *Scaligerum*, *Petavium*, *Wagnerum*, *&c.* qui recte quidem statuunt, totum *Jobel* Mosaicum tantum complecti 49 annos; verum in eo errant, quod putent ipsum septenum annum Sabbathicum simul fuisse Jubilæum, seu Jubilæum incidisse in ipsum ultimum annum Sabbathicum illorum 49 annorum. Obstat enim ipsis expressissima litera Textus *Lev. c. 25, 10.* quod exacto prius numero 49 annorum, clangendum demum fuerit tuba, & sic immediate intimandus Jubilæus annus 50gesimus. Ex aduersa autem sententia, Mosi omnino dicendum fuisset, *sanctificetis annum 49num*, seu clarissime, *ipsum septenum Sabbathicum.* Cum vero contra bis aperte indigitet annum 50simum, (eumque primum post divisionem terræ, quem nullus præcesserit 50gesimus), utique præstruitur adversæ sententiæ illud quoque effugium, quo Jubilæum, in complexu tantum cum præceden-

 te,

e *In Anal. Historico-Theolog. p. 159. & 160.* f *Chronol. c. 25.* g *de Republ. Hebr. l. 1. c. 6.* h *De Festis p. 25.* i *In Tabb. Chronol.* k *In Thes. Chronol. p. 81. 82.*

te, 50gesimum annum sic dictum volunt, ut vulgo septimana *octiduum* dici solet,& Olympias *quinquennium.*

§. 3. At vero nostræ sententiæ nequaquam obstat, (ut adversa quidem pars contendit), quod sic duo anni Sabbatharii concurrerint, alter e radice septenorum Sabbathismorum, alter Jubilæus. Nihil enim hactenus incommodi aut absurdi: cum radix septenorum nullatenus interrumpatur, per Jubilæum Septeni Sabbathismi immediatum semper asseclam. Instant quidem, unde igitur per triennium illud, necessaria frugum copia existere potuerit: Respondeo vero, e promissa benedictione illa divina frugum triennalium, *Lev. c. 22, 21.* tum etiam e sponte natis anno Sabbathico & Jubilæo, *Lev. 25, 5.* qualia *Es. 37, 30. & 2 Reg. 19, 29.* dicuntur ספיח *sponte nata*, & סחיש *sponte-renata.* Instant (2) quod *Lev. 25, 22.* præceptum fuerit, *ut anno octavo rursum exerceretur agricultura:* Respondeo; tunc nempe, cum is octavus non incideret in annum Jubilæum.

PRÆSUPPOSITUM II.

Scopus illustris hujus Vaticinii primario respicit tempus Messiæ & ejus beneficiorum; secundario tantum, exscindendum populum & urbem Hierosol. ceu posterius quid, & consequens demum κριτήριον Messiæ jam exhibiti.

Ἔκθεσις.

§. 1. Uti alias Christus totius Scripturæ est σκόπος σκοπιμώτατος, ita hic etiam principalissimum & Archangelo Gabriele nuncio maxime dignum erat argumentum, quod spiritualis liberatio, corporali illa, (a Daniele tantum desiderata), infinitis modis major & illustrior, præcise a Deo destinata & certo certius constituta sit, *& quod ad istam determinatæ sint LXX. septimanæ, Dan. 9. v. 24. & quidem super ipsum illum populum, & urbem* (quamvis tunc desolatam, nihilominus) reædificandam,& perstituram, usque in communem illam orbis salutem, dum *ad finiendam prævaricationem, expiandam iniquitatem, & reducendam æternam justitiam sanctissimus inungeretur.* Unde recte Reus-

ne.

nerus (l) ait; *quod ea mens Prophetæ nunquam fuerit, principaliter loqui de excidio populi Judaici, sed quod tantum ἐν παρόδῳ, vaticinio isti de Messia exscindendo*, (seu ejus passione & morte), *adjiciat pœnam, quæ Judæos ob hujus* (Messiæ) *contemtum demum sit acceptura.* Et certe inauspicatum exauditionis initium dedisset Angelus consolator simul & Vates, minimeque lacrymis & precibus Danielis respondisset, si præcipuum vaticinii argumentum aut scopum fecisset excidium & πανολεθρίαν urbis gentisque Judaicæ. Quin potius Danielem aliosque tunc fideles mœrore 70genariæ captivitatis confectos, erigere & consolari voluit, propinquo (post alios 70 annales) adventu Messiæ Redemtoris, *Hagg. cap. 2. v. 7. & 8.* (licet ingratis simul pœnam excidii pro appendice intimaret).

§. 2. Male igitur, ut contra Accentuum tenorem, sic ipsius Spiritus Sancti mentem, multi Interpp. & Chronologi, verba hæc: *Dan. 9, 24.*

שִׁבְעִים שָׁבֻעִים נֶחְתַּךְ עַל־עַמְּךָ ׀ וְעַל־עִיר קָדְשֶׁךָ לְכַלֵּא הַפֶּשַׁע

ad finiendam prævaricationē | | sanctitatis tuæ & super urbē | super populum tuum decisæ sunt | | 70 Septimanæ

&c. ita accipiunt, quasi Angelus 70 hebdomadas *præcise definitas* dicat *super populum, & urbem Sanctitatis*, scil. *ad eam exscindendam seu finiendam, cum finientibus LXX hebdomadibus*, (quod nullo verbo in textu dicitur), indeque finem LXX hebdomadum, in excidio Hierosolymorum, (ceu termino ad quem), constituunt. Quod præter *Alstedium* (m), *Scaligerum* (n), *Helvicum* (o), *Tremellium* (p), *Molinæum* (q) *Calvisium, Junium, & Wagnerum* (r), imprimis urget *Dn. D. Calixtus* (s), scil. versu 24. *manifesto dici, LXX septimanas una cum politia & metropoli Judæorum finitum iri.* Et paulo post; *tam clara ea esse verba, ut nullo alio ad id evincendum opus sit argumento.* Et tandem: *rem esse planam, nec nisi inepte dubitari posse.* Verum, quam inepte potius iste terminus LXX. hebdomadum concordet sequentibus mox (v. 25.) minutatim & accurate distinctis tribus intervallis temporum, multoque mi-

l *In Tract. de vera ann. M. supput. p. 37.* m *In Thes. Chron. p. 145.* n *De emend. temp. l. 6.* o *In Vind. loc. Script. p. 128.* p *In Notis ad h. l.* q *In Vate p. 365.* r *In Chronol.* s *In Expos. LXX. hebd. Dan.*

minus cum rerum geſtarum applicatione, infra in *Aſſertione Antithet.* demonſtrabitur. Hic tantum notetur, quod etiam Accentuum poſitus illam adverſæ ſententiæ expoſitionem minime permittat. Si enim talis ſenſus hic obtineret, requiſitus fuiſſet *Rbbia* in voce לכלא *ad finiendum, cohibendum;* cum tamen in textu hæc vox habeat *Kadmam* ſervum, perque eum conjungenda ſit cum ſequente הפשע *prævaricationem:* præcedens autem vox קדשך, per diſtinctivum illum *Rbbiam*, ſiſtit ſenſum illarum præciſarum LXX. hebdomadum *ſuper populum, & urbem* ſcil. reſtaurandam, & potius in dignitate Eccleſiæ ac populi Dei, (usque ad præſtita Meſſiæ beneficia), perſtituram, quam ſtatim cum illis LXX. ſeptimanis finem habituram. Unde etiam Helvicus *l. cit.* ultro fateri cogitur, *hac incommoditate urgeri ſententiam illam Scaligeri, quod, cum præcipuus finis vaticinii ſit Chriſtus, finis tamen LXX. Septimanarum, (e mente Scaligeri), incidat in politiæ Judaicæ vaſtationem.* Inſtat quidem Calviſius, (1) *Excidium urbis accidiſſe poſt ultimam hebdomadam: ergo finem LXX. hebdomadum eſſe finem urbis.* Reſp. limitando; quod immediate poſt ultimam hebdomadem accidit, ſeu eandem proxime claudit, id demum ſtatuendum eſſe præciſum finem LXX. hebdomadum, *(quem mox infra demonſtrabimus):* at Excidium urbis Hieroſol. accidit 34. demum annis a completione LXX. hebdomadum, ſcil. An. M. 4019: Inſtat (2) *Salvatorem Matth. 24, 15. Marc. 13, 24. Luc. 21, 20. affirmare, quod* βδέλυγμα ἐρημώσεως, *de quo apud Prophetam Danielem, ſit ſignum exſcindendæ urbis.* Reſp. autem, nullam eſſe conſequentiam, qvod propterea excidium urbis debeat conſtitui præciſus finis LXX hebdomadum. (Sed de his inf. plura).

PRÆSUPPOSITUM III.

A computo LXX. hebdomadum, (quæ ceu liberationis, opponuntur quaſi, LXX. annis captivitatis), *nullatenus excludi poteſt Solutio Captivitatis a Cyro facta, primusque Judæorum 42360 in patriam regreſſus, 2 Chron. 36, 22. & 23. Eſr. 1, 2. & 3. nedum prima ſub Cyro jacta Templi fundamenta, Eſr. 3, 10. 11. Et conſequenter, ſi excludi illa nulla ratione queant ab argumento hujus vaticinii, (ſeu ab ipſis LXX. hebdomadibus),* im-

impossibile proinde esse, ut initium illarum LXX hebdomadum, annis demum 108 (sub Dario Notho), vel annis 73. aut 60. (sub Artachs. Longimano), post ista Cyri tempora legitime constituatur.

Ἔκθεσις.

§. 1. Veritas & certitudo hujus Præsuppositi, e secuturis infra duabus nostris Assertionibus fiet evidentior: hic saltem prætermitto sequentes ejus rationes. (1) Quia omnia illa beneficia, non solum disertis oraculis divinis de Cyro promissa fuere ad ista tempora, ut constat *ex Es. 44, 28. Hic dicet Hierosolymæ, ædificeris; & Templo, fundator:* Et *Jes. 45, 13. ipse ædificabit civitatem meam, & deportatos meos dimittet sine pretio:* Sed etiam eadem (2) expresse ab Angelo, primo intervallo ceu ipsi initio 70 hebdomadum includuntur; dum is ait v. 25. להשיב ולבנות ירושלם *quod reductio sit facienda & ædificanda Hierosolyma, (usque ad Messiam ducem), & quidem primis* שבעים שבעה *septem septimanis*; (quod enim verba להשיב &c. non sint referenda ad præced. *ab exitu verbi,* sed ad illa seqq. ut jam diximus, *infra probabitur in Assert. 2.*) Ubi per Hierosol. reædific. ex parte intelligendum est initium privatarum ædium, & quidem satis splendidarum, Hag. 1, v. 4; principaliter autem maximum Hierosolymæ ornamentum & gloria, sc. *Sanctuarium illud Domini;* (nam reparationem platearum & mœnium, ceu longe posteriorem, secundo demum intervallo LXX hebdomadum distincte refert Angelus). (3) In toto illo vaticinio nihil æque ad preces & desideria Danielis, attenti ad numerum LXX annorum Jeremiæ completum, *cap. 9, 2.* & præcipue solliciti de Sanctuario Domini, *v. 17.* deque his per Angelum informandi, ibidem *v. 22.* pertinebat, aut spectabat propius, quam illa ipsa insignis sub Cyro status Judaici emendatio: non igitur ulla ratione ab argumento Angeli Vatis & Informatoris abesse potuit. Quia (4) ipsa etiam historia sacra & profana comprobat, ista omnia, ipso fine LXX annorum captivitatis, & initio LXX hebdomadū liberationis, sic gesta esse, *conf. Esr. c. 1, 2, 3 & 2 Chr. 36, 21. 22. 23.* Quia (5) hac demum ratione, secundum alleg. locum *e lib. Chron.* Epocha LXX annorum captivitatis, immediate conjungitur

 cum

cum Epocha LXX hebdomadum liberationis; & sic evitatur lacuna seu hiatus centum circiter annorum, qui (per sententias adversas), infertur Chronologiæ Sacræ V. T. recto alias & expedito filo nos ducenti, ab Orbe Condito ad Messiam exhibitum; quod unum e præcipuis argumentis statuo totius Script. Vet. T. vid. inf. Assert. 2. §. 15. fine. Et hanc rationem præ aliis graviorem agnoscit doctissimus Robertus Baillius (t), licet præsupposito huic nostro quædam ibi contraria afferat, Lectori tamen (ut puto) minime satisfactura.. *Plura & firmiora adhuc, pro hoc nostro Præsupposito, dabunt ipsa postea Assertiones.*

§. 2. Ex hoc igitur Præsupposito facile demonstratur, vehementer errare in computo hujus vaticinii, præcipuos illos Chronologos & Interpp. qui initium LXX hebdomadum constituentes, vel in anno secundo Darii Nothi, (*ut Scaliger, Junius, Calvisius, Alstedius, Grotius, Mæstlinus, Helvicus, &c.*); vel in anno 7timo Longimani, (*ut Funccius, Bucholzerus, Capellus, Calixtus, Henricus Philippi, Cornelius a Lapide, Robertus Baillius, Crentzhemius &c.*) vel in 20simo Longimani (*ut Pererius, Suaresius, Torniellus, Gordonus, Jacobus Usserius, Petavius, Vorstius &c.*); penitus excludunt ab hoc vaticinio LXX hebdomadum, solutionem captivitatis a Cyro factam, & ipsorum 42360 Judæorum in patriam reditum, ut & Templi abinde putandam reparationem per intervalla cessationis & ædificationis, (*ut inferius ostendemus*). Inducti autem sunt in eum errorem, per priorum verborum versus 25 להשיב ולבנות ירושלם falsam hanc interpretationem (per neglectos Accentus,) *ut rursum ædificetur Hierosolyma &c.* eamque sic applicatam ad edictum Darii Nothi, (de restaurando templo), quasi simul exorsum LXX hebdomadum. Verum præterquam quod hoc pacto in singula tria intervalla illarum 7, 62, & 1. hebdomadum, manifeste impingant (*ut inferius demonstrabitur*,) & Templi secundi structuræ, loco 46 annorum, *Joh. 2. 23.* tantum quadriennium assignent; (repugnante etiam *Esra c. 16.*): Insuper (a) ipsam verborum vim phraseologicam, seu פשט הכתוב

t *In opere Histor-Chronol. p. 170.*

פשטהכתוב *literalem sensum* pervertunt: dum להשיב exponunt *iterum*. Quamvis enim in *Kal* id quandoque obtingat, ut verbum שוב notet iterationem ejus actionis, quam verbum subjunctum significat, (prout in posteriori parte hujus versus apparet, & *Zach. 5, 1, &c.*); licet tamen non semper, (contraria enim exempla sunt *1. Reg. 8, 47. 2. Chron. 6, 24. & 37. Psal. 68, 34. Esa. 6, 10.*): nunquam tamen id obtinet in *Hiphil*; nec ullum pro eo afferri potest exemplum. Vorstius quidem (x) allegare vult unicum locum, *Jonæ c. 1, 13.* & *remigabant homines* להשיב *ut redirent (ad aridam)*: verum frustra pariter id intransitive redditur a Vorstio, cum rectius reddi possit transitive, scil. *ut redire facerent*, *seu reducerent* (navem aut Jonam), *ad aridam*: i. e. *ut appellerent*. Rectius igitur להשיב hic quoque reddi debet, *ad reverti faciendum*, ut recte vertitur ab Aria Montano, & ex eo in Op. Πολυγλ. Angl. sive fiat permissione, sive jussione, quod pluribus confirmatum V. inf. Assert. 2. §. 4. Idque probe notandum contra perversas hic plerasque versiones, Vatabli, Osiandri, Vulgatam, item Germanicam, das Jerusalem wieder soll gebauet werden; nec non Syriacam, ܠܡܦܢܝܘ ܘܠܡܒܢܝܗ ܠܐܘܪܫܠܡ *ad revertendum & ædificandum Hierosolymam*, *i. e. rursus ædificandum*. LXX Interpp. inepto plane sensu reddunt, τοῦ ἀποκριθῆναι καὶ οἰκοδομῆσαι Ἱερουσαλήμ &c. quam sequuntur Arabes لِتُجَاوِبَ وَتُبْنَي أَيْرُوشَلِيم *ad respondendum & ædificandum Jruschalajim.* (β) Si vel maxime talis interpretatio vulgaris, (*ad rursus ædificandum*), hic admitteretur, (quod tamen nulla ratio exigit), nihilominus adversa sententia frustra hinc probare niteretur, quod iteratum aliquot edictum (sub Dario Notho vel Artachsasta), habendum sit pro initio LXX Hebdomadum. Neque enim ex iterata ædificatione, seu restauratione, statim infertur iteratum mandatum (hic observandum.) Ita enim Angelo dicendum fuisset; *Scito & advertas ab egres-*

x *In Dissert. de LXX. hebd.*

egreſſu iterati Edicti &c. Cum autem ſimpliciter dicat, *ab egreſſu Edicti*, utique tam ad Cyri quam reliquorum Regum Edicta, indifferenter hactenus ſeſe verba habent. (γ) Summe improbabile eſt, Angelum hic adeo dubium ac plane incommodum ſenſum fovere voluiſſe, ut *per egreſſum verbi* ſic indefinite poſitum, non tam ipſum primum ſtatim Edictum intellectum vellet, quam potius ſecundum, tertium, aut quartum demum expectandum eſſe: præcipue cum ſecundum illud edictum (Darii Nothi), imo & ſequens (Artachſaſtæ), non ſolum longe obſcurius ſit primo a Cyro publicato; ſed etiam nullum illorum poſteriorum reſpondeat iſti argumento eventus, quod Angelus primo intervallo asſignat, ſc. להשיב *ut reductio fiat.* Imo ne quidem ullius hic *egreſſus verbi* ipſi autores ſunt Darius Nothus, (aut Artachſaſta Mnemon), ſed tantum id confirmarunt & munificentia ſua ampliarunt, quod pridem a Cyro per latisſima terrarum regna promulgatum erat, *Eſr. 6. 1.* Aliud igitur eſt *ipſe egreſſus verbi*, quem Angelus hic attendi jubet; aliud poſterior aliqua ejus *iterata confirmatio*, quæ ſub Notho (aut Artachſaſta) evenit, ab Angelo autem hic primo intervallo non asſignatur.

(δ) Fruſtra autem hic objicitur, ab Alſtedio (y), Reuſnero (z), aliisque; *in edicto Cyri non poſſe figi initium LXX hebdomadum, eo quod intra triennium facta iterum ſit probibitio: Darii Nothi vero mandatum, uti longe fuerit efficacius, nec ſucceſſu deſtitutum, ita rectius ſtatui initium LXX hebdomadum.* Reſp. enim, omnino & Edictum Cyri tantum efficaciæ & ſucceſſus habuiſſe, quantum requiſivit præfinita ab Angelo reductio Judæorum in patriam, & reparandæ Politiæ initium, ac Templi primo jacta fundamenta: imo quantum ipſa divina veritas vaticiniorum, ea omnia de Cyro promittentium, infallibiliter teſtatum facit; ſcilicet *Jeſ. c. 44. 28.* ubi expreſſe de Cyro dicit Deus; *Hic* כל־ חפצי ישלים *omnem voluntatem meam perficiet, ut dicatur Hieroſolymæ, ædificeris; & templo, fundator. Et Jeſ. 45. v. 13. Hic ædificabit Urbem meam & Captivos me-*

y *In Theſ. Chron. p. 145.* z *In Vera ſupput. ann. M. p. 43.*

meos dimittet, &c. Quod etiam impletum jam fuisse ante Darii Nothi Edictum, testantur inter alia hæc Haggæi c. 1. v. 4. *Vestrum ergo tempus est, ut habitetis in domibus laqueatis? &c.* Quomodo igitur reædificationem Hierosol. Adversarii demum ad Edictum Darii Nothi rejicere possunt? Quomodo etiam irritum id dici potest adversariis, de quo DEUS ipse profitetur, quod eo perficiatur ipsius voluntas. Nec vero irritum ob id dici potest mandatum Regis, quod refractariorum quorundam obnitatur insolentia: quamvis ne quidem aperte resistere illi edicto ausi sint hostes Judæorum, sed tantum clam corruptis Consiliariis, per cuniculos aliquid egerint, ut impedirent institutum Judæorum *Esr. 4, 5.* Ex parte Cyri tamen firmum semper mansit primum Edictum, idque a sequentibus aliquot Regibus saltem ampliatum & approbatum fuit. *Conf. inf. Assert. 2. §. 8.* Quam illicite autem in computo LXX hebdomadum terminum hunc solutæ captivitatis transiliant plerique Interpp. & Chronologi, & consequenter toto seculo (aut paulo minus) initium LXX hebdomadum, justo posterius faciant, pluribus rationibus arguetur inferius in Assertione antithetica.

PRÆSUPPOSITUM IV.

Initium quadriennii illius ultimi, quo Templum Zorobabelis tandem absolutum est, plane ἀνιστορήτως refertur ad annum secundum Darii Hystaspis; longe rectius vero ad annum secundum Darii Nothi, sc. A. M. 3527. Per. Jul. 4291. Olympiad. 89. (quod paulo accuratius & fusius hic e Chronol. S. deduci, benevolo Lectori non adeo alienum nunc videri velim, cum aliter veriori sententiæ de LXX Hebdomadibus salvæ esse non liceat).

Ἔκθεσις.

§. 1. Sententiam hanc nostram, in qua *Sulpitium Severum, Scaligerum, Calvisium, Junium, Ubbonem Emmium, Constantinum L' Empereur, Helvicum & Alstedium*, hactenus habemus consentientes, (1) confirmat divinus *Esra cap. 5. & 6*; quibus verum Dari-

um, sub quo templum tandem absolutum est, non alium fuisse docet, quam qui medius fuerit inter duos Artachsastas, alterum præcedaneum & prohibentem reparationem Templi, (*Græcis μακρόχειρα Longimanum dictum*), *Esr. c. 4, 7. seqq.* alterum succedaneum & promotorem cultus divini munificentissimum, (*Græcis μνήμονα cognominatum*), *Esr. c. 7.* Et præterea talem Darium, post quem nulla amplius subsecuta sit prohibitio, ut patet in *all. Esræ capp.* imo cum quo successorem aliquem Artachsastam jam tunc ut Proregem regnasse, necessario statuendum est *ex Esr. c. 6, 14*: qualem impossibile est, alium quam Mnemona posse intelligi, ipsum nempe Darii Nothi filium, *ut inferius patebit* §.10. Talis jam vero Darius salva historiarum veritate, non potest esse alius quam Darius Nothus; siquidem alter ille Darius (*Hystaspis*), seculo fere superior Notho, non solum utrumque Artachsastam, (Longimanum & Mnemona), habuit sequentes, testibus Historicis profanis, & *Esra c. 4, 5. & 7. & cap. 7.*: sed etiam prohibitio subsecuta est post Darium Hystaspin, sc. ab Ahasvero & Longimano, ut probat historicorum consensus cum *Esra c. 4, v. 7. 21. 24.* Tum denique Darius Hystaspis successorem immediatum nullum habuit Artachsastam, sed Ahasverum seu Xerxen, quod itidem prorsus repugnare Dario Templi Promotori *vide inferius* §. *10. contra Vorstium & Baillium, qui Cambysen & Smerdin Artachsastas falso venditant.*

§. 2. (2) Comprobat hoc idem Præsuppositum, Epistola illa delatoria Præsidum Cuthæorum seu Samaritanorum, *Esr. cap. 5.* ad Darium aliquem Persarum Regem missa, qua rogatur de Cyri Edicto, (seu olim & supra illius ætatis memoriam promulgato), an unquam tale quid jusserit Cyrus? unde & a Dario id investigari jussum, vix tandem excussis Archivis (seu veteris memoriæ forulis), Ahmetæ Medorum repertum fuit, *Esr. cap. 6. v. 1.* quod proinde nullatenus dici potest, vix duodecennio a promulgatione istius mandati, (falso enim novendecim annos Baillius *l. cit.* computat, cum tantum intercesserint Cambyses & Smerdis), obtigisse, Darii Hystaspis ævo; sed potius id Darii Nothi tempora arguit, qui seculo posterior fuit. (3) Confirmat id ipsum

ipsum expressa adversæ partis confessio, qua (per sententiam absoluti sub Hystaspide Templi), nullum a se indicari posse primi intervalli (sc. 7 hebdom. seu 49 annorum), discretum terminum, aut argumentum eventus distinctum, a secundo intervallo (62 hebdom.), queruntur, *ut inf. patebit in Assert, antith.* adeoque unum tantum hæc duo intervalla habere terminum & complementum eventus, absurde statuere coguntur; cum tamen ipsi secundum intervallum a tertio distinctissimum fateantur, tam quoad terminum, quam quoad historiam; & par omnino ratio primi intervalli ad secundum, e textu demonstrari possit. *De quibus inf. in Assertionibus.*

§. 3. (4) Arguit id ipsum facile, consectarium alias absurdum (& Scripturæ Joh. 2. contrarium), quod universam structuram Templi secundi, ab anno secundo Darii Hystaspidis, ad ejus sextum, intra quadriennium, (aut certe a jactis sub Cyro fundamentis, usque ad annum sextum Darii Hystaspidis, ipsis 13 tantum annis), absolutam fuisse, dicendum foret. At contra, *Joh. 2, v. 20.* dicitur Templum 46 annis fuisse exstructum; idque palam Judæi profitentur ceu rem testatam, & publice notissimam. Nec enim sine elencho tulissent Judæi, si hoc calido quodam mendacio insultassent Salvatori. Quamvis autem Capellus (a) dicat, *se simpliciter accipere illa verba, de tempore, quo exstrui ab Herode cœptum erat templum*, (adstipulante etiam ipsi *Baronio, Calvisio, Jacobo Martini l. d. 3. Elohim.* & novissime *Cl. Baillio Anglo*): dico tamen, ipsum *in eo simpliciter errare*; nam allegatus ab eo *Josephus, libro 15 antiq. Jud. c. 4.* memorat tantum novem annos, quibus illa Herodis structura fuerit absoluta. Cum igitur saltem aliquid ab Herode additum, auctum & reparatum sit, quod in rebellione & tumultibus subinde destructum fuerat; inepte plane nugatur Capellus, *l. c. ab ipsis fundamentis totum templum instauratum & novum factum esse;* (quod vehementer miror, virum Doctissimum *Dn. Bailium* amplecti, *in Op. Hist. Chron. p. 176.*), contra expressam literam Haggæi, c. 2. *quod secundi templi seu Zorobabelis*, (non alterius

a *In Spicilegio ad b. l. Joh. 2. p. 60.*

rius novi, aut tertii Templi), *gloria major futura fuerit quam primi*, (per præsentiam Messiæ). Longe rectius igitur Grotius *ad Matth. 24. 1. docet; Herodis M. substructionem, non aliud effecisse templum, sed auxisse: neque enim dirutum fuit, sed mansit templum Zorobabelis. Putant igitur Judæi tempora ædificationis sub Persarum Regibus.* Quamvis tamen duplici etiam errore hic implicetur *Grotius*; tum quod hæc referat 180. annis post destructionem Templi, cum tamen Dario Hystaspidi absolutionem Templi tribuat, (licet falso): tum quod putet, (ibidem), *Judæos bis etiam comprehendere annos, quibus interruptum opus fuerat*; sic enim dicendum ipsis fuisset, 109 annis templum extructum esse, nam tot effluxere a jactis ejus fundamentis sub Cyro, ad ejus absolutionem, anno 6 Nothi. Potius igitur solos 46 annos ædificationis comprehendunt Judæi, omissis intercalaribus annis cessationis, *ut inferius ostendemus Assert. 2. §. 10)*: quibus si addatur primum illud triennium sub Cyro liberatore, exsurgunt illi 49 anni, qui faciunt primas 7 septimanas in vaticinio Angelico, *v. 25. (de quo inferius).* Beatus Lutherus qvidem (b), hunc locum Johan. 2. explicat de 46 Annis evanidi conatus Judæorum in reparando templo: verum (pace Magni Theandri), inconveniens plane videtur, Judæos dixisse, quod templum ædificatum sit 46 annis frustratæ seu cessantis ædificationis.

Denique ex hoc præsupposito etiam sequitur, Artachsastam illum, qui misit Esram & Nehemiam in Judæam, non esse Longimanum sed Mnemona; hic siquidem immediate Darium Nothum sequitur, (ordine ab Esra monstrato), ille vero (*Longim.*) non Darium, sed Xerxem, *de quo inferius.*

§. 4. Atque sic quidem sat bene sibi constare posset quartum hoc nostrum Præsuppositum; verum cum vehementer nobis adversentur sententiæ celeberrimorum Historicorum & Interpp. *Eusebii in Chron. Josephi* (c), *Clementis Alexandrini* (d), *Hieronymi*, *Basilii & Theodoreti* (e), *Augustini* (f), *Gordoni* (g), *Reusneri* (h), *Vor-*

b. *In præf. ad cap. 9. Dan.* c *Antiq. Iud. l. 11. c 4.* d *Lib. 1. Stromatum.* e *Comm. in Haggæum.* f *Lib. 18 de C.D. c. 20.* g *In Chron. p. 53. & 231.* h *In vera supput. An. M.*

Vorstii (i), *Henrici Philippi*, (k), *Roberti Baillii Angli* (l), *Davidis Chytræi* (m), *Grotii* (n), *Isaaci Vossii* (o), *Eichstadii* (p), item *Capelli, Jacobi Usserii, Petavii, Pererii, Sanctii, Tornielli &c.* templi secundi structuram ad Darium Hystaspidem referentium; iis quoque necessario adhuc occurrendum est: ne ulla ex parte vacillare videatur aliquod sententiæ nostræ præsidium. Cumque novissime summo studio præ aliis fere hanc sententiam nobis adversam propugnaverint Viri Clarissimi, Baillius & Vorstius, in scriptis modo allegatis; proinde ad eorum præcipua argumenta, (quibus Vorstius quidem permotus, *audacter*, ut ipse aït, *& sine hæsitatione*, multa nostræ sententiæ adversa statuit), quanta fieri potest brevitate nunc respondebimus. Igitur

§. 5. I. *ARGUMENTUM pro Dario Hystaspide, Templi* Promotore, potissimum petunt, & acriter urgent, Vorstius & Suffraganei, e verbis illius visionis propheticæ *Zach. 1. v. 12; Domine Exercituum usquequo non misereris Jerusalem & urbium Judæ, quibus iratus fuisti bis LXX annis?* nec non *Zach. 7, 5. de LXX annis jejunii & luctus Judæorum.* E quibus concludere volunt, quandoqvidem *hi LXX anni irarum DEI, & jejunii Judæorum*, exeant in annum secundum & quartum Darii Hystaspidis, (ut quibus has visiones habuerit Propheta); illorum igitur exitu, ceu fine LXX annorum Captivitatis, indicari initium reparati templi, nempe annum Secundum & quartum Darii Hystaspidis.

§. 6. Hic respondeo, (*a*) nulla ratione probari posse illam hypothesin Vorstii & Asseclarum, quod LXX *isti anni irarum DEI, Zach. 1, 12.* aut *LXX anni jejunii, Zach. 7, 5.* exeant in Darium Hystaspidem: cum Darii quidem alicujus mentio exprimatur in Prophetia Zachariæ; at istum Nothum non Hystaspidem esse, multis supra §. 1. 2. 3. rationibus probavimus. Imo ne hoc quidem ullibi promissum fuit, quod ipso fine & exitu 70genariæ servitutis, sub a-

 liquo

(i) *In Differt. de temp. restaurati Templi.* (k) *In Quæst. & not. Chron. pag. 218. 246.* (l) *In Op. Hist. Chron. p. 157. seqq.* (m) *In serie Temporum M. p. 298.* (n) *In Notis ad h. l.* (o) *In Differt. de LXX. Interp. p. 144.* (p) *In Lucubrat. Chronol. lit. R. 2. b. & T. 2. a & T. 4.*

liquo Dario structura absolvi debuerit: male igitur a tali eventu ducitur argumentum Adversariis, qui nulla prophetia præfinitus fuit. Cadente autem sic ista priori hypothesi, simul etiam corruit posterior, quod visio illa Zachariæ, contigerit sub Hystaspide, aut ejus attineat tempora.

§. 7. Quin potius (β) manifeste nuda hæc ipsorum de Hystaspide conjectura refellitur exinde, quod illi passim in Scripturis decantati *LXX anni deportationis seu desolationis Babylonicæ*, unice exeantin annum primum Cyri, Monarchæ per totam Asiam; testibus *Esra*, *Jeremia*, *Jesaia*, *ultimis Chronicorum*, & probatissimis quibusque Chronologis, non igitur in Darium Hystaspidem. Quamvis autem *Vorstius* l. c. §. 5, 13, 21, prolixe excipiat, se numerare illos suos LXX annos, (non a deportatione aut vastitate, sed) ab excidio seu combustione urbis & Templi sub Zedekia; hos enim (ut decennio longius excurrentes illis 70 annis deport.) exire in Darium Hystaspidem; (quod alias etiam statuunt *Philo*, *Josephus*, *Eusebius*, *Functius*, *Mæstlinus*, *Hainlinius*, *Lansbergius*, *Eichstadius*, & alii): respondeo tamen, quod hoc pacto, Vorstius & suffraganei, loquentes de aliis quam Jeremiæ LXX annis, plane ἀπροσδιονύσως argumententur hic a talibus LXX annis, qui in Scripturis Babylonicæ Captivitati nusquam præfiniuntur, nec adeo quicquam ad rem faciunt. Tum vero plane alia sententia, idem *Vorstius* (q), initium LXX annorum captivitatis constituit, cum priscis quibusdam & neotericis, adstipulantibus ei novisse *Cl. Rob. Baillio* (r), Isaaco Vossio (s), & Eichstadio (t), in anno 4 Jojakimi, Nebucadnezaris primo, (octodecim annis ante excidium Templi); itidem erronee, licet enim probare id velit e *Jer. 25, 18.* ubi de vastatione & solitudine terræ Israelis jam tunc dicitur, כיום הזה *sicut bodierno est die*; pernego tamen, Jeremiam istis verbis & eo loco indicare, quasi tunc jam cœperint illi LXX anni captivitatis seu vastitatis, sed potius postquam *versu 10, & 11, ejusdem capitis*, prædixerat (*civibus Hiero-*

(q) *In Exert. Acad. p. 41.* (r) *In Opere Hist. Chronol. p. 145.* (s) *In Dissert. de LXX Interp. p. 133 & 134.* (t) *In Lucubrat. Chronol. lit. R.*

Hierosolymit. nondum exulibus, v. 2.) illos LXX annos, ceu futuros tunc demum (post octennium); *sequenti jam versu 18*, tantum loquitur de præsentibus tunc temporis calamitatibus, quæ a Nebucadnezare, anno ipsius primo, devicto Pharaone Necho, & Jojakimo (anno hujus 4to) ipsi Tributario facto, terræ Israelis illatæ fuere, ut patet *Jer. 46, 2. & 2 Reg. 24, v. 1. 2.* Qui vero *Danielis c. 1. v. 1.* dicitur *Jojakimi annus tertius*, (& tamen post illum quartum, *Jeremiæ c. 25, v. 1.* nam tertio isto Jojakimus deditus est a Deo Nebucadnezari, *Dan. 1, 2. & 2 Chron. 36, 6.*) is tertius intelligendus est a tempore libertatis istius, in quam se asseruerat per triennium defectionis a Nebucadnezare, postquam triennio ei paruisset *2 Reg. 14, 1*; quibus duobus triennis addito illo primo quadriennio (de quo paulo supra), ostenditur Annus Regni Jojakimi decimus, (vel ingrediens undecimus, 2 Reg. 23, v. 36.), qui tertius Danieli, *c. 1. v. 1.* dicitur; nam eo ipso etiam Jechonias abductus est, 2 Chron. 36, 9. 10.

§. 8. (γ) Falsum igitur est utrumque Vorstii & adstipulatorum assertum. Quamvis enim tres vel quatuor gradus captivitatis facile concedi queant; tamen una tantum Jeremiæ est septuagenaria servitus seu captivitas, ratione initii & finis; & tales solummodo Scriptura passim indicit LXX annos, (sive deportationis, sive desolationis, sive excidii dicas), quibus (1) Judæi servituri erant Nebucadnezari, ejusque Filio & Nepoti tantum, usque in regnum Persicum, *2 Chron. 36, 20. & Jer. 27, 7*; scilicet *Nebucadnezari*, 34 annis, ab imperii ejus anno nono ineunte, A. M. 3350, (quo facta est notabilis illa vastitas & captivitas maxima, abducto Jechonia cum 10000, flore populi & regni primatibus, imo, ut *2 Reg. 24, v. 14.* dicitur, *cum tota Jerusalem*, relicta tantum infima plebe sub Zedekia, *ibidem*); usque ad 43 ejusdem imperii annum, quo mortuus est: hinc 18 annis, filio ejus *Evilmerodacho*, (qui anno 37 captivitatis rursum evexit Jechoniam *Jer. 52, 31*, & proregem habuit *Neriglissora*): tandem 17 annis, nepoti ejus Belsazari, (qui & *Labynitus & Nabonedus* dicitur,) eique ut ultimo Babyloniorum Regi, a profanis etiam autoribus, 17 isti anni

 tri-

tribuuntur, a Cyri militibus autem occisus est inter commessationes, *Dan.* 5, 28. 30. 31. (*vide Robertum Baillium, in Opere Hist. Chron. p.* 149); isque proregem habuit *Laborosoardachum*. (Qui Proreges a multis falso pro Monarchis Persarum habiti sunt, seducente plerosque Josepho, at refragante Scriptura, 2 *Chron.* 36, 20. & *Jer.* 27, 7.) Hoc pacto jam unus tantum, (70gesimus Captivitatis), superest annus Darii Medi, qui sexagenarius Senex, teste *Dan.* 6, 1. קבל *accepit imperium*, scil. e concessione Cyri, & המלך, *regnare factus, seu Rex constitutus est*, scil. a Cyro, *Dan.* 9, 1. ejusque *regnum* dicitur *Medorum & Persarum*, *Dan.* 6. Atque hæc computatio concordat cum Jeremia & Libris Chronicorum, quibus Judæi tantum Nebucadnezari & filiis ejus servituri dicuntur, usque in Regnum Persidis exclusive 2 *Chron.* 36, 20. At per sententiam Vorstii & Suffraganeorum, Judæi 14 annis adhuc serviissent etiam Regibus Persarum, sc. Cambysi, Smerdi Mago, & Hystaspidi, siquidem per ipsos servitus 70generaria extenditur usque ad Templum aliquod sub Dario Hystaspide: unde invicte ipsorum arguitur error. (2) Tales 70 annos captivitatis tantum Scriptura agnoscit, qui in annum primum Monarchiæ Cyri, (A. M. 3420) exeuntes, non nisi a deportatione Jechoniæ numerari possunt, (consentiente etiam *Scaligero*, *Helvico*, *Alstedio*, & aliis). Propterea enim *Jer. c.* 25. (ubi futura demum captivitas prædicitur,) uno eodemque *v.* 11. uterque terminus tam desolationis quam servitutis seu deportationis, concluditur numero annorum LXX: scilicet, qui exeant in reditum sub Cyro futurum, secundum expressa verba *Jer.* 29, 10. (ubi de cœpta jam captivitate in deportatione Jechoniæ, Propheta loquitur); *cum finiti erunt Babyloniæ LXX anni, visitabo vos, & excitabo gratiosum verbum meum, ut vos reducam in hunc locum:* Quem eundem finem etiam monstrat locus clarissimus 2 *Chron.* 36, 21. ubi LXX illis annis desolationis subjungitur is ipse finis, *vers.* 23. scil. *liberatio sub Cyro facta*, & *quidem* (quod additur), *ut compleretur illud vaticinium Jeremiæ.* Quare etiam fateri cogitur Vorstius l. cit. §. 19. *quod ista tria loca eundem finem & initium habeant:* at quem possunt, nisi a Jechonia ad Cyrum? prout *Ezechiel* quoque æram *suarum visionum ubique* alligat annis

nis deportati Jechoniæ, imprimis vero cap. 40, v. 1. ubi annus 25tus (Captivitatis 70genariæ), dicitur 14tus excisæ urbis: & cap. 33. v. 21. anno 12mo Captivitatis (70genariæ) dicitur Ezechieli nunciatum urbis excidium. Imo & amplius inde confirmatur, quia non solum eundem finem LXX annorum desolationis tunc advertit Propheta Daniel, *cap. 9. v. 12.* (scilicet anno primo Darii Medi, qui erat LXXsimus captivitatis: sed etiam quod *Matth. 1, 11.* Jechoniæ expresse assignetur tempus *μετοικεσίας Babylonicæ*, quia voluntaria fuit Jechoniæ deditio, *2 Reg. 24, 12.* qualem Deus eam voluerat; iisque solis reditus fuit promissus *Jer. 29, 20. & cap. 10, 11*: at cum Zedekia vi abductis, (sub excidium ultimum), omnis spes reditus ἀποτόμως incisa fuit v. 16. 17. non igitur ad hos pertinere potest initium LXX annorum liberat. Denique *Jer. 25, 11. & 12. visitatio populi Judaici in gratia*, immediate combinatur *cum Babylonis visitatione in ira*: quæ utraque etiam uno eodemque anno Cyri sic evenit, teste Daniele & profanis Historicis; (licet deinde sub Dario Hystaspide, anno ipsius 12, per Zopyrum demum majus excidium Babylonis subsecutum sit, cum jam 14 annis ante, visitati gratiose essent Judæi). Unde iterum sequitur non ultra Cyrum, nec adeo ad Darium Hystaspidem, extendi posse illos Jeremiæ 70 annos servitutis Babylonicæ, (alios enim Scriptura ignorat), nec proinde ulla ratione, ab excidio Templi sub Zedekia, esse computandos, sed a Jechoniæ abductione, ut jam satis ostensum. At per illam sententiam Vorstii & adstipulatorum, illis ipsis in Scriptura decantatis LXX annis desolationis, adhuc includenda foret solutio captivitatis sub Cyro, & jacta sub ipso Templi fundamenta: quod absurdum Chronologicum est intolerabile; cum repugnent omnia Scripturæ loca de his LXX annis. Nec vero ulla ratione admitti potest conficta illa conciliatio utriusque sententiæ, quasi alius atque alius Prophetarum diversos annos captivitatis constituerint ratione initii & finis, quod e Theodoreto contendit celebris *Jesuita Henricus Philippi, in Quæst. Chron. p. 220*: falsum autem esse patet e superioribus.

§. 6. (δ) Respondeo, rectius igitur illud Zachariæ vaticinium, cap. 1. & c. 7. de זה שבעים שנה *istis septem annis*, (quorum explicationi frustra *Jesuita Ribera* advocavit auxilium Archangeli Michaelis, ut & Sanctorum, Jeremiæ, Esræ, & Zachariæ), exponendum esse de illis ipsis in Scriptura decantatis LXX annis captivitatis, quibus utique DEUS iratus fuerat Populo suo, usque ad Annum primum Cores; nec dum isto tempore Zacharianæ prophetiæ, (Darii Nothi An. 2.) satis misereri videbatur Judæorum; dum iis quasi in ipsa etiam patria exulibus, negaretur hactenus plena potestas, templum & urbem pristino vigori restituendi. *Istos* igitur 70 annos desolationi præfinitos a Jeremia, vocula זה innuit; eosque completos Angelus apud Zachariam fundamentum facit precum suarum, pro avertendis illis desolationum reliquiis, quæ post exactos pridem LXX annos irarum DEI, adhuc populum & Ecclesiam affligebant. Quamvis etiam non incommode illos 70 plus minus Annos oppressionis seu cessationis a structura urbis & Templi, de quibus *infra in Assert. 2da*, hoc loco intelligi posse, doceat Cl. *Coccejus, in Proph. Min. p. 478.*

§. 10. II. *ARGUMENTUM*, *Roberti Baillii, l. cit. p. 158, Eichstadii, Vorstii, Isaaci Vossii*, aliorumq; asseclarũ, hoc affertur, quod per *Ahasverum, Esr. c. 4, 6.* intelligendus sit *Cambyses, & per Artachsastam, v. 7. Smerdis* Herodoti, vel Justini Oropastes; adeoque istos (*Ahasverum & Artachsastam Esræ*), ante Darium Hystaspidem regnasse, quo pacto Darium Hystaspidem putant medium locari posse inter duos Artachsastas, sc. inter Smerdin & Longimanum. Atque hæc omnia, utut durissima, adstruunt tamen, quo saltem argumento illi invicto, *ex Esr. cap. 4, 5, 6,* petito occurrant. Verum respondeo, (α) posito, (nunquam concesso), hoc ipso, tamen ne sic quidem Darius Hystaspis fieret medius inter duos Artachsastas; cum intercesserit inter Hystaspidem & Artachsastam Longimanum, *Ahasveros seu Xerxes.* Præterea cum *Esr. 6, 14,* dicatur *templum ædificatum esse ex mandato Cores, & Darii, & Artachsastæ*; si ibi ex mente Baili, Vorstii & Asseclarum, per Darium intelligendus est Da-

Darius Hystaspis; quomodo poterunt illum Esræ Artachsastam (promotorem cultus Divini), applicare vel ad præcedaneum Hystaspidis Smerdin, (quem ipsi fatentur prohibitorem potius fuisse,) vel ad succedaneum Longimanum, qui 60 annis demum post Hystaspidem regnare cœpit, intermedio adhuc insuper Xerxe? Qua evidentia constrictus *Baillius*, ad absurdam illam στρεβλὴν textus confugere cogitur, ut ipsum Darium Hystaspidem dicat ibidem cognominari Artachsastam; cum tamen textus expresse distinguat Artachsastam a Dario, uti Darium a Cores, imo majori etiam Accentu distinctivo; siquidem *SakephKaton* ponitur in ודריוש, at *Thhir* tantum in כורש. Contra si de Dario Notho intelligatur hic locus, recte applicari potest is Artachsasta ad illum Mnemonem, quem cum Patre Notho tunc jam ut Proregem regnasse, e Textu hoc consequitur, quique anno septimo, & vigesimo, Esram & Nehemiam misit ad restaurandam Judæorum politiam & cultum religionis. Cæterum Isaaci Vossii nugacissimus hoc loco Epilogismus *In Differt. de Chron. S. p. 146,* ne quidem meretur huc afferri aut refutari.

§. 11. Respondeo (β), non sufficere, quod potuerint nomina sic mutare (vel communia habere) Persarum Reges; sed omnino adhuc probandum erat adversæ sententiæ, quod revera mutatis sic nominibus, iste Ahasveros & Artachsasta, *in Esr. alleg. capp.* sint illi, Cambyses & Smerdis obscurus, qui vix septem mensibus lucem fugerat, nec proinde autor decreti illius publici inhibitorii, *Esr. c. 4.* facile probari potest. Ut taceam absurdum consectarium, quod sic intra 5 aut 6 menses, plane alios Satrapas Cuthæorum fuisse oporteat; siquidem ad Artachsastam (quem adversarii *Smerdin* volunt, revera autem *Longimanus* est), scripsisse dicuntur (*Esr. 4, 7, 8*), Satrapæ Cuthæi *Bislam, Mithredat, Tabeel, Rehum Cancellarius, & Simsaj Scriba:* verum ad Darium (quem Hystaspidem adversa sententia facit, revera autem Nothus est), alii plane Cuthæi Præsides, intra illos paucos menses, scripsissent *Thatnaj & Starbosnaj*, Esr. 5, 3. Unde Cl. *Baillius in Op. Chron. p. 158,* dubius hic fluctuat inter Cambysem

bysem & Smerdin, imo solum Cambysem, & Ahasverum & Artachsastam *loco cit.* facit. Contra paulo post ipsum Darium vult cognominatum fuisse Artaxerxem, *Esr. 6, 14: sed hoc paulo ante refutavimus, §. 10.*

§. 12. Resp. (γ) non sufficere etiam alteram rationem, quam adducit Vorstius, e seqq. verbis Epistolæ Satraparum Cuthæorum, Esr. 4, 14, (secundum Vulgatam & plerasque alias versiones; *quandoquidem igitur nos Templum destruximus; non proinde contemtum Regis aspicere nos decuit &c.* quomodo & Lutheri versio Germanica habet, Nun wir aber alle dabey sind/ die wir den Tempel zerstöret haben/ &c. E quibus contendit Vorstius, *quod coævitatis horum Satraparum cum illo Artachsasta Esra c. 4. v. 7, arguat, illum (Artachsastam) non posse Longimanum fuisse; sic enim 145 annorum ætatem istis Satrapis (ut destructoribus Templi) tribuendam esse, quod non verisimile sit. Potius igitur per Artachsastam Esra, ad quem scribunt Cuthæi, intelligendum esse illum Smerdin Magnum, qui 7 menses tantum regnavit ante Darium Hystaspidem, (70. annis post conflagrationem Urbis & Templi.)* Quæ quidem sic pulcre satis & speciose dicuntur; verum inspicienti Fontem Hebræum, alio plane produntur sensu, qui talis est; כְּעַן כָּל־קֳבֵל דִּי־מְלַח הֵיכְלָא מְלַחְנָא *Quamobrem omni-respectu, quod sale Palatii Regii salimus*, (i. e. *quandoquidem salaria nobis e palatio regio præbentur*, Germanice, weil wir unsern Sold vom Königlichen Hoff haben)/ *proinde contumeliam Regis nobis non diutius ferendam duximus.* Quæ genuina Verborum explicatio, uti longe rectius cohærentem sensum parit; (Jeremia insuper Chaldæos, non Samaritas, vastatores Urbis & Templi narrante, cap. 52, v. 14, & 17; ut & 2 Reg. 1. v. 8, & 13): ita totam Adversariorum operose hinc argumentandi vim plane enervat. Nec enim מלח significat *destructionem*, nec proinde היכלא hic de Templo exponi ulla ratione potest. Quamvis enim *Kimchii expositio (in libro Radicum)* favere Vorstio videatur, (nec minus Lexicon Rabbinico-Talmudicum Cl. Buxtorfii, Rad. מלח): tamen & Kimchius ibidem addit sensum Vorstio contrarium, *quod Cuthæi* tan-

tantum cessare fecerint reparationem Templi, non ipsius destructionis fuerint autores. Quin si vel maxime illa interpretatio Vorstii obtineret, tamen sequ. §. 18. suæ Dissertationis, tot exemplis τῶν μακροβίων convictus fatetur, *se nolle contendere de iis, quibus 150 aut minor ætas tribuatur.* Prout etiam Tacitus testatur, Vespasianum (destructorem Templi & Urbis), Censorem constitutum, invenisse homines, 110, 130, 140, 150, annorum. Nec vero excessissent hanc ætatem Satrapæ Cuthæi, etiamsi is sensus Epistolæ admitteretur, quem Vorstius adstruit. Et sic quoque nihil illo argumento obtinetur.

Denique (δ) Ad instantiam illam Vorstii, *quod Esther Regina*, (quæ & *Hamestris* & *Atossa vel Hadassa* in Lib. Esther c. 2, 7. dicitur), *Xerxen maritum utique flagitaturum fuisset Templi reparationem, nisi jam reparatum fuisset sub Hystaspide:* responsum V. inf. Assert. 2. §. 9.

§. 14. III. *ARGUMENTUM Vorstii & Suffraganeorum* petitur *ab improbabilitate sententiæ nostræ, qua Israëlitas 120 annis post solutionem captivitatis adhuc caruisse templo, vix sit credibile.*

Resp. (α) intercedere tantum 108 annos inter solutam captivitatem sub Cyro, & ultimum quadriennium templi: (scil. Ann. 2 Darii Nothi), adeoque 12 annis justo liberaliores hic esse adversarios.

Resp. (β) interruptam ædificationem Templi (*ut inferius ostendemus, in Assert. 2da*), non penitus caruisse omni signo & spe reparationis.

Resp. (γ) impletionem ejus, quod de Cyro promissum fuerat *Es. 44, 28*; per nostram sententiam non tolli, (ut objicit Vorstius), sed maxime confirmari: *vide Præsupp. III.*

Resp. (δ) argumentum hoc longioris intervalli inter solutionem captivitatis & templi perfectionem, pro nostra potius quam adversariorum stare sententia. Nam *Esr. c. 5, & 6.* memoratur, quod, cum Cuthæi Judæorum adversarii, conatum eorum reparandi templum & urbem, ad Regem Darium detulissent, nunquid tale Rex Cyrus olim, (ad quem provocarant Judæi,) mandasset; operose quæsitum fuerit in Archivis Regiis, tam Babylone quam Ecbatanis & Ahmetæ Medorum, & hic vix tandem repertum sit tale quod Cyri manda-

 tum.

um, sub quo templum tandem absolutum est, non alium fuisse docet, quam qui medius fuerit inter duos Artachsastas, alterum praecedaneum & prohibentem reparationem Templi, (*Graecis μακρόχειρα Longimanum dictum*), *Esr. c. 4, 7. seqq.* alterum succedaneum & promotorem cultus divini munificentissimum, (*Graecis μνήμονα cognominatum*), *Esr. c. 7.* Et praeterea talem Darium, post quem nulla amplius subsecuta sit prohibitio, ut patet in *all. Esrae capp.* imo cum quo successorem aliquem Artachsastam jam tunc ut Proregem regnasse, necessario statuendum est *ex Esr. c. 6, 14*: qualem impossibile est, alium quam Mnemona posse intelligi, ipsum nempe Darii Nothi filium, *ut inferius patebit* §. 10. Talis jam vero Darius salva historiarum veritate, non potest esse alius quam Darius Nothus; si quidem alter ille Darius (*Hystaspis*), seculo fere superior Notho, non solum utrumque Artachsastam, (Longimanum & Mnemona), habuit sequentes, testibus Historicis profanis, & *Esra c. 4, 5. & 7. & cap. 7.*: sed etiam prohibitio subsecuta est post Darium Hystaspin, sc. ab Ahasvero & Longimano, ut probat historicorum consensus cum *Esra c. 4, v. 7. 21. 24.* Tum denique Darius Hystaspis successorem immediatum nullum habuit Artachsastam, sed Ahasverum seu Xerxen, quod itidem prorsus repugnare Dario Templi Promotori *vide inferius §. 10. contra Vorstium & Baillium, qui Cambysen & Smerdin Artachsastas falso venditant.*

§. 2. (2) Comprobat hoc idem Praesuppositum, Epistola illa delatoria Praesidum Cuthaeorum seu Samaritanorum, *Esr. cap. 5.* ad Darium aliquem Persarum Regem missa, qua rogatur de Cyri Edicto, (ceu olim & supra illius aetatis memoriam promulgato), an unquam tale quid jusserit Cyrus? unde & a Dario id investigari jussum, vix tandem excussis Archivis (seu veteris memoriae forulis), Ahmetae Medorum repertum fuit, *Esr. cap. 6. v. 1.* quod proinde nullatenus dici potest, vix duodecennio a promulgatione istius mandati, (falso enim novendecim annos Baillius *l. cit.* computat, cum tantum intercesserint Cambyses & Smerdis), obtigisse, Darii Hystaspis aevo; sed potius id Darii Nothi tempora arguit, qui seculo posterior fuit. (3) Confirmat id ipsum

ipsum expressa adversæ partis confessio, qua (per sententiam absoluti sub Hystaspide Templi), nullum a se indicari posse primi intervalli (sc. 7 hebdom. seu 49 annorum), discretum terminum, aut argumentum eventus distinctum, a secundo intervallo (62 hebdom.), queruntur, *ut inf. patebit in Assert, antith,* adeoque unum tantum hæc duo intervalla habere terminum & complementum eventus, absurde statuere coguntur; cum tamen ipsi secundum intervallum a tertio distinctissimum fateantur, tam quoad terminum, quam quoad historiam; & par omnino ratio primi intervalli ad secundum, e textu demonstrari possit. *De quibus inf. in Assertionibus.*

§. 3. (4) Arguit id ipsum facile, consectarium alias absurdum (& Scripturæ Joh. 2. contrarium), quod universam structuram Templi secundi, ab anno secundo Darii Hystaspidis, ad ejus sextum, intra quadriennium, (aut certe a jactis sub Cyro fundamentis, usque ad annum sextum Darii Hystaspidis, ipsis 13 tantum annis), absolutam fuisse, dicendum foret. At contra, *Joh. 2, v. 20.* dicitur Templum 46 annis fuisse exstructum; idque palam Judæi profitentur ceu rem testatam, & publice notissimam. Nec enim sine elencho tulissent Judæi, si hoc calido quodam mendacio insultassent Salvatori. Quamvis autem Capellus (a) dicat, *se simpliciter accipere illa verba, de tempore, quo exstrui ab Herode cœptum erat templum,* (adstipulante etiam ipsi *Baronio, Calvisio, Jacobo Martini l. d. 3. Elohim.* & novisime *Cl. Baillio Anglo*) : dico tamen, ipsum *in eo simpliciter errare;* nam allegatus ab eo *Josephus, libro 15 antiq. Jud. c. 4.* memorat tantum novem annos, quibus illa Herodis structura fuerit absoluta. Cum igitur saltem aliquid ab Herode additum, auctum & reparatum sit, quod in rebellione & tumultibus subinde destructum fuerat; inepte plane nugatur Capellus, *l. c. ab ipsis fundamentis totum templum instauratum & novum factum esse;* (quod vehementer miror, virum Doctissimum *Dn. Bailium* amplecti, *in Op. Hist. Chron. p 176.*), contra expressam literam Haggæi, c. 2. *quod secundi templi seu Zorobabelis,* (non alterius

a *In Spicilegio ad b. l. Joh. 2. p. 60.*

rius novi, aut tertii Templi), *gloria major futura fuerit quam primi*, (per præsentiam Messiæ). Longe rectius igitur Grotius *ad Matth. 24. 1. docet; Herodis M. substructionem, non aliud effecisse templum, sed auxisse: neque enim dirutum fuit, sed mansit templum Zorobabelis. Putant igitur Judæi tempora ædificationis sub Persarum Regibus.* Quamvis tamen duplici etiam errore hic implicetur *Grotius*; tum quod hæc referat 180. annis post destructionem Templi, cum tamen Dario Hystaspidi absolutionem Templi tribuat, (licet falso): tum quod putet, (ibidem), *Judæos bis etiam comprehendere annos, quibus interruptum opus fuerat*; sic enim dicendum ipsis fuisset, 109 annis templum extructum esse, nam tot effluxere a jactis ejus fundamentis sub Cyro, ad ejus absolutionem, anno 6 Nothi. Potius igitur solos 46 annos ædificationis comprehendunt Judæi, omissis intercalaribus annis cessationis, (*ut inferius ostendemus Assert. 2. §. 10*): quibus si addatur primum illud triennium sub Cyro liberatore, exsurgunt illi 49 anni, qui faciunt primas 7 septimanas in vaticinio Angelico, *v. 25.* (*de quo inferius*). Beatus Lutherus qvidem (b), hunc locum Johan. 2. explicat de 46 Annis evanidi conatus Judæorum in reparando templo: verum (pace Magni Theandri), inconveniens plane videtur, Judæos dixisse, quod templum ædificatum sit 46 annis frustratæ seu cessantis ædificationis.

Denique ex hoc præsupposito etiam sequitur, Artachsastam illum, qui misit Esram & Nehemiam in Judæam, non esse Longimanum sed Mnemona; hic siquidem immediate Darium Nothum sequitur, (ordine ab Esra monstrato), ille vero (*Longim.*) non Darium, sed Xerxem, *de quo inferius.*

§. 4. Atque sic quidem sat bene sibi constare posset quartum hoc nostrum Præsuppositum; verum cum vehementer nobis adversentur sententiæ celeberrimorum Historicorum & Interpp. *Eusebii in Chron. Josephi* (c), *Clementis Alexandrini* (d), *Hieronymi*, *Basilii & Theodoreti* (e), *Augustini* (f), *Gordoni* (g), *Reusneri* (h), *Vor-*

b. *In præf. ad cap. 9. Dan.* c *Antiq. Iud. l. 11. c 4.* d *Lib. 1. Stromatum.* e *Comm. in Haggæum.* f *Lib. 18 de C. D. c. 20.* g *In Chron. p. 53. & 231.* h *In vera supput. An. M.*

Vorstii (i), *Henrici Philippi*, (k), *Roberti Baillii Angli* (l), *Davidis Chytræi* (m), *Grotii* (n), *Isaaci Vossii* (o), *Eichstadii* (p), item *Capelli, Jacobi Usserii, Petavii, Pererii, Sanctii, Tornielli &c.* templi secundi structuram ad Darium Hystaspidem referentium; iis quoque necessario adhuc occurrendum est: ne ulla ex parte vacillare videatur aliquod sententiæ nostræ præsidium. Cumque novissime summo studio præ aliis fere hanc sententiam nobis adversam propugnaverint Viri Clarissimi, Baillius & Vorstius, in scriptis modo allegatis; proinde ad eorum præcipua argumenta, (quibus Vorstius quidem permotus, *audacter*, ut ipse ait, *& sine hæsitatione*, multa nostræ sententiæ adversa statuit), quanta fieri potest brevitate nunc respondebimus. Igitur

§. 5. I. *ARGUMENTUM pro Dario Hystaspide, Templi* Promotore, potissimum petunt, & acriter urgent, Vorstius & Suffraganei, e verbis illius visionis propheticæ *Zach. 1. v. 12; Domine Exercituum usquequo non misereris Jerusalem & urbium Judæ, quibus iratus fuisti bis LXX annis?* nec non *Zach. 7, 5. de LXX annis jejunii & luctus Judæorum.* E quibus concludere volunt, quandoqvidem *hi LXX anni irarum DEI, & jejunii Judæorum*, exeant in annum secundum & quartum Darii Hystaspidis, (ut quibus has visiones habuerit Propheta); illorum igitur exitu, ceu fine LXX annorum Captivitatis, indicari initium reparati templi, nempe annum Secundum & quartum Darii Hystaspidis.

§. 6. Hic respondeo, (a) nulla ratione probari posse illam hypothesin Vorstii & Asseclarum, quod LXX *isti anni irarum DEI, Zach. 1, 12.* aut *LXX anni jejunii, Zach. 7, 5.* exeant in Darium Hystaspidem: cum Darii quidem alicujus mentio exprimatur in Prophetia Zachariæ; at istum Nothum non Hystaspidem esse, multis supra §. 1. 2. 3. rationibus probavimus. Imo ne hoc quidem ullibi promissum fuit, quod ipso fine & exitu 70genariæ servitutis, sub a-

 liquo

(i) *In Differt. de temp. restaurati Templi.* (k) *In Quæst. & not. Chron. pag. 218. 246.* (l) *In Op. Hist. Chron. p. 157. seqq.* (m) *In serie Temporum M. p. 298.* (n) *In Notis ad h. l.* (o) *In Differt. de LXX. Interp. p. 144.* (p) *In Lucubrat. Chronol. lit. R. 2. b. & T. 2. a & T. 4.*

Hierosolymit. nondum exulibus, v. 2.) illos LXX annos, ceu futuros tunc demum (post octennium); *sequenti jam versu 18*, tantum loquitur de præsentibus tunc temporis calamitatibus, quæ a Nebucadnezare, anno ipsius primo, devicto Pharaone Necho, & Jojakimo (anno hujus 4to) ipsi Tributario facto, terræ Israelis illatæ fuere, ut patet *Jer. 46, 2. & 2 Reg. 24, v. 1. 2.* Qui vero *Danielis c. 1. v. 1.* dicitur *Jojakimi annus tertius*, (& tamen post illum quartum, *Jeremiæ c. 25, v. 1.* nam tertio isto Jojakimus deditus est a Deo Nebucadnezari, *Dan. 1, 2. & 2 Chron. 36, 6.*) is tertius intelligendus est a tempore libertatis istius, in quam se asseruerat per triennium defectionis a Nebucadnezare, postquam triennio ei paruisset *2 Reg. 14, 1*; quibus duobus triennis addito illo primo quadriennio (de quo paulo supra), ostenditur Annus Regni Jojakimi decimus, (vel ingrediens undecimus, 2 Reg. 23, v. 36.), qui tertius Danieli, *c. 1. v. 1.* dicitur; nam eo ipso etiam Jechonias abductus est, 2 Chron. 36, 9. 10.

§. 8. (γ) Falsum igitur est utrumque Vorstii & adstipulatorum assertum. Quamvis enim tres vel quatuor gradus captivitatis facile concedi queant; tamen una tantum Jeremiæ est septuagenaria servitus seu captivitas, ratione initii & finis; & tales solummodo Scriptura passim indicit LXX annos, (sive deportationis, sive desolationis, sive excidii dicas), quibus (1) Judæi servituri erant Nebucadnezari, ejusque Filio & Nepoti tantum, usque in regnum Persicum, *2 Chron. 36, 20. & Jer. 27, 7*; scilicet *Nebucadnezari*, 34 annis, ab imperii ejus anno nono ineunte, A. M. 3350, (quo facta est notabilis illa vastitas & captivitas maxima, abducto Jechonia cum 10000, flore populi & regni primatibus, imo, ut *2 Reg. 24, v. 14.* dicitur, *cum tota Jerusalem*, relicta tantum infima plebe sub Zedekia, *ibidem*); usque ad 43 ejusdem imperii annum, quo mortuus est: hinc 18 annis, filio ejus *Evilmerodacho*, (qui anno 37 captivitatis rursum evexit Jechoniam *Jer. 52, 31*, & proregem habuit *Neriglissora*): tandem 17 annis, nepoti ejus Belsazari, (qui & *Labynitus & Nabonedus* dicitur,) eique ut ultimo Babyloniorum Regi, a profanis etiam autoribus, 17 isti anni

tribuuntur, a Cyri militibus autem occisus est inter commessationes, *Dan. 5, 28. 30. 31.* (*vide Robertum Baillium, in Opere Hist. Chron. p. 149*); isque proregem habuit *Laborosoardachum.* (Qui Proreges a multis falso pro Monarchis Persarum habiti sunt, seducente plerosque Josepho, at refragante Scriptura, *2 Chron. 36, 20. & Jer. 27, 7.*) Hoc pacto jam unus tantum, (70gesimus Captivitatis), superest annus Darii Medi, qui sexagenarius Senex, teste *Dan. 6, 1.* קבל *accepit imperium*, scil. e concessione Cyri, & המלך, *regnare factus, seu Rex constitutus est*, scil. a Cyro, *Dan. 9, 1.* ejusque *regnum* dicitur *Medorum & Persarum*, *Dan. 6.* Atque hæc computatio concordat cum Jeremia & Libris Chronicorum, quibus Judæi tantum Nebucadnezari & filiis ejus servituri dicuntur, usque in Regnum Persidis exclusive *2 Chron. 36, 20.* At per sententiam Vorstii & Suffraganeorum, Judæi 14 annis adhuc serviissent etiam Regibus Persarum, sc. Cambysi, Smerdi Mago, & Hystaspidi, siquidem per ipsos servitus 70generaria extenditur usque ad Templum aliquod sub Dario Hystaspide: unde invicte ipsorum arguitur error. (2) Tales 70 annos captivitatis tantum Scriptura agnoscit, qui in annum primum Monarchiæ Cyri, (A. M. 3420) exeuntes, non nisi a deportatione Jechoniæ numerari possunt, (consentiente etiam *Scaligero*, *Helvico*, *Alstedio*, & aliis). Propterea enim *Jer. c. 25.* (ubi futura demum captivitas prædicitur,) uno eodemque *v. 11.* uterque terminus tam desolationis quam servitutis seu deportationis, concluditur numero annorum LXX: scilicet, qui exeant in reditum sub Cyro futurum, secundum expressa verba *Jer. 29, 10.* (ubi de cœpta jam captivitate in deportatione Jechoniæ, Propheta loquitur); *cum finiti erunt Babyloniæ LXX anni, visitabo vos, & excitabo gratiosum verbum meum, ut vos reducam in hunc locum:* Quem eundem finem etiam monstrat locus clarissimus *2 Chron. 36, 21.* ubi LXX illis annis desolationis subjungitur is ipse finis, *vers. 23.* scil. *liberatio sub Cyro facta*, & *quidem* (quod additur), *ut compleretur illud vaticinium Jeremiæ.* Quare etiam fateri cogitur Vorstius l. cit. §. 19. *quod ista tria loca eundem finem & initium habeant:* at quem possunt, nisi a Jechonia ad Cyrum? prout *Ezechiel* quoque a ram *suarum visionum ubique* alligat annis

nis deportati Jechoniæ, imprimis vero cap. 40, v. 1. ubi annus 25tus (Captivitatis 70genariæ), dicitur 14tus excisæ urbis: & cap. 33. v. 21. anno 12mo Captivitatis (70genariæ) dicitur Ezechieli nunciatum urbis excidium. Imo & amplius inde confirmatur, quia non solum eundem finem LXX annorum desolationis tunc advertit Propheta Daniel, *cap. 9. v. 12.* (scilicet anno primo Darii Medi, qui erat LXXsimus captivitatis: sed etiam quod *Matth. 1, 11.* Jechoniæ expresse assignetur tempus *μετοικεσίας Babylonicæ*, quia voluntaria fuit Jechoniæ deditio, *2 Reg. 24, 12.* qualem Deus eam voluerat; iisque solis reditus fuit promissus *Jer. 29, 20. & cap. 10, 11*: at cum Zedekia vi abductis, (sub excidium ultimum), omnis spes reditus ὑποτόμως incisa fuit v. 16. 17. non igitur ad hos pertinere potest initium LXX annorum liberat. Denique *Jer. 25, 11. & 12. visitatio populi Judaici in gratia*, immediate combinatur *cum Babylonis visitatione in ira*: quæ utraque etiam uno eodemque anno Cyri sic evenit, teste Daniele & profanis Historicis; (licet deinde sub Dario Hystaspide, anno ipsius 12, per Zopyrum demum majus excidium Babylonis subsecutum sit, cum jam 24 annis ante, visitati gratiose essent Judæi). Unde iterum sequitur non ultra Cyrum, nec adeo ad Darium Hystaspidem, extendi posse illos Jeremiæ 70 annos servitutis Babylonicæ, (alios enim Scriptura ignorat), nec proinde ulla ratione, ab excidio Templi sub Zedekia, esse computandos, sed a Jechoniæ abductione, ut jam satis ostensum. At per illam sententiam Vorstii & adstipulatorum, illis ipsis in Scriptura decantatis LXX annis desolationis, adhuc includenda foret solutio captivitatis sub Cyro, & jacta sub ipso Templi fundamenta: quod absurdum Chronologicum est intolerabile; cum repugnent omnia Scripturæ loca de his LXX annis. Nec vero ulla ratione admitti potest conficta illa conciliatio utriusque sententiæ, quasi alius atque alius Prophetarum diversos annos captivitatis constituerint ratione initii & finis, quod e Theodoreto contendit celebris *Jesuita Henricus Philippi*, *in Quæst. Chron. p. 220*: falsum autem esse patet e superioribus.

§. 6. (δ) Respondeo, rectius igitur illud Zachariæ vaticinium, cap. 1. & c. 7. de זה שבעים שנה *istis septem annis*, (quorum explicationi frustra *Jesuita Ribera* advocavit auxilium Archangeli Michaelis, ut & Sanctorum, Jeremiæ, Esræ, & Zachariæ), exponendum esse de illis ipsis in Scriptura decantatis LXX annis captivitatis, quibus utique DEUS iratus fuerat Populo suo, usque ad Annum primum Cores; nec dum isto tempore Zacharianæ prophetiæ, (Darii Nothi An. 2.) satis misereri videbatur Judæorum; dum iis quasi in ipsa etiam patria exulibus, negaretur hactenus plena potestas, templum & urbem pristino vigori restituendi. *Istos* igitur 70 annos desolationi præfinitos a Jeremia, vocula זה innuit; eosque completos Angelus apud Zachariam fundamentum facit precum suarum, pro avertendis illis desolationum reliquiis, quæ post exactos pridem LXX annos irarum DEI, adhuc populum & Ecclesiam affligebant. Quamvis etiam non incommode illos 70 plus minus Annos oppressionis seu cessationis a structura urbis & Templi, de quibus *infra in Assert. 2da*, hoc loco intelligi posse, doceat Cl. *Coccejus, in Proph. Min. p. 478.*

§. 10. II. *ARGUMENTUM*, *Roberti Baillii*, *l. cit. p. 158*, *Eichstadii*, *Vorstii*, *Isaaci Vossii*, aliorumq; asseclarũ, hoc affertur, quod per *Abasverum*, *Esr. c. 4, 6.* intelligendus sit *Cambyses*, & *per Artachsastam*, *v. 7. Smerdis* Herodoti, vel Justini Oropastes; adeoque istos (*Abasverum & Artachsastam Esra*), ante Darium Hystaspidem regnasse, quo pacto Darium Hystaspidem putant medium locari posse inter duos Artachsastas, sc. inter Smerdin & Longimanum. Atque hæc omnia, utut durissima, adstruunt tamen, quo saltem argumento illi invicto, *ex Esr. cap. 4, 5, 6,* petito occurrant. Verum respondeo, (α) posito, (nunquam concesso), hoc ipso, tamen ne sic quidem Darius Hystaspis fieret medius inter duos Artachsastas; cum intercesserit inter Hystaspidem & Artachsastam Longimanum, *Abasveros seu Xerxes.* Præterea cum *Esr. 6, 14*, dicatur *templum ædificatum esse ex mandato Cores*, & *Darii*, & *Artachsastæ*; si ibi ex mente Bailii, Vorstii & Asseclarum, per Darium intelligendus est Da-

Darius Hystaspis; quomodo poterunt illum Esræ Artachsastam (promotorem cultus Divini), applicare vel ad præcedaneum Hystaspidis Smerdin, (quem ipsi fatentur prohibitorem potius fuisse,) vel ad succedaneum Longimanum, qui 60 annis demum post Hystaspidem regnare cœpit, intermedio adhuc insuper Xerxe? Qua evidentia constrictus *Baillius*, ad absurdam illam στρεβλὴν textus confugere cogitur, ut ipsum Darium Hystaspidem dicat ibidem cognominari Artachsastam; cum tamen textus expresse distinguat Artachsastam a Dario, uti Darium a Cores, imo majori etiam Accentu distinctivo; siquidem *SakepbKaton* ponitur in ודריוש, at *Tbbir* tantum in כורש. Contra si de Dario Notho intelligatur hic locus, recte applicari potest is Artachsasta ad illum Mnemonem, quem cum Patre Notho tunc jam ut Proregem regnasse, e Textu hoc consequitur, quique anno septimo, & vigesimo, Esram & Nehemiam misit ad restaurandam Judæorum politiam & cultum religionis. Cæterum Isaaci Vossii nugacissimus hoc loco Epilogismus *In Differt. de Chron. S. p. 146,* ne quidem meretur huc afferri aut refutari.

§. II. Respondeo (β), non sufficere, quod potuerint nomina sic mutare (vel communia habere) Persarum Reges; sed omnino adhuc probandum erat adversæ sententiæ, quod revera mutatis sic nominibus, iste Ahasveros & Artachsasta, *in Esr. alleg. capp.* sint illi, Cambyses & Smerdis obscurus, qui vix septem mensibus lucem fugerat, nec proinde autor decreti illius publici inhibitorii, *Esr. c. 4.* facile probari potest. Ut taceam absurdum consectarium, quod sic intra 5 aut 6 menses, plane alios Satrapas Cuthæorum fuisse oporteat; siquidem ad Artachsastam (quem adversarii *Smerdin* volunt, revera autem *Longimanus* est), scripsisse dicuntur (*Esr. 4, 7,* 8), Satrapæ Cuthæi *Bislam, Mithredat, Tabeel, Rehum Cancellarius, & Simsaj Scriba:* verum ad Darium (quem Hystaspidem adversa sententia facit, revera autem Nothus est), alii plane Cuthæi Præsides, intra illos paucos menses, scripsissent *Thatnaj & Starbosnaj*, Esr. 5, 3. Unde Cl. *Baillius in Op. Chron. p. 158,* dubius hic fluctuat inter Cambysem

bysem & Smerdin, imo solum Cambysem, & Ahasverum & Artachsastam *loco cit.* facit. Contra paulo post ipsum Darium vult cognominatum fuisse Artaxerxem, *Esr. 6, 14: sed hoc paulo ante refutavimus*, §. 10.

§. 12. Resp. (γ) non sufficere etiam alteram rationem, quam adducit Vorstius, e seqq. verbis Epistolæ Satraparum Cuthæorum, Esr. 4, 14, (secundum Vulgatam & plerasque alias versiones'; *quandoquidem igitur nos Templum destruximus; non proinde contemtum Regis aspicere nos decuit &c.* quomodo & Lutheri versio Germanica habet, Nun wir aber alle dabey sind/ die wir den Tempel zerstöret haben/ &c. E quibus contendit Vorstius, *quod coævitatis horum Satraparum cum illo Artachsasta Esra c. 4. v. 7, arguat, illum (Artachsastam) non posse Longimanum fuisse; sic enim 145 annorum ætatem istis Satrapis (ut destructoribus Templi) tribuendam esse, quod non verisimile sit. Potius igitur per Artachsastam Esræ, ad quem scribunt Cuthæi, intelligendum esse illum Smerdin Magnum, qui 7 menses tantum regnavit ante Darium Hystaspidem, (70. annis post conflagrationem Urbis & Templi.)* Quæ quidem sic pulcre satis & speciose dicuntur; verum inspicienti Fontem Hebræum, alio plane produntur sensu, qui talis est; כְּעַן כָּל־קֳבֵל דִּי־מְלַח הֵיכְלָא מְלַחְנָא *Quamobrem omni-respectu, quod sale Palatii Regii salimus*, (i. e. *quandoquidem salaria nobis e palatio regio præbentur*, Germanice, weil wir unsern Sold vom Königlichen Hoff haben)/ *proinde contumeliam Regis nobis non diutius ferendam duximus.* Quæ genuina Verborum explicatio, uti longe rectius cohærentem sensum parit; (Jeremia insuper Chaldæos, non Samaritas, vastatores Urbis & Templi narrante, cap. 52, v. 14, & 17; ut & 2 Reg. 1. v. 8, & 13): ita totam Adversariorum operose hinc argumentandi vim plane enervat. Nec enim מלח significat *destructionem*, nec proinde היכלא hic de Templo exponi ulla ratione potest. Quamvis enim *Kimchii expositio (in libro Radicum)* favere Vorstio videatur, (nec minus Lexicon Rabbinico-Talmudicum Cl. Buxtorfii, Rad. מלח): tamen & Kimchius ibidem addit sensum Vorstio contrarium, *quod Cuthæi*

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tantum cessare fecerint reparationem Templi, non ipsius destructionis fuerint autores. Quin si vel maxime illa interpretatio Vorstii obtineret, tamen sequ. §. 18. suæ Dissertationis, tot exemplis τῶν μακροβίων convictus fatetur, *se nolle contendere de iis, quibus 150 aut minor ætas tribuatur.* Prout etiam Tacitus testatur, Vespasianum (destructorem Templi & Urbis), Censorem constitutum, invenisse homines, 110,130, 140,150, annorum. Nec vero excessissent hanc ætatem Satrapæ Cuthæi, etiamsi is sensus Epistolæ admitteretur, quem Vorstius adstruit. Et sic quoque nihil illo argumento obtinetur.

Denique (δ) Ad instantiam illam Vorstii, *quod Esther Regina*, (quæ & *Hamestris* & *Atossa vel Hadassa* in Lib. Esther c. 2, 7. dicitur), *Xerxen maritum utique flagitatura fuisset Templi reparationem, nisi jam reparatum fuisset sub Hystaspide:* responsum V. inf. Assert. 2. §. 9.

§. 14. III. *ARGUMENTUM Vorstii & Suffraganeorum* petitur *ab improbabilitate sententiæ nostræ, qua Israëlitas 120 annis post solutionem captivitatis adhuc caruisse templo, vix sit credibile.*

Resp. (α) intercedere tantum 108 annos inter solutam captivitatem sub Cyro, & ultimum quadriennium templi: (scil. Ann. 2 Darii Nothi), adeoque 12 annis justo liberaliores hic esse adversarios.

Resp. (β) interruptam ædificationem Templi (*ut inferius ostendemus, in Assert. 2da*), non penitus caruisse omni signo & spe reparationis.

Resp. (γ) impletionem ejus, quod de Cyro promissum fuerat *Es. 44, 28*; per nostram sententiam non tolli, (ut objicit Vorstius), sed maxime confirmari: *vide Præsupp. III.*

Resp. (δ) argumentum hoc longioris intervalli inter solutionem captivitatis & templi perfectionem, pro nostra potius quam adversariorum stare sententia. Nam *Esr. c. 5, & 6.* memoratur, quod, cum Cuthæi Judæorum adversarii, conatum eorum reparandi templum & urbem, ad Regem Darium detulissent, nunquid tale Rex Cyrus olim, (ad quem provocarant Judæi,) mandasset; operose quæsitum fuerit in Archivis Regiis, tam Babylone quam Ecbatanis & Ahmetæ Medorum, & hic vix tandem repertum sit tale quod Cyri mandatum.

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tum. Quod si jam hæc gesta essent sub Dario Hystaspide, quomodo vel Cuthæos intra 12 annos tam obliviosa ignorantia incessere potuit, vel aulicos Darii tam brevi tempore adeo supinus neglectus, mandati alicujus non specialis, sed generalioris per omnia Monarchiæ ejus regna publicari, (quod etiam notoria 42360 Judæorum ex omnibus terris confluxu & in patriam regressu, ut & jactis templi fundamentis sat celebri fama percrebuerat); ut deficientibus testibus, ad literarum memoriam, & scrinia archivorum confugiendum fuerit? Omnino igitur verius est, sub Dario Notho hæc evenisse, ejusque anno secundo tribuendum esse ultimum Templi quadriennium.

§. 15. IV *ARGUMENTUM*, *Baillius*, *Vorstius*, & *Assecla*, ducunt *ab improbabili longævitate Summi Pontificis Josua, Zorobabelis, & eorum, qui templi primi splendorem cum secundo contendisse, & imparitatem plorasse leguntur.* De hoc argumento Jesuita Gordonus, *c. 14, q. 22.* ait, *qui hanc molestiam de longævitate Zorobabelis devorare poterit, habebit opinionem non improbabilem.* At D. Calixtus, *in fine Expos. LXX. Hebd.* ait; *hanc difficultatem de longævitate, ne quidem mereri solutionem, aut responsionem.* Contra vero Pererius, *hanc longævitatem plane portentosam & absurdam facit:* quamvis socienno ejus Bellarmino non portentosum sit, sed pro certo affirmetur, Mardochæum superasse 150 annos. Paucis igitur ad hoc respondeo; cum non solum *Scaliger*, & *L'Empereur, Comm. in Danielem*, imprimis ex Elmacino Arabe, exempla allegent plurimorum μακροβίων in Orientis regionibus; sed & ipse *Vorstius, e Plinio, Tralliano, Val. Maximo*, aliisque, afferat plurima exempla, quorum quidam 130, alii 140, alii 150, alii 200 annos, & plures, assecuti sint, ut hinc ipse (*Vorstius*) ultro concedat, *l. c. §. 28. se nolle contendere de iis, quæ de ætate 150 annorum aut hac minore sunt prodita:* cumque & Baillius l. c. p. 160, fateatur, *Sanballatto adversario Nehemiæ, concedendam esse ætatem 130 annorum, siquidem sub Alexandro M. in expugnatione Tyri Sanballatum mortuum esse constat, at is ipse Nehemiæ coætaneus* statuitur sub Longimano, ipsis Baillio, Vorstio, & aliis autoribus: quod si igitur nullus eorum, quorum

rum longævitas nobis objicitur, (excepto forte solo Nehemia), annos 150 excessisse deprehendetur, haut dubie hujus quoque incommodi difficultas expirabit; *& sine molestia*, quod Gordonus supra verebatur, *devorabitur illa longævitas.*

§. 16. Nam (1) Zorobabel, si vel maxime 30 annos habuisset, tempore solutæ captivitatis, tamen anno 6 Darii Nothi seu absoluto templo, non potuit plures quam 124 annos explevisse. (2) Pontificatus Josuæ, nonnisi 112 annorum demonstrari potest, a Cyro liberatore ad annum 6 Darii Nothi: (falso enim Vorstius, semper hic liberalior, 120 annos hujus Pontificatui tribuit:) & proinde nec hunc 150 annos assecutum esse, liquido probari poterit. Nec vero solidæ quid difficultatis habet, quod sequentes quinque Pontifices, tantum 90 annis, (usque ad tempora Jadduæ obviam facti Alexandro M.) officio illo functi sint. (3) Ex *Haggai* quidem verbis, *c. 2. v. 4. Baillius*, *&* imprimis *Vorstius* se probaturum jactat, quod per nostram sententiam statuendum foret, *homines tunc 200 annos vixisse.* Verum respondeo, quamvis templi secundi fuerint senes quidam, disparitatem primi & secundi templi cum lacrymis æstimantes, id tamen sub Cyro jam factum esse memoratur *Esr. 3, 4.* nec proinde longævitatem nimiam infert. Neque enim id in Haggæo legitur, quod Vorstius contendit, quasi anno 2do Darii Nothi superfuerint, qui templum primum viderant; sed verba illa interrogantis Prophetæ, (*quis inter vos reliquus est, qui viderit domum hanc in prima sua gloria, qualem vero eam nunc videtis* &c.) mere sunt hypothetica, docente etiam *Scaligero*, *Molinæo*, *L'Empereur*, & *Coccejo*, *Comm. in h. l. p. 453,* (quamvis *Baillius l. c. p. 158,* id rejiciat, sed sine evidenti ratione), hoc sensu; *si quis vestrum esset reliquus, qui vidisset priorem domum, qualem vero jam hanc videretis?* Simili ratione, qua *Deut. 20, 8.* hæc verba (*quis est vir timidus & mollis corde? Is abiens revertatur domum suam &c.*) hypothetice accipienda sunt, *si quis forte sit timidus & mollis corde, ut is revertatur.* Qualia plurima tam e V. T. quam Novo, ipse *Vorstius* allegavit l. cit. quamvis in-

terim hunc hypotheticum sensum, infringere conetur, *obtentu includendæ enuntiationis negativæ, qualis in allegatis similibus locis non habeat locum.* Sed frustra: cum falsum sit, enuntiationem mere hypotheticam, ullam vel affirmationem vel negationem includere; quin potius plane nihil tollit aut ponit in esse, nisi forte sit impossibilis, (quæ vim negandi habet), quod de illa Haggæi dici nequit. Tum vero si ne hæc quidem interpretatio admittenda foret, ad summum non nisi ætas 185 aunorum talium superstitum, evinci posset, qui igitur exusto Templo primo, 15 annorum fuissent: quod ne quidem absurdum ulla ratione videri potest iis, qui ipsi etiam Nehemiæ, anno 20 Longimani in Judæam ablegato, ad minimum 140 annos assignandos concedunt, quandoquidem Jadduæ Summi Pontificis, tempore Alex. M. mentionem facit *Nehemias cap. 12. v. 22.* Quod vero Vorstius identidem urget, de ætate 145 annorum Satrapis Cuthæis per nos tribuendorum, id quidem falso textui affingi, ostendimus sup. §. 12.

His ita præmissis, proponimus nunc geminam nostram Assertionem.

ASSERTIO I.

(Αὐ]ιθε]ική,)

A vero Computo LXX Hebdomadum Danielis varie aberrant, & contra Accentuum non solum ministerium sensus, sed & in Historiam Sacram & Profanam, magnis anachronismis, falsisque hypothesibus, & consectariis absurdis, crebro impingunt omnes illi Interpretes & Chronologi; qui, VEL (1) INITIUM seu terminum a quo *LXX Hebdomadum Danielis, constituunt An. 2do Darii Nothi (seu An. M. 3527); & sic* FINEM seu terminum ad quem *earundem, figunt in Excidio Urbis & Templi, (seu An. M. 4020): ut* Sulpitius, Josephus, Scaliger, Junius, Polanus, Calvisius, Ubbo Emmius, D. Behmius, Alstedius, Grotius, Molinæus, Helvicus, Wagenerus, Mæstlinus, Schubertus, Angelocrator, &c. VEL (2) INITIUM *earundem constituunt Annum 7mum Artaxerxis Longimani, (seu An. M. 3492); & sic* FINEM *earum figunt in passione & morte Salvatoris, (seu An. M. 3982).*

3982). ut Funccius, Bucholzerus, Beroaldus, Crentzheimius, Bullingerus, Capellus, Robertus Baillius, Lutherus, Cornelius a Lap. Sanctius Cedrenus, Salmeron, Henricus Philippi, Wendelerus, Reusnerus, & alii. VEL (3) INITIUM *earundem constituunt, An 20 Artachsastæ Longimanni (An. M. 3505); ut* FINIS *earum deprehendatur 13 annis post mortem Salvatoris, (An. M. 3995): ut* Julius Africanus, Chrysostomus, Theodoretus, Melanchthon, Petavius, Wilhelmus Langius, Johann. Vorstius, Rupertus, Zonaras, Galatinus, Pererius, Beda, Villalpandus, Suarius, Torniellus, Gordonus, Jac. Usserius, & alii. *Quamvis tamen hi posteriores varient in assignando fine, perpetua fere inter se invicem aut secum ipsis pugna, præcipue ob Artachsastæ Longimani male confictum* Darii *prænomen.*

Ἔκθεσις.

Argumenta, quibus hæ 3 insigniores contrariæ sententiæ, (nam alias minoris momenti, præcipue Rabbinorum plerorumque, ab excidio Templi primi has hebdomadas computantium, jam transmittimus), quam evidentissime refelli possunt, jam indicavimus in ipsa Assert: nempe tum Accentuum rationem, tum Historiæ sacræ & profanæ applicationem, cum suis, quibus ea nititur, hypothesibus & consectariis, (quibus iisdem quoque inf. Assertio nostra Thetica comprobabitur). De his igitur nunc ordine ita agemus ut quæ singulis singula, universis omnia, adversentur, quanta fieri potest brevitate, declaremus; siquidem curæ hic nobis est potius causam implere quam paginam.

§. I. *ARGUMENTUM*, contra allatas omnes simul Adversariorum sententias, urgemus *ACCENTUUM RATIONEM SEU MINISTERIUM SENSUS:* quod quale revera in hoc Textu obtineat, & bono Interpreti necessario observandum sit, inferius in Assert. II. (Thetica), §. 1,2,3,4, sufficienter demonstrabitur. Hic autem ex eo inferimus, quod omnes allegati Interpretes & Chronologi, partim (per neglectum Accentum *Athnach*), male conjungant & pro uno numerent, illa distinctissima in Textu duo intervalla 7 & 62.

hebdomadum, *verfu 25*: (prout idem etiam error in plerisque obtinet verfionibus, Vulgata Latina, Vatabli, Munfteri, Pagnini, Pifcatoris, Germanica B. Lutheri, & LXX Græc. qui fic habent; ἑβδομάδες ἑπτὰ, ϗ ἑβδομάδες ἑξήκοντα δύο. Καὶ ἐπιστρέψει, καὶ οἰκοδομηθήσεται πλατεῖα ϗ τεῖχος &c. fimili quoque Arabicæ & Syriacæ Verfionum interftinctione; cum tamen e tali fenfu, *Athnach* neceffario ponendus fuiffet in voce שנים, qui jam vero extat in voce שבעה: partim iidem licet maxime diftincta illa intervalla agnofcant, nec diffiteri posfint, tamen per neglectum Accentum *Rbbiam* in voce דבר, priora verfus 25 ita exponunt, ut vel nullum primo intervallo (7 hebdom.) asfignare queant peculiare argumentum eventus, (feu complementum Hiftoricum); vel illud plane alieno inferentes feculo, perpetuis anachronismis & contradictionibus, tum cum aliis, tum plerumque fecum ipfis, conflictentur. Quod ne præter rem iis affingere videamur, neceffe eft, quorundam hic fiftamus proprias confesfiones: neque enim omnes ἀνελλιπῶς allegare anguftiorum paginarum permittit ratio.

§. 2. (1) Igitur præcipuus & accuratisfimus omnium Neotericorum, Cl. *BAILLIUS ANGLUS*, (qui cum aliis fupra allegatis initium LXX. Hebdom. ducit ab An. 7 Longimani), quod de aliis dolens queritur (*in op. Hift. Chron.*) *Videas hic*, *Viros magnos non tantum ab aliis, fed & a fe ipfis difcedere*, ipfe mox fuo triftiori probat exemplo. Cum enim l. c. p. 163. aperte afferuiffet; *Ipfum Spiritum S. hunc Hebdomadum numerum*, *in varia membra ita diftribuere*, *ut NB unicuique membro asfignet hiftorias fuas*, *& ut fingula partes temporum applicentur ad diverfa eventa*; (quod etiam arguit illud fingulare נחתך ad plurale שבעים, fcil. fingulas & omnes feptimanas præcife definitas effe:) contra tamen idem *p.* 176. fluctuat his verbis; *Fortasfis NB. in fingulis LXX Hebdomadum partibus myfterium* (caufa, ratio difcretionis,) *non apparet*, *licet myfterium magnum fit*, *in ultima Hebdomadis feparatione: an autem ullum myfterium etiam fit*, *in prima parte LXX hebdomadum*, *disquiratur a doctis*, *certe non facile conceditur*: & *p.* 177

NB

NB nullam discretarum 7 Hebdomadum a 62, causam a se agnosci. Quo dubio demum conflictu eo redactus est, ut p.162 fateatur, *se in solvendo hoc nodo, nec sibi nec aliis satisfacere posse;* in exempli subsidium & q. solamen vocans Bezam, qui itidem fateatur, *se hic ἐπέχειν, & ampliorem lucem ab aliis expectare.* Quamvis igitur tandem statuat; *structuram illam murorum & Urbis, quæ secundo intervallo 62 Hebdomadum ab Angelo assignatur, etiam spectare simul ad primum intervallum,* in quo, (licet falsissimo, ut inferius demonstrabitur *in Assert. II.*) adstipulantes habet, *Scaligerum* in edit. priori, (nam in poster. edit. a seipso iterum hic diffidet,) *Alstedium, Calvisium, Polanum, Ubbonem Emmium, Molinæum, Joh. Vorstium, Helvicum, &c.* veruntamen dum intervalli secundi terminum sic plane turbari videt, (conf. Assert. nostram II. §. 13.) errori huic gravi & manifesto prætexit securum neglectum exquisiti intervallorum scrutinii, (quorum tamen exquisite sic definitorum ipsum Spiritum S. Autorem superius fatebatur); dum ait l. c. p. 173. *Se non inquirere de minutiis aut fine 70 Septimanarum, an in Christi Baptismo, an ejus morte, aut triennio post,* (qui tamen termini integro septennio distant,) *claudantur:* male sic minutias quasi inutiles & supervacuas faciens, quod ipso Spiritu S. Autore certo scire liceat, præcise definitum tempus *Messiæ*, tum *Ducis*, tum *exscindendi*, tum denique *Testatoris Novi Fœderis; ut inf. ostendemus.* Verum solemne hoc aliquando esse nonnullis, ut quæ ipsi non satis pervia aut perspecta habent, contemptu quodam transmissa elevent, quo suæ saltem consulant autoritati, sequentibus adhuc amplius patebit Exemplis.

§. 3. (2) Magnus Chronologiæ Magister *SCALIGER*, (initium 70 hebd. cum aliis supra allegatis ducens ab An. 2. Darii Nothi), cum pariter invitus fateri cogatur, (per neglectos Accentus & ex his sensus ministerium), lib. 6. de Emend. Temp. poster. Edit. p. 607, *se haut scire, quorsum pertineant istæ 7 Septimanæ;* nihilominus pulchre se expedire novit solemni sua dictatorie statuendi potestate, *nullam hic partitionis rationem habendam esse, nec dubium esse, quin vacent*

illæ

illæ 7 Septimanæ, i. e. 49 illi anni careant omni complemento eventus historici, horrenda certe temeritate, cum hoc pacto utique non careret ineptiis, (quas absit de sanctissimis Scripturarum Oraculis cogitemus,) præcise definitum dicere certum temporis intervallum, quod tamen nulla de re intra istud eventura intelligatur. Frustra autem se tutari conatur Scaliger, exemplo *Minæ illius, Ezech. cap. 45, 12. sine ratione discretæ in 20 siclos, & 25 siclos, & 15 siclos.* Respondeo enim,(1) Scaligerum male pro concesso sumere, quod partitio illa Minæ ita sit fortuita & temeraria, ut careat omni fundamento seu ratione, (quod ipsum vid. refutatum a D. Franzio *de Sacrif. Disp. 10. Thes. 16, 17, 18.*) quin potius propterea sic divisim eam recenseri, quod singula talis Minæ portio fuerit peculiaris monetæ species, Kimchius & Abarbinel recte docent. Resp. (2), procedere Scaligerum a pari non pari; cum in Oraculo hoc illustrissimo de tempore exhibendi Messiæ longe majoris momenti sit, præcisis temporum periodis, infallibiliter sic determinari, quod sine erroris periculo sciri, tanti interierat. Mirum igitur non est, quod idem Scaliger, ex arrogata hac semel dictatura, omnia deinceps pro arbitrio verset, & quadrata misceat rotundis, nec adeo vitio sibi vertat, de suo addere triennium, illis 490 Annis vaticinii Angelici, extendendo LXX Septimanas ad 493 annos. Qualia, optandum esset, suo sibi periculo solus sapuisset Scaliger, nec Prætoria ista autoritate, vulgato illo saxifico monstro, stupefecisset tales Viros, qui sua iterum autoritate, aliis quoque hos errores quasi per manus tam constanter tradidere, ut iis refellendis fere frustra jam contra torrentem brachia explicentur.

§. 4. (3) Celeberrimus Theologus *D. CALIXTUS*, initium 70 Hebdomadum itidem ducens ab Anno 2 Darii Nothi); cum in *Expositione illa sua, edita Hannov. Anno 1656*, appositum Textum Hebræum sine Accentibus expresserit, ex isto neglectu Accentuum adeo infelicis ἑρμηνείας dedit specimen, ut, cum primo expresse fateatur *l. cit. sibi expediendum esse hunc nodum, antequam utiliter pergere possit*, (hunc nempe, qua ratione conciliari possit, quod Angelus

v. 25.

v. 25. *primum constituat 69 Septimanas usque ad Christum*, (scil. 7 & 62, has enim Calixtus sic conjunctas accipit, per neglectum Athnach; & tamen statim v. 26 narret, *Christum excisum iri post 62 hebdomades*): nihilominus mox desperata ejusmodi solutione, subjungat, *sine ambagibus dico, operam ludere eos omnes, qui laborant, ut hac temporum intervalla historiis & rebus gestis accommodent:* & mox, *hac si ad Historiam applicare velis, tantum ἄπορον prodetur, quod a nullo quantocunque ingenio explicari queat.* An jam tali solvendi nodum secura arte, illustrissimum Oraculum Divinum, (omissis Accentibus,) memoratus Theologus recte expedierit, (concedendo sic, vaticinium aliquod Divinum (jam impletum) dari sine applicatione eventus Historici, & tempus a Spir. S. præcise definitum rei eventuræ (jam impletæ), nulli tamen rei gestæ applicari posse); an potius nodum, (quem solvere promiserat,) periculosiori ictu sic inciderit, judicent Eruditi. Quod enim commode & feliciter solvi possit ex Accentibus, vel potius nullus hic detur nodus, monstrabit inf. nostra Assertio II). Provocat quidem Calixtus ad κεγοφύγετον illud Scaligeri, de arbitrariis portionibus Minæ, *Ezech. 45, 12.* sed illud præced. §. 4. jam diluimus. Et si vel maxime hic de abundanti arbitrarias ejusmodi periodos temporum etiam concederemus Calixto & Scaligero, an ob id, arbitrariæ etiam partes 69 erunt 62? Quomodo autem superiora illa Calixtina respondent his, quæ idem l. c. post paucas pag. subjicit; *non potest non magnæ voluptati esse homini Christiano, cum veritatem propheticorum Oraculorum, Historias quoque testimoniis suis comprobare videt?* Plura ejusmodi hic restarent, verum excludimur justis chartarum spaciis.

§. 5. II *ARGUMENTUM*, contra recensitas adversas sententias, urgemus *HISTORIÆ SACRÆ ET PROFANÆ APPLICATIONEM;* in quam eas perpetuis *ANACHRONISMIS, UT ET HYPOTHESIBUS AC CONSECTARIIS FALSIS ET ABSURDIS*, varie impingere, per singula intervalla LXX Hebdomadum, nunc ostendemus, sec. ordinem propositarum trium Sententiarum, quarum non

omnes Autores, sed unum vel alterum saltem præcipuum *αὐτοψήτως* allegare licebit, per præsent. pagellarum angustias.

(1) *PRIMA SENTENTIA*, (scil. eorum, qui ab An. 2 Darii Nothi initium LXX Hebdomadum ducunt,) (α) *sequentem parit ANACHRONISMUM*, qui expresse proditur, in *Calvisii, Alstedii & Helvici*, computo. Cum enim hi & asseclæ, non possint, quin rectissime An. 2dum Darii Nothi locent in An. M. 3527, recte etiam Annum *Messiæ Ducis*, (seu suscepti Baptismi, qui terminus est 69 Hebdomadum, ipso docente Angelo v. 25. 26. *conf. Assert.* II. §. 13.) in An. Mundi 3979; at vero inter hos duos terminos, prodeant tantum anni 451, qui tamen omnino debebant esse 483, (tot enim efficiunt 7 & 62 Hebdomades annales): patet utique manifestus defectus 32 Annorum, qui aperte arguit, male constitutum esse ab Adversariis initium illarum 69 Hebdomadum, (adeoque totius spacii 70genarii,) in An. 2 Nothi. Tum si quis nihilominus hic perstiturus in An. 2 Darii Nothi, forte velit extendendas esse illas 69 hebdomadas, ultra Messiam Ducem, usque ad completum illum 483 Annorum numerum; is tamen æque falsus, non solum contradicturus esset Angelo, qui Messiam, (tum Ducem, tum excindendum,) expressum istarum 7 & 62 hebdomadum terminum locavit; (nam ipsa 70gesima hebdomade id impletum est:) sed etiam excursurus sic ad An. M. 4010, tantum novennio aberit ab ultimo excidio Templi, cui tempori nihil eorum unquam applicaverit, quæ in Textu, illis 7 & 62 Hebdomadibus præcise definita leguntur. Instant quidem Adversarii, *Edictum Darii Nothi fuisse efficacius aliis, nec successu destitutum; proinde ab eo rectissime initium LXX Hebdomadum duci.* Ad hoc vero sufficienter responsum est *superius, Præsupposito III.* §. 2. *Lit.* γ & δ. *Conf. etiam inf. Assert. II.* §. 3.

§. 6. (β) Eadem sententia nititur *FALSA HYPOTHESI*, quod verba illa, v. 24. [*LXX Septimanæ decisæ sunt super populum & urbem sanctitatis tuæ*,] inferant, *scopum & finem* hujus vaticinii esse exci-

excidium ult. Hierosolymitanum, quod *adeo clare in textu asseri*, vult Calixtus, [*in Expos. 70 hebdomadum*) *ut non nisi inepte dubitari possit.* Verum superius *Præsupp. II.* §. *2.* jam ostendimus, quod *nec satis apte id credi* vel affirmari possit, quod expressæ Script. literæ hic adversatur; hæc siquidem memorat, alleg. v. 24. *illas LXX Hebdomadas præcisas esse super populum & urbem, ad cobibendam* [finiendam] *prævaricationem, &c.* non vero ad finem seu excidium Urbis. Instant quidem *Scaliger*, *Calvisius*, *& Assecla*, [1] *Excidium tamen Iudæorum & abominationem desolationis, expresse contineri v. 26. & 27. & allegari sic a Salvatore, Matth. 24, 25.* Ergo *70 hebdomades finiri illo excidio*; *& cognito sic fine, non posse latere initium.* Resp. autem, esse ignorationem elenchi; quamvis enim Angelus hic temporibus Messiæ & ejus beneficiorum subjungat, secuturam (scil. post 34 annos a fine 70 hebdomadum), ingrati populi pœnam & interitum, neutiquam tamen terminum hunc statuit immediatum ipsarum 70 Hebdomadum, nec proinde Salvatoris verbis id inde allegatur. *Conf. Assert. II.* §. *15. 16.* (2) Instant, *Excidium ultimum Urbis & Templi, pertinere ad Vaticinii Angelici expletionem.* E. *Resp.* id concedi de toto vaticinio; at de LXX Hebdomadum præciso termino, ut nihil tale affirmat Angelus, (*ultimam Septimanam* claudens *confirmatione fœderis, & abolitione sacrificiorum,* uno æterno sacrificio Messiæ, *Hebr. 7, 18. & 9, 12.*) ita male ab Adversariis id inde infertur. (3) Instant, *computandas tamen esse omnino LXX Septimanas seu 490 annos, a reparatione Templi secundi ad ejus excidium.* Resp. id licere ipsis, (superaddentibus de suo triennium, & nullo cujusquam intervalli respondente eventu, ut patet e præc. §. 2. 3. 4. & seq. §. 7.); verum Angelo Vati alias plane computari LXX Septimanas, scil. Annos a liberatione temporali per Cyrum, ad liberationem spiritualem per Messiam: (de quo in Assert. II.) (4) Instat Scaliger, *tempora optime quadrare isti suæ Sententiæ.* Resp. *Imo pessime quadrare*, monstrat Anachronismus sup. §. 5. & Consectaria sequentis §.

§. 7. (γ) Eadem sententia parit sequentia *CONSECTARIA ABSURDA*; (1) *Circa intervallum primum*, quod ab eo, adeoque a toto spacio LXX hebdomadum, (α) penitus excludenda forent, solutio captivitatis sub Cyro, Judæorum in Patriam reditus, & ipsius Templi Zorobabelis 46 annorum structura: quod refutavimus *in Præsupp. III. & IV*, §.3. Tum vero (β) primo intervallo, aut absolutam murorum perfectionem, constitui oporteret argumentum eventus, quod & vult Helvicus *in Tabb. Chron.* cum Asseclis; (cum tamen non solum expresse eam ad secundum demum intervallum rejiciat Angelus, v. 25; sed etiam, confusis sic intervallorum eventibus, in secundo intervallo 62 hebdomadum, loco 434 annorum, tantum computari possint 400 anni, ni ultimam septimanam velint rejicere 34 annis ultra Messiam, Ducem & excindendum; quo ipso etiam aperte refragaturi essent Angelo): aut (γ), ut alii (illud ἄπορον evitaturi), cum Theodoreto statuunt, insigni audacia reformandus esset ordo Propheticus, & 62 hebdomades perverse locandæ forent ante 7 hebdomades: aut (δ) alia denique admittenda esset ὑστερολογία Jesuitarum Sanctii & Suaresii (allegantium pro se D. Chrysostomum), qua, quod Angelus in capite, ipsi in calce ponendum volunt, scil. primo 62 hebdomadas, deinde unam, in fine denique 7, ita *ut primum intervallum fiat ultimum, & ultimum medium, & medium primum:* sed tales audaculi conceptus, cum & Angeli methodum plane turbent, nec ulla ratione quadrent cum serie temporum, nullam refutationem merentur; sed sufficit ille elenchus Cl. Baillii, *Non decet mortales movere terminos a Deo positos.* (2) *Circa ultimum intervallum* unius Septimanæ, quam incomparabilis character mortis Christi excellentissime insignivit, in maxima fere ἀλογήματα deviarunt autores primæ sententiæ. Et quidem primo *Scaliger*, in edit. priori, recte quidam secat ultimæ Septimanæ medium, (mortem Christi ad id referendo); verum citra omnem rationem, (licet tamen satis imperiose), post illum medium, magno hiatu interseruit 34 annos, & restans dimidium (scil ultimum triennium), postponit 70 hebdomadibus completis, (ut obtineat suos 493 annos, quos

quos & Calixtus propugnat, adstipulantibus utrique Jesuitis, *Pererio Torniello, & Saliano*; quod vel recensuisse, est refutasse, cum e falsis oriatur, & falsa pariat. Pariter *Junius*, in Notis ad h. l. & *Calvisius* in Isag. p. 150, (ut saltem terminum 70 Hebdomadum obtineat excidium ultimum Hierosol.) magna depravatione, verba יכרת משיח (post 62 hebdom.) *exscindetur Messias, v. 25.* vertunt per præteritum duorum ablativorum, *exciso Messia, urbem & Sanctuarium perdet populus Principis*; sed refragante penitus Accentuum ratione, ut & tertii intervalli initio; (de quo in Assert. II): quam *excisionem Messiæ* insuper absurdissime intellectam vult Junius, de Christo in Sanctis suis patiente, seu de persecutionibus Novi Test. Nec minus *Grotius*, intolerabili plane errore, (ad v. 27.), mortem Messiæ cum excidio Templi, intra illam unam hebdomadem ultimam, concludit, & confirmationem fœderis, v. 27, intelligendam jactat non de fœdere Christi Evangelico, sed de amicitia Judæorum cum Idumæis adversus Romanos inita. Sed & hæc merito cum Plutarcho, εἰς τὴν τῶν ἐώλων καὶ ψυχρῶν ἀγορὰν relegamus.

§. 8. Antequam autem ad secundæ & tertiæ sententiæ examen transeamus; necesse est, pro confirmanda plenius primæ Sententiæ confutatione, pariter discutiamus prius, Cl. Chronologi *HERVARTI* singularem, vel ut ipse vocat, *novam & inauditam rationem explicandi LXX Hebdomades Danielis*, primo ab ipso inventam, in *Chronol.* (quam inscribit *adversus incredibiles aliorum errores*), cap. 275. Cujus præcipua asserta sunt seqq. (1) *Quod illæ 62 hebdomades Dan. v. 25. ab eodem termino incboari debeant, a quo primæ 7 hebdomades; quas desinere vult in perfectione Murorum, Nehem. 6. 15. An. 31 Artax. Mnem.*: adstipulante ipsi Cl. Theologo Hamburgensi *D. Gravio, in orat. Inaug. hab. Jenæ, An. 1657.* Verum non immerito Hervartus, hunc computandi modum *hactenus inauditum* vocat p. 392; siquidem ab eodem termino ordiri posse & primum & secundum intervallum, diversis licet eventibus Historicis distinctissima, haut facile quenquam fando accepisse crediderim;

multo minus e tali ἀδόξῳ gloriose concludere licere *exactissime sic cum profanis Historicis conciliari atque convenire vaticinium Danielis*, (Herv. ibid.) cum potius & contextus Danielis, & Accentuum ratio, & Historiarum cum utroque concordia, penitus reclament constituendis illis duobus intervallis pro uno, iisve ad idem constringendis initium aut complementum historicum; ut invicte constabit *in Assert. II, inf.* (2) Vult *Hervartus*, l. c. *quod finis illarum 62 Hebdomadum*, (quas pariter ac 7 priores ordiendas dixit ab ipso initio LXX hebd.) *sit annus 14tus incarnati Christi.* In quo similiter ei adstipulatur D. Gravius, (*in alleg. Or. Inaug. lit. E*); *finem earundem 62 hebdomadum* statuens, *annum 12mum Christi, quo in Templo Hierosol. cum Doctoribus disseruit*: *eoque*, (ait), *jam ut Ducem & Summum Sacerdotem apparuisse tunc Christum.* Verum hoc ipsum, non nisi anno æt. 30 Chr. tribuendum esse, quo Ducem & Antecessorem se gerere demum cœpit Salvator, (adstipulantibus mihi interpretibus ad locum illum *Act. 1, v. 21. 22.*) ostendetur *inf. Assert. II. §. 13.* Addit mox *D. Gravius*, Angelum quidem dicere, *post 62 hebdom. occidendum esse Christum; hoc tamen intelligendum esse, postea demum 66ta septimana impletum esse.* At vero num sic eventus responderit verbis Angelicis? & an talis extensio 62 hebdomadum ad 28 annos, contra expressam textus literam, fidem aut assensum invenire debeat? committo judicio Lectoris. Annon enim potius dicturus fuisset Angelus, *post 66 hebdomadas exscindetur Messias, quam post 62?* Præterea adjiciendis illis 28 annis ad 434 (62 hebdomadum), plane refragatur illud Angelicum נחתך *præcise definitum* singulum temporis intervallum accurate significans. Allegatus autem ibid. a D. Gravio locus quasi similis *Jer. 25, 12. paulo ante finem*, nullatenus favet tali extensioni: conf. saltem *supra Præsuppos. IV. §. 8.* (3) Contendit Hervartus, l. c. *LXX Septimanas ita numerari a Daniele*, ut terminentur *in exterminio Hierosolymorum, eaque simul sit medietas ultimæ septimanæ.* A quo iterum non abit D. *Gravius*, *l. c. lit. E.* negans, *illam unam* (ultimam, seu septuagesimam,) *septimanam*, (qua fœdus confirmatum,) *pertinere ad ipsas LXX Septimanas; sed demum*

ab

ab ultimo 70gesima hebdomadis anno, eandem incipere: & quidem Hierosolyma tunc jam obsidione cincta. Verum repugnat utrique totus contextus Danielis. Unde enim conficerentur integræ 70 hebdomades, (seu computus 490 Annorum,) si & istis 62 includendæ essent primæ 7 hebdom: (per commune ambarum initium, ut volunt *Herbartus & Gravius, praced. num. 1.*); & insuper una (ultima seu 70gesima) Septimana detrahenda esset illis LXX, seu ad eas non pertineret, rejicienda ad obsidionem Hierosol. interserendis hoc pacto (inter 62 & ultimam unam), 37 annis, vel 57 sec. ipsorum calculum; quod non video, quomodo vel probabiliter saltem confirmari possit. Non igitur in ea quadrat subjunctus ibid. Epilogus, (*l. c. lit. E*); *Omnia sic exacte cum ipso Textu Danielis, & cum Complemento consentire:* nam potius contrarium ejus pluribus ostendit tota hæc Dissertatio.

§. 9. (2) *SECUNDA ET TERTIA SENTENTIA*, eorum nimi: qui ab anno 7, vel 20, Artaxerxis Longimani ordiuntur 70 Hebdom. (de quarum priori, Helvicus, in *Vind. Loc. Script. p. 128*, ait, quod *valde concinna sit sententia, sed tamen urgeatur magnis difficultatibus:* de posteriori autem gloriatur Vorstius, *quod communi consensu Ecclesiarum Orientalium & Occidentalium nitatur*); (*a*) sequentes pariunt *ANACHRONISMOS:* (1) Ab An. 7mo. Longimani, ad verum illum terminum ab ipso Angelo expressum, v. 27, *unam* (ultimam) *Septimanam*, (qua multis confirmandum erat fœdus), *finientem*, sunt anni 493, quibus triennio exceditur spacium LXX Hebd. præcise definitum teste Angelo, unde sequitur erroneum ejus esse initium ab An. 7 Longim. Falso igitur Cl. Baillius l. c. p. 172, ait *banc solam sententiam quadrare cum decursu temporum, siquidem a 7mo An. Artaxerxis* (Longimani), *ad Christum, præcise fluxerint 70 Hebdomades Annorum, seu 490 anni:* nam licet facile id ipsi concedi possit de Anno mortis Christi, non tamen de fine 70 Hebdom. cum (præter alia hic obstantia ἄπορα in discernendis intervallis, de quibus supra §. 1,2,3,4), mortem Christi non esse finem LXX hebdomadum, ipse Baillius re-

ctis-

ctissime his verbis doceat, l. c. *Christus non est mortuus ipso fine 70gesimæ hebdomadis; alias enim Angelus frustra dimidiasset ultimam hebdomadem, & medio ejus frustra adscripsisset* (abolendum sacrificium, uno mortis Christi sacrificio), *si id in extremo Hebdomadis contigit; nam quod fini debetur, quomodo tribui potest medio?* sequitur igitur, sententiam illam non quadrare cum fine LXX Hebdom. licet cum morte Christi quadret in unico hoc intervallo, (non in aliis). (2) Ab anno 20 Longimani, ad verum (*Assert. II.* probandum), finem 70 hebdomadum, (scil. firmatum fœdus in Ecclesia gentium), sunt tantum Anni 480, qui decennio deficiunt infra justum spacium LXX hebdomadum, (seu 490 annos); & sic quoque arguunt erroneum earum ab isto 20 initium.

§. 10 (β) Eædem sententiæ (secunda & tertia), sequentibus nituntur *falsis plane Hypothesibus*, (1) Artaxerxem Longimanum, (non Mnemona), esse Restauratorem illum Politiæ & cultus divini Judæorum, qui Esram, anno 7, & Nehemiam, anno 20, munificentissimis diplomatibus ablegarit in Judæam: quod tamen sine ulla ratione Longimano (ceu prohibitori potius, Esr. 4, v. 21, 22), affingi, revera autem Mnemoni competere, probabimus Assert. II. §. 12. n. 2. (2) Templum Zorobabelis absolutum esse sub Dario Hystaspide, (quod omnino præsupponere adversarios oportet, quia ex Esræ c. 5, 6, & 7, constat, post absolutum Templum demum missos esse Esram & Nehemiam), non sub Dario Notho; quod itidem falsissimum esse, toto Præsuppos. IV, jam evicimus. (3) Secunda illa sententia de Anno 7 Artachsasthæ, hac quoque nititur falsa hypothesi, quod mors Salvatoris sit finis præcisus & immediatus illarum LXX Hebdomadum, quod refutavimus præced. §. 9. n. 1. (4) Tertiam illam sententiam, (de Initio ab An. 20 Artachsasthæ), nulla alia ratione seu hypothesi probare norunt Autores ejus, quam quod dicant, *vere tunc exiisse mandatum, de reædificanda Hierosolyma:* cum tamen Nehemias cap. 2, & 3. & seqq. tantum testetur, quod mœnia urbis & portæ tunc restauratæ sint, (cum jam pridem *in domibus laqueatis habitatum* esset,

Hagg.

Hagg.1,4); quod ad secundum intervallum expresse ab Angelo refertur, nec proinde ullatenus initium LXX hebdomadum constitui potest: quod & pluribus arguent sequentia.

§.11. (γ)*CONSECTARIA ABSURDA*,(eædem sententiæ secunda & tertia), pariunt seqq. (1) *Circa primum intervallum*, ceu initium 70 Hebdomadum; quod id *citra edictum* (*seu egressum verbi*) *de reædificanda Hierosol.* statuendum foret, (siquidem nullum tale circa An. 7 Artachsasthæ, Esræ c. 7, memoratur, nec aliunde probari potest): quod tamen aperte repugnat versui 25. Hoc igitur *satis grave dubium esse*, ultro agnoscit Cl. *Baillius*, l. c. p. 172: nam ipse etiam eodem argumento acriter refellit Scaligeri & sequacium annum 2 Darii Nothi, quod is non possit esse initium 70 Hebdom. ob dictam rationem. Regerit quidem *Baillius* ad illud dubium, *fieri tamen mentionem reædificandi Templi, Esra cap. 7. consequenter igitur & urbis.* Respondeo autem; antecedens nullo verbo in Textu comparere, cum potius contra, cap. 6 Esræ testetur, ædificationem Templi jam tunc [scil. An. 7 Artachsasthæ, quo Esra ablegatus est), fuisse absolutam. Quamvis autem ibidem v. 13, 14, dicatur quorundam cum Esra reditus factus: nihilominus non quivis particularis reditus, sed generalis illa dimissio e captivitate sub Cyro, initium esse LXX Hebd., e Daniele, Esra, & ult. Chron. comprobabitur inf. (2) Circa *Secundum intervallum*, consectarium absurdum hoc oritur, quod istud, ab An. 20 Longimani ad Messiam Ducem, sortiretur tantum annos 473, loco 483; unde his abbreviandis, absurde Patroni tertiæ sententiæ comminiscuntur annos Lunares; cum tamen hi (α) in Scripturis sint inusitati; (β) nitantur tantum falsa Versione Vulgata, (70 *Anni abbreviati sunt super popuum tuum &c.*) (γ) pro 10 annis deficientibus, lucrentur 13 annos & 5 Menses. (δ) Licet menses Lunares in Scripturis dentur, tamen annos Lunares prohibet embolismus Mensis Judaici *Veadar* seu 13tii, inserti semper singulo triennio.

§. 12. Plurimæ aliæ difficultates insuperabiles, contra omnes & singulas has sententias adversariorum, allegari possent, (*vel ex ipsa seq. Assert. nostra Thetica*), sed præsentis instituti ratio plura non permittit. Saltem pro corollario hujus Assertionis Antitheticæ, non possum, quin paucis etiam, novam at perversissimam *ISAACI VOSSII* expositionem hujus vaticinii, breviter perstringam: ita tamen ut insulsissima deliramenta hominis, utut alias doctissimi, tantum recensuisse, satis ad refutationem eorum merito habiturus sim, vel ipsius cordati Lectoris judicio. Is igitur *in Dissert. de 70 Interp.* totam Chronologiam S. Textus Hebræi, ipsis 15 seculis, (at in *præfat. ej. op. & alibi*, 2000 annis), mutilatam & corruptam esse arguit, p. 196, seqq. *de quo alibi dispiciemus*); sic pari sycophantia, in hoc quoque sanctissimum Oraculum Danielis irruit; utque ei pro lubitu fingendo & refingendo indulgere possit, (1) Josepho suo certiorem ἀσφάλειαν impudentissime adstruit, quam Divino Esræ, dum p. 146, & 138, Josepho, absolutionem Templi secundi ad An. 9num Darii, (quem calculum servat Vossius p. 144), extendenti, contradicentem Esram, (hic enim Anno 6to Darii, structuram Templi finit, & sic novennium Josephi refellit), de errore suspectum arguit, contra omnium Codicum fidem, adjiciendo, *si non mendosa sit lectio* (*Esræ*). Quis jam non quævis Scripturæ ἄπορα simili artificio facile solverit? Aut quæ a talibus hypothesibus non expectentur pejora ἄδοξα? Igitur (2), *in Præfat. ad Lect.* e Versione quadam Latina, quam laudat *antiquam & ab Apostolicis temporibus usque ad Hieronymum obtinuisse*, sequentem asserit hujus Vaticinii sensum literalem, (licet omnium nugacissimum): *Et scies, & perspicies, a profectione sermonis integrando & readificando.* &c. *hebdomades 7. & dimidiam, & 62 & dimidiam,* (quarum *dimidiarum* nihil in Hebræo,) *& convertet & ædificabitur in lætitiam & convallationem, & innovabuntur tempora,* (quorum nihil in Hebræo). *Et post hebdomadas has 62, exterminabitur unctio* (pro uncto), *& non erit,* &c. & cum hac conspirantem LXX viralem, (quam laudat *e probatissimis Exemplaribus a se afferri,* (l. c.) & tamen eandem pro lubitu varie refin-

fingit), ubi pariter exstat ἐξολεθρευθήσεται χρίσμα *exterminabitur unctio*, tuetur Vossius (in seqq.) tali explicatione: *hoc est, quando elapsæ erunt hebdomades 62 cum dimidia*, (quæ affingitur), *cessabunt Reges, qui vere fuere e stirpe Judaica, neque amplius erit unctio: nam Regnum & Unctio tunc ap. Judæos cessavit, ad Romanos translata potestate, &c.* En Judaicantem Vulpeculæ κακοδοξίαν, qua non nisi versiones, (imprimis LXX & Veterem Latinam), semper crepans, e divinissimo Fonte, supremum omnis consolationis fontem, mortem Salvatoris, amisit. Hoc vere est, *Theologiam Christianam in Rabbinologiam convertere*, ut falso alias de Theologis Veritati Hebrææ addictis, altero cothurno solet παραλογίζεσθαι, *in suis Differt.* Nam & (p. 65, *Ibid.*) Vaticinium Clasficum de æterna Filii Dei generatione, in similem profanum sensum detorquet. (3) *Initium* LXX Hebdom. ineptissime ducit, (*loc. c.*) ab Anno Xerxis 25, quem prorsus absurde eundem facit cum Artachsastha Esræ & Nehemiæ, p. 184. *Finem* autem earundem, constituit ipsam Navitatem Christi. In quo toto computo nihil sani esse, superiora nostra plus satis evincunt, & mox inf. pluribus constabit. (4) Ut obtineat, sub Dario Hystaspide structuram Templi secundi absolutam esse, (quod *Præsupposito IV, a §5 usque 16* refutavimus), non dubitat, e variis, licet plerisque obscuris & sublestæ fidei Autoribus, *Luciano, Onesicrito, Theone Smyrnæo, Mircondo, Ctesia, Dinone, Beroso, Philostrato, &c.* perpetuo vel inter se mutuo, vel secum ipsis diffidentibus, multa afferre commenta, eadem modo adstruens, modo destruens, pro lubidine; cum fœcundissimam ipse historiam in proprio cerebello foveat: unde etiam non solum, p. 137, & seqq. e diversis Autoribus, Cyri Imperio, modo annos 9, modo 30 vel 31, modo 60, assignat, (quamvis ille 40gesimo demum æt. anno cœperit regnare): sed etiam p. 138, *illis 8 Annis Cambysis tribuit promotam Templi ædificationem;* cum tamen p. 144, (apertissima contradictione), *Cambysen* faciat *Artachsastham prohibitorem Templi, Esr. c. 4, 6.* Quales vel sexcentas falsas hypotheses, passim liberalissime sumit pro concessis. Sic ab exitu Israel. usque ad Templum Salomonis numerat annos, modo 591, (p. 169); modo 612, modo 630, (p. 570); modo

modo 740, (p. 171); ob annos captivitatum, quos in Script. negat connumerari; cum tamen & Babyl. & Ægypt. captivitatis anni, accurate in Script. recenseantur. Ista autem omnia futilissima commenta eo solummodo fine adstruit, ut evincat, in Josepho suo contineri historiam 5000 annorum, & sic XV Seculorum depravatio Codici Hebræo imputari possit; Josepho autem gloriosum illud epinicion succinere liceat; *Judica nunc Lector, benigne & erudite, annon satius sit, Josepho prælucente & præmonstrante vias tam exacte initium & finem, 70 hebdomadum definire,* &c. cum tamen p. 149, eundem Josephum suum ne quidem liberare possit a crassissimis erroribus, in historia Regum Persicorum commissis, dum Artaxerxi Longimano successorem facit Darium Codomannum; item p. 152, ab immani Anachronismo quem Josepho impingit Scaliger, *Can. Isag. lib. III. p. 300*; & denique ipse Vossius expresse fateatur, p. 117, *Josephum aliter scripsisse de intervallis temporum, quam ipse senserit.* His ergo sic omnibus explosis, restat nunc, ut nostram sententiam, uti Accentuum ministerio sensus conformen, sic in veritate Historiarum unice fundatam, nec ullis ejusmodi difficultatibus, (ut superiores) obnoxias esse, in thesi demonstremus.

ASSERTIO II. (θέσις).

Verus & genuinus LXX Hebdomadum Danielis computus præcipue nititur, tum legitima discretione expressorum in Textu (v. 25, & 27,) TRIUM INTERVALLORUM, *(scil. 7, 62, & 1, hebdomadum); nec alia eorum coordinatione, quam a Spir. S. proposita sunt, (cum ea turbare, temeraria γεεβλότης sit): tum distincta alligatione cujusque intervalli, ad illustrius* INITIUM, FINEM, *& cujusque peculiare* COMPLEMENTUM EVENTUS. *Hæc autem non rectius observari aut evidentius demonstrari possunt, (tam in thesi quam antithesi) quam* (I) EX ACCENTUUM MINISTERIO SENSUS; *&* (II) *huic rite concordante* HISTORIARUM APPLICATIONE, *& ad hanc requisitis* HYPOTHESIBUS ET CONSECTARIIS *minime falsis aut repugnantibus:*

bus: (qualia 4 Præsupposita ob id necessario præmittenda duximus). *E quibus principiis igitur statuo, Vaticinium hoc Danielis unice computandum esse, a liberatione temporali sub Cyro Christo & Pastore Domini, Jes. 44, fine, & 45, 1, ad liberationem spiritualem per alterum Christum Autorem æternæ redemptionis Jes. 45, v. 17, 24; adeoque* INITIUM *ipsarum LXX Hebdomadum rectissime constituendum demonstrabimus in illo egressu Verbi seu publicatione edicti, Dan. 9, v. 25; quo, primo Anno Cyri Persæ Monarchæ per totam Asiam, (termino imprimis notabili), soluta est captivitas Babylonica, An. M. 3420. Per. Jul. 4184, Olymp. 62:* FINEM *autem earundem, constituendam esse 3½ annis post mortem Salvatoris, in (notabili pariter) Novi Fœderis (v. 27) confirmatione, in Ecclesia Gentium seu N. Testamenti, Antiochiæ primum (Act. cap. 11. v. 26.) publico* Christiani nominis *symbolo, exhibitum Messiam professa: cui & paucis saltem mensibus præcesserat illustris illa Petri visio altilium mactandorum, (Act. cap. 10), qua gentium ad regnum Christi (citra circumcisionem aut Legis rigorem), admissio præfigurata, mox in Cornelio & Antiochenis conversis impleri cœpit. Hic ergo finis LXX Hebdom. (qui incidit in An. M. 3985, Per. Jul. 4749. Olymp. 203), uti concordat scopo & fini Patriarchæ Jacobi, Gen. 49, v. 10. & Proph. Davidis Ps. 22, v. 27, 28. ita hic immediate conjungit finem (seu spirituale excidium), Ecclesiæ Mosaicæ sive Vet. Test. quo Judæi desiderunt esse Populus Dei, cum initio Ecclesiæ Gentium, seu N. Test. istius loco inserta. Quamvis jam vero inter istum* LXX Hebdomadum) terminum a quo & ad quem, *annumeratis quidem in primo intervallo, (a Imo Anno Cyri Monarchæ, usque ad An. 1. Mnemonis, spacio Annorum 125), illis intercalaribus 76 annis prohibiti Templi, & pressæ adhuc Politiæ & Ecclesiæ Judæorum, deprehendantur 566 anni, (quibus totum LXX Hebdomadum spacium excederetur 76 annis); nihilominus cum firmis rationibus demonstraturi simus* (inf. §. 10), *istos intercalares 76 annos cessationis, ab Angelo Vate, non simul cum reliquis (primi intervalli) 49 annis ædificationis putari, (in Prophetia hac mystico-chronica potius quam aperta historia), sed solos eos 49 annos ædificationis, (de quibus solis etiam ad preces & lacrymas Danielis attinebat), ab Angelo hic constitui 7 hebdomadas ceu primum intervallum:* pro-

proinde (excluſis ſic recte a calculo Angelico iſtis 76 annis ceſſationis), præciſe conficitur ſpacium illud 490 Annorum, (quo LXX Hebdomadas exacte præfinitas & determinatas *dixerat Angelus, v. 24,) & continet exacte 10 Jubilaos, ceu unum maximum & primum Jubilaum Gentium ſive Eccleſiæ N. Teſt.*

Ἔκθεσις.

§. 1. Rectisſime Reuſnerus (u) *veriſſimam eam certiſſimamque* dicit *telam ſacræ Chronologiæ, quæ nititur ſacris Literis, & legitima profanorum ſcriptorum applicatione.* Ex hoc igitur conſilio propoſita duo Aſſertionis noſtræ Theticæ Argumenta nunc latius explicabimus ſeqq. ratione.

IMUM ARGUMENTUM (pro Aſſertione noſtra) ducimus AB ACCENTUUM RATIONE; quæ ut tanto manifeſtior ſit, primo ipſum Verſum 25, in genuino ſuo ſenſu, ex Accentibus fluente, repræſentamus, virgulis ſic interſtinctum, ut mox rationibus ſuis aſſeretur.

Verſus 25. וְתֵדַע וְתַשְׂכֵּל מִן־מֹצָא דָבָר לְהָשִׁיב

| |ad reverti faciendum (a) | |Edicti a publicatione|& advertas Scito igitur

וְלִבְנוֹת יְרוּשָׁלַם עַד־מָשִׁיחַ נָגִיד שָׁבֻעִים שִׁבְעָה

| | | |ſeptem (b) ſeptimanæ| | |Ducem usque ad Meſsiam|Iruſchalajim, & ædificandum

וְשָׁבֻעִים שִׁשִּׁים וּשְׁנַיִם תָּשׁוּב וְנִבְנְתָה רְחוֹב וְחָרוּץ

| | | & foſſa platea | ædificabitur | cum iterum| | duæ ſexaginta | Et ſeptimanæ

וּבְצוֹק הָעִתִּים:

| | | |temporum at inanguſtia.

(a) i. e. *quo reductio fiet:* quo ſenſu etiam Pagninus, Arias Montanus, Verſio Operis Anglic. & Belgica, recte expreſſerunt. (b) Scil. *præciſe definita ſunt*, e præced. Verſu 24. Germanice ſic reddi poſſit; So wiſſe nun und mercke / vom Ausgang des Befehls / wieder anheim zu kehren / und Jeruſalem zu bauen biß auff Chriſtum den Fürſten / ſind ſieben Wochen (beſtimpt V. 24.

(u) *In vera ſupput. An. Mundi.*

v. 24.): Und zwey und sechzig Wochen / da werden die Gassen und Mauren wieder gebauet werden / jedoch in kümmerlicher Zeit.

§. 2. Hic notandus venit (*α*) ACCENTUS ( ) *Atnach*; qui medium Versum secat in II. *Partes*, quarum anterior expressum habet primum intervallum totius spacii Hebdomadum LXX, (v. 24,) scil. 7 Septimanas, cum suo complemento eventus: pars posterior recenset intervallum secundum, scil. 62 Septimanas, cum suo itidem complemento eventus. Quo ipso evidentissima distinctio inter duo ista intervalla, (7, & 62, hebdomadum,) & utriusque diversa complementa eventus, constituitur: & quidem seorsim priori loco, (non invertendo, ut quidam profane audent,) ordinatur primum intervallum 49 Annorum, (quod efficient 7 Hebdomades annales,) quo nempe reditus Judæorum concedendus, & Sanctuarium Domini, (de quo maxime sollicitus fuerat Proph. Daniel, v. 17,) exstruendum erat, ut & ipsa ædificia Hierosol. & quidem *laqueata*, ut Haggæo dicuntur c. 1. v. 4. *seu inf. patebit*; deinde demum seorsim subjungitur secundum Intervallum 434 annorum, (quod conficiunt 62 hebdomades annales), quo plateæ & mœnia reparari debebant. Quæ distinctio Intervallorum hic probe tenenda est, adversus inexplicabilem fere Textus hujus confusionem Chronologorum & Interpretum, (exceptis Junio & Tremellio, atque Aria Montano, qui recte hic attenderunt Acc. *Athnach*,) ut vidimus in Assert. I. §. 1. (*De tertio intervallo, e v. 27. dicetur in Argum. 2do.*)

(*β*) ACCENTUS ( ) *Sakephkaton* in voce נְגִיד, istam anteriorem hujus versus partem secat in 2 Territoria, quorum rursum anterius, continet narrationem seu rem historiæ, cum exordio suo; posterius, adjunctam connotationem temporis, quo res illa historica eventura sit, scil. 7 hebdomades (seu 49 annos.)

§. 3. (*γ*) ACCENTUS ( ) *Rbbia* in voce דָּבָר, porro secat illud anterius territorium, in 2 *Incisa*; quorum *rursum* (1) *Incisum* anterius, continet tum Exordium narrationis, (*Scito & advertas*

tas); tum *terminum a quo* totius spacii (LXX hebdomadum), quem imprimis *scire & advertere* jubetur Proph. Daniel, scil. *egressum Verbi* (*seu publicationem alicujus Edicti*), & quidem absolute & quasi *κατ' ἐξοχὴν* indigitatum; quo utique non ad secundam, tertiam, aut quartam demum iterationem alicujus edicti, (valde incerto longoque ambitu,) ab Angelo circumduci Proph. Danielem, patet, (id enim fuisset contra fidem promissæ informationis & intellectionis v. 22. & 23,) nec proinde vel ad Annum 2 Darii Nothi, vel ad Annum 7mum, aut 20simum, Artachsasthæ Mnemonis, (ut minus illustres eventus,) suspenditur dubius; sed potius ad publice notorium illud, & piorum tunc spe & votis pridem præceptum Edictum *Cores*, *Esa. c. 44, 28. & 45, 1. & 13.* (quod etiam perpetuum fundamentum mansit sequentium illorum edictorum, quorum nullus Danieli intellectus aut notitia esse potuit, cum tamen hujus recta intellectio expresse ipsi promittatur, *versu 23,*) recta remittitur Daniel, ut accuratissimus Chronicorum sacrorum observator, *cap. 9, v. 2.* ut adeo de illorum vaticiniorum (*per Cores*), impletione, Angelum, & a Daniele hic intellectum, & nobis pariter accipiendum esse, nemo negare possit, qui saltem sine præjudicio has circumstantias probe ponderaverit.

§. 4. Secundum *Incisum*, continet subsequens ipsum narrationis argumentum, sive complementum eventus isti primo intervallo (7 hebdomadum seu 49 annorum) applicandum, scil. *reductionem esse faciendam & exstruendam Hierosolymam;* scil. tum ædificia *Hagg. c. 1. v. 4.* tum (præcipuam ejus gloriam) Sanctuarium Domini, *Ib. seq.* (nam muri & fossæ reparatio, secundo demum intervallo ab Angelo assignatur, *Ibid.*) quibus verbis non adnotari *terminum a quo* LXX Hebdom. (quasi hic sit sensus, *ab egressu verbi, ut iterum ædificetur*, ceu vitiosissime vulgo explicatur, *V. superius p. 226.*); sed, ut dixi, argumentum eventus primo intervallo assignandum, valide confirmant, (1) Duo illi infinitivi להשיב & ולבנות, habentes præfixam lit. ל sine præcedente verbo regente; quali præfixione sine verbo regente usitatissime Hebræis significatur, quod *aliquid debeat fieri*,

ri, seu omnino faciendum esse, v. gr. *Eccles. 3, 18. Dixi ego in corde meo, de negocio filiorum hominis*, לִבְרָם האלהים ולראות *quod declarare ipsis debeat Deus, & videndum ipsis esse, &c.* Et v. 14. cap. eod. *Novi, quicquid Deus facit, esse perpetuum*, אין להוסיף וממנו אין לגרוע *quod non addendum sit, & ex eo nihil esse detrahendum:* item *Esth. 9, 1.* ודתו להעשות *& lex ejus, id omnino faciendum esse.* Pari hic quoque ratione להשיב significat, quod *reditus concedendus sit*, seu quod debeat reductio fieri & ולבנות *& ædificandam esse Hierosolymam:* quod & factum esse ante Darii Nothi edictum, testatur tum Esra, quoad reditum, *c. 1, 2, 3*; tum Hagg. quoad ædificationem, c. *1.* v. 4. *Vestrum ergo tempus est, ut habitetis in domibus laqueatis, &c.* (*Conf. Præsupp. III.* §. *2.*) (2) Ratio distinctiva Accentus *Rbbia*, qui ut alibi ordinarie, (docente *Tab. I. in Instit. Accent.*) ita & hic plus omnino distinguit, quam sequentes ipsum Paschtæ, (*quorum hic posterior in* להשיב, *extat pro primo* (*quasi minori*) *Rbbia, sec. Inst. Accent. Reg. VI, Memb. III*): unde necessario infertur, Verba illa להשיב ולבנות ירושלם magis cohærere cum proxime sequentibus עד משיח נגיד, quam cum præcedentibus מן מצא דבר, adeoque non posse uniri *cum termino isto a quo* (*ab egressu verbi*), neque sic contradistingui, quasi *termino ad quem* (*Messiæ Duci*); id enim si fieri deberet, longe diversa requireretur cohærentia, aliaque hinc (sec. Praxin Biblicam) Accentuationis facies; nempe seqq. modo,

וְתֵדַע וְתַשְׂכֵּל מִן־מֹצָא דָבָר לְהָשִׁיב וְלִבְנוֹת יְרוּשָׁלַםִ

| Hierosolyma ædificetur | ut iterum | verbi ab egressu | | & advertas Scito igitur

עַד־מָשִׁיחַ נָגִיד שָׁבֻעִים שִׁבְעָה

| | | | sunt septem Septimanæ | | | Ducem usque ad Messiam

At hic sensus, (quo *reditus, & restauratio Hierosol.* tantum pro adnotatione *termini a quo* constituuntur, & Messiæ Duci quasi immediato *termino ad quem* contradistinguuntur, nullum sic argumentum eventus dando primis 7 septimanis,) licet a plerisque Interpretibus (per neglectos Accentus) sic exhibeatur, falsus tamen est, & nulla ratio-

tione admittendus, cum Accentuationi Textus non ſolum,ſed etiam veritati hiſtoriæ repugnet, ut & præced. Verſui 24, (ubi expreſſe non 7, ſed 70 Septimanæ, ad Meſſiam usque prædeterminatæ dicuntur). Sequitur ergo neceſſario, alterum illum, qui ex Accentuatione Textuali fluit, & prima noſtra expreſſione repræſentatur, eſſe unice verum hujus loci ſenſum, ſcil. ut voces illæ, *lhaſchibh vlibhnoth Iruſchalajim* relatæ tantum ad ſequentia, non connotent terminum temporis a quo, ſed præbeant (primo intervallo) argumentum eventus hiſtorici,nempe *exordium agendorum usque ad Ducem Meſſiam*, qui *Dux Meſſias* huic primo intervallo, in quo Templum reparatum, inſeritur ut terminus remotus & mediatus,(partim ceu futura major gloria illius Templi ſecundi, partim ut in ſingulo intervallo appareat Meſſias ſcopus principalis); prout idem ſecundi intervalli terminus proximus & immediatus ſeq. verſu 26 conſtituitur, de quo inf. Et hac ſola ratione rectiſſime retinetur ordo intervallorum ab ipſo Sp. S. non ſine ratione inſtitutus, in vaticinio tam illuſtri, qui igitur male a multis Interpretibus & Chronologis, (*V. Aſſert. Antithet.* §. 2. 3. 4. & 7.) vel negligendus, vel invertendus præſumitur, temeraria στρεβλότητος licentia; præſertim cum nullam id exigere rationem, ex his & ſequentibus manifeſto conſtare poſſit. Saltem incidenter ſimul noto circa hunc Verſum, quod Accentus *Tiphcha*, in voce וּבְצוֹק, ut & in prima parte Verſus, in voce שִׁבְעִים, irregulari hic poſitu, (*V. Inſtit. Accent. Reg.* 5,) in vocibus cohærentibus cum ſubſequente, non tam plene & perfecte diſtinguant,quam potius emphatice paullum ſaltem ſuſpendant eas, (ante magnum Dominum Diſtinctivum,) alias jure conjungendas, *ſec. Reg.* 2. & 3. *in Inſtit. Accent.* Sic igitur demonſtratis ex Accentuatione, primi intervalli tum diſtinctione a ſecundo, tum proprio & peculiari ipſius argumento eventus; reſtat, ut jam porro, tam primi quam ſeqq. reliquorum intervallorum, (ſecundi & tertii, quæ diſertis verbis, v. 25. & 27. exprimuntur,) initium, finem, & argumenta eventus, ex Hiſtoriarum veritate comprobemus. Igitur

§. 5.

§. 5. II. ARGUMENTUM ducimus ab *HISTORIÆ SACRÆ PARITER AC PROFANÆ APPLICATIONE;* & ad hanc requisitis veris *HYPOTHESIBUS*, nec absurdis consectariis; (quæ necessario præmittenda jam fuere:) quibus omnibus allata ex Accentuum ministerio, vaticinii hujus expositio, planissime confirmari potest sec. singula tria intervalla. Et quidem

(1) *PRIMI INTERVALLI* (7 Hebdom. seu 49 annorum simulque totius spacii 70genarii, (α) *INITIUM*, asseruimus, *promulgatum a Cyro edictum* de remissione Judæorum in patriam, (An. M. 3420); idque comprobatur omnino veritate Historica, tum divini Esræ, *Cap. 1. v. 1. 2. 3. 5, & toto cap. 2. & 3. ut & 2 Chron. 36, v. ult.* (ubi ipso fine 70 annorum Captivitatis, illa liberatio sub Cyro facta, longo reversorum Catalogo, & expressa summa 42360, tum etiam jactis Templi fundamentis cum festa & publica gratulatione, quod non fine ædificiorum restauratione, adeoque initio reædificandæ urbis, fieri potuit, prolixe describitur); tum præcipuorum Historicorum & Chronologorum consensu, quorum vix quisquam hac in parte, (quoad Annum primum Cyri, eoque solutam captivitatem), a sacrorum Chronicorum veritate abit, aut salva fide historica abire potest, licet de An. Mundi varient, pro diverso computo initii 70genariæ captivitatis, quod *Præsupposito IV.* satis comprobatum dedimus. (*Quod autem objicitur hic de irrito iterum facto hoc Cyri Edicto, diluimus jam superius in Præsupposito III.*)

§. 6. (β) *FINEM EJUSDEM* primi intervalli, (1) in Textu monstrari diximus, remotum & mediatum, scil. *Ducem Messiam*, (nam immediatum hunc finem, 62 hebdomadibus ab Angelo præfiniri, inf. ostendemus): (2) propiorem seu restrictius definitum, (scil. post 7 hebdomadum exactum numerum intercalarem,) esse Annum 1. Artachsasthæ Mnemonis, seu An. M. 3545. *Per. Jul. 4309. Olymp. 93 exeunte*, pariter ex historiæ sacræ & profanæ collatione mox probabimus sequ. lit. γ: præmisso hic saltem, quod Angelus (ceu Vates mystico-Chronicus potius, quam pure Historicus), isto 7 Hebdom. numero,

 non

non continuos annos computet, (nec adeo omnes illos, qui a Cyro, ad An. 1. Mnemonis fluxere,) sed tantum intercalariter & successive eos Annos, quibus, indulta a Persarum aliquot Regibus, Templi & Urbis restauratione, res Judæorum qualicunque successu floruere. Qualem intercalarem computum, *annorum conjunctorum numero, sed disjunctorum tempore*, ipse etiam Scaliger & sequaces, in ultima quidem septimana, v. 27. quærunt, at penitus repugnante ibidem medio illius Septimanæ, (dum hoc morte Christi insignitur,) quo haut permitti ejusmodi disjunctionem, jam supra constat *Assert. 1. §. 7. n. 2.*

§. 7. (γ) *COMPLEMENTUM EVENTUS*, eidem primo Intervallo ex Accentuum ministerio assignatum, jam breviter demonstramus e collatione Esræ cum profanis Historicis, per singulas illorum Regum Persarum ætates. seq. ratione.

(1) *Sub Cyro* Autore solutæ captivitatis, (An. M. 3420), prospere egisse Judæos per triennium, superius jam *lit.* (α) *& in Præsuppos. III*, satis est ostensum.

(2) *Sub Cambyse*, totis Imperii ejus annis 7, (quibus includunt Chronologi, 7 menses obscuri Smerdis Magi), prohibita est & cessavit, (invidia Samaritanorum clam corruptis Consiliariis, *Esræ cap. 4, 5*), ædificatio templi & Urbis: consentientibus Historicis & Chronologis, & testante ipso Esra, *alleg. cap. 4 v. 5*, ubi prohibitio facta dicitur *omnibus diebus Cyri*, i. e. Vicariorum & Successorum ejus Scythica expeditione impliciti.

§. 8. (3) *Sub Dario Hystapide*, totis Imperii ejus 36 Annis, melius habuere res Judæorum, nec parum profecit Templi structura, indulgente saltem & permittente, si non publice mandante Dario Hystaspide; quod testantur non solum probatiores Historici & Chronologi, (*Conf. Alstedii Thes. Chron. p. 172*); sed etiam ipse divinus Esra, *cap. 4, 5*; ubi quidem memoratur *probibitio subsecuta adhuc tempore Cyri*, (scil. ab ejus vicario & successoribus; ut modo dictum); at tantum *usque in Regnum Darii Regis Persarum*, quod (ut alias ordinarie), hic quo-

que

que exclusive accipiendum esse, nec de alio quam Dario Hystaspide intelligi posse, satis monstrant seqq. versus 6, & 12, ejusdem cap. 4, ubi Judæi ad Ahasverum & deinceps etiam Artachsastham Longimanum deferuntur, *quod readificent urbem, & muros ejus educant e fundamentis*, quod certe sine indultu alicujus prædecessoris, (qui fuit Darius Hystaspis), minime audere potuissent Judæi; siquidem eodem *cap. 4, v. 24,* Esra testatur, quod factis prohibitionibus, Judæi cessarint ab opere, usque dum iterum permitteretur. Idemque adhuc amplius confirmat illustris locus *Esr. cap. 5, v. 16,* ubi expresse dicitur, *tunc Schezbazar* (i. e. Zorobabel, V. Esr. 3, v. 2, & 8.) *venit*, (scil. tempore Cyri, vid. præced. v. 13, 14), *& posuit fundamenta domus Dei: ab eo tempore, huc usque* (tempora Darii Nothi, cui id scribunt Satrapæ Cuthæi), *ædificatur, nec dum absoluta est.* E. utique non cessatum est a structura templi, continuis ætatibus a Cyro ad Darium Nothum, sed tantum intercalariter sub Cambyse, Smerde Mago, Ahasvero, & Artachsastha Longimano, ut patet, *Esr. c. 4.* Minus recte igitur *Helvicus*, &(quem is pro se allegat in Tabb. Chronol. Tab. 14), Dn. *D. Behm*, Theologus & Chronol. nuper insignis, cumque his, *Junius, & Tremellius in Notis, Scaliger* ad Eusebium, *L'Empereur in Dan. c. 9. p. 189.* aliique sequaces, particulam ועד in allegato Esræ loco inclusive intellectam volunt, eoque prohibitionem Templi & Urbis etiam a Dario Hystaspide factam usque ad An. 2. Darii Nothi, probare nituntur. Verum per hanc ipsorum sententiam, Judæi continua prohibitione, a tempore solutæ captivitatis usque ad Darium Nothum, per 108 annos, omni spe aut signo reparandi Templi penitus excidissent, (quod ut plane improbabile, sic & falsum per allegata superius Esræ cap. 4. v. 12, & cap. 5. v. 16, omnino evincitur): errore directe opposito illis celeberrimis Chronologis & Theologis, qui in plane contrarium hic abeunt, dum sub Dario Hystaspide Templi structuram penitus absolutam fuisse, 16 annis post solutam Captivit. operose contendunt, quod tamen pariter refutatum vide superius *in Præsuppos. IV.* Potius igitur per particulam ועד *& usque (ad regnum Darii)*, intelliguntur proximi Successores Cyri, *Cambyses*

& Smerdis Magus, quo ultimo occiso, Darii Hystaspis regnum exclusive hic designatur, cum sub isto restauratio aliqua Templi & urbis viguerit, ut hactenus demonstratum.

§. 9. (4) *Sub Xerxe* seu *Ahasvero*, qui regnavit annis 20, prioribus quidem annis 14, prohibiti iterum sunt Judæi, *Esr. cap. 4, 6:* postea tamen conciliato Judæis Xerxe intercessione Estheræ, magna *Mardochai* etiam potentia & autoritate confirmati Judæi, *lib. Esth. cap. 8, v. 2, 15, 16.* 6 reliquis annis Xerxis, iterum perrexere in reparatione Templi & Urbis: (consentientibus accuratioribus Chronologis V. Alsted. p. 172.)

(5) *Sub Artachsastha Longimano*, totis 40 Imperii ejus annis, iterum prohibiti sunt Judæi, docentibus præcipuis Historicis & Chronologis, & confirmante *Esra cap. 4, v. 7, & 21, 22, 23, 24.*

(6) *Sub Dario Notho*, (qui regnavit annis 19), rursum Judæi melioris sortis facti, incitantibus populum, Prophetis Haggæo & Zacharia, & jubente Rege Dario, ab Anno imperii ejus 2do usque 6tum, tandem absolvere Templum, 4 circiter annis; & Encænia ejus celebrarunt: consentiente Historicis & Chronologis ipso Esra, toto cap. 5. & 6, v. 14 & 15; nec non Proph. Haggæo cap. 1 & 2, & Zach. cap. 1. Reliquis 13 annis Darii Nothi, nihil ultra promoverunt Judæi; usque in regnum Artachsasthæ Mnemonis, Magni illius Promotoris cultus Divini & Politiæ Judaicæ plenius restaurandæ, ut inf. secundo intervallo 62 Hebdomadum ostendemus.

§. 10. Jam hi numeri Annorum (primi intervalli ab Anno 1. Cyri Monarchæ, ad An. 1. Mnemonis), collecti, efficiunt quidem in universum 125 annos; verum isti non omnes in Prophetico hoc computo Angeli assumuntur, sed tantum 49 illi anni ædificationis, (seu felicioris status Judæorum sub aliquot Persarum Regibus); iique non continui, sed interrupti alternis prohibitionibus, (ut ostendimus *praeced.* §.): istos enim solos, ad Danielis vota & exspectationem enarrat Angelus, (non tam Historicus aperte quam Propheticus consolator), insuper habitis illis 76 annis prohibitionum (ceu reliquiis desolationis) qui-

quibus Judæi Samaritanorum criminationibus oppresſi, inſtauratione Templi & urbis abſtinere coacti ſunt. Nec vero obſcura prorſus ratio eſt hujus intercalaris computi Angelici; ſiquidem hoc pacto non ſolum rotundare licuit illum 70 Hebdomadum numerum, reſponſurum & quaſi opponendum alteris 70 annis captivitatis; ſed etiam rectius ſic Angelus rationem habuit precum Danielis exaudiendarum quoad deſideratam reſtaurationem Sanctuarii Domini, ad quam minime ſpectabant Anni ceſſationis, prohibitionis, aut oppresſionis, ſed potius libertatis & ædificationis; cum illi contra ad captivitatis tantum miſeriam & reliquias vaſtitatis facerent, (*conf. Zach. 1, 12.*) Inſuper intercalarem hunc Vaticinii Angelici computum (per alternas vices ædificationis & prohibitionis) planisſime confirmat (α) ipſe *Eſra*, *tum cap. 4, v. 12.* ubi Judæi accuſati ap. Artachſaſtham Longimanum, *quod ædificent urbem & educant muros e fundamentis;* ab eo ibid. prohibiti dicuntur: tum *cap. 5. v. 16.* ubi reſpondent Judæi; *Domus Dei ab eo tempore*, (ſcil. Cyri, e præced. v. 13. & 14.) *hucusque ædificatur, necdum abſoluta eſt*: quam certe ædificationem a tempore fundationis ſub Cyro, usque ad Darium Nothum per 106 annos, (quod probavimus in Præſuppoſ. IV), nequaquam continuum fuiſſe, ſed alternis prohibitionibus interruptam, (ſub Cambyſe, Ahaſvero, & Artachſaſtha Longimano), *ſup.* §. *7. & 9.* ex Eſra & profanis Hiſtor. evidenter ſatis oſtenſum eſt. (β) Plane notorium inter Judæos fuiſſe illum intercalarem Annorum Templi computum & nexum, comprobat ſatis ipſorum effatum, quaſi de re teſtata & in publicum notisſima, *Joh. 2. v. 20. quod Templum ipſorum ædificatum fuerit 46 Annis*, (conf. hic præſuppoſ. IV. §. 3), quos continuos fuiſſe, cum nemo unquam aſſerere (nedum hiſtoriarum monimentis comprobare) ſuſtinuerit, ſequitur neceſſario, eos intercalari illa ratione computandos eſſe, ut ſup. oſtenſum. Iſtis jam vero 49 Annis, *Joh. 2.* ſi addatur ſaltem triennium illud liberationis ſub Cyro, (quo etiam Templum fundari cœpit, *conf. Præſup. III.*) prodibunt illi ipſi 49 anni, quos Angelus 7 hebdomadibus præfinivit, exacte ſic concordante calculo Danielis & Johannis. (γ) Evincunt hoc ipſum infinita

finita incommoda, quæ omnes alias sententias ita premunt, ut nulla ratione expediri, aut antagonistæ satis fieri possit; ut patet *sup. in Assert. Antith.* qualia nulla contra hanc nostram sententiam liquido urgeri possunt. Hæc igitur ratio computandi annos primi intervalli probe observanda est, tum contra Cl. *Baillium*, qui (x) cum suffraganeis putat, per primum intervallum, (a Cyro ductum,) inferri 112 annos, loco illorum 46, *Joh. 2.* (contrarium nunc vero ostendimus); tum contra Doctissimum *L. Empereur* (y), qui recte quidem a Cyro etiam initium ducit, at ædificationem dicit continuatam fuisse a tempore Cyri usque ad Xerxem, per 46 annos, (qui sint illi *Joh. 2.*) & postea continue cessasse ædificationem usque ad Darium Nothum: quod tamen falsum non solum arguitur e superioribus ex Esra allegatis, sed etiam nititur falsa illa hypothesi, quasi Cambyses & Smerdis etiam promoverint Templi restauratione, quod itidem in superior. refellitur.

§. II. (II) *SECUNDI INTERVALLI* (62 hebdomadum, seu 434 annorum), (*a*) *INITIUM*, indubitato consequitur, (e sat demonstrato jam ante fine primi Intervalli intercalaris), ipse Annus Imus Artachsastæ Mnemonis, (An. M 3545. Period. Jul. 4309. Olymp. 93 exeunte). Hunc enim sacra pariter ac profana historia comprobat, omnium (post Cyrum) Persarum Regum munificentissimum Restauratorem attritæ hactenus Politiæ & Ecclesiæ Judaicæ. Nam primo ablegatum *Esram*, *Scribam Legis DEI absolutum*, Regio Diplomate instruxit, *ut perficeret, quicquid spectabat ad Legem Dei Cælorum, Esr. cap. 7. v. 23. & exornandam Ædem ejus sacram*, v. 27. utque Rempublicam Judæorum firmaret constitutis Judiciis & Magistratibus, *ibidem versu 25.* Deinceps quoque misit Nehemiam, ad reparanda *munimenta* Urbis, & *platearum ac ædificiorum* reliquas substructiones, *Nehem. cap. 2, v. 5. 8. 9. 17. 18. & seqq. Capp.* Quamvis autem hæc omnia demum gesta sint, partim Anno 7mo Artachsasthæ Mnemonis, partim anno eius 20simo & seqq. neutrum tamen horum Annorum præcise secundi intervalli initium præfinit Angelus; sed tantum indigitat argumentum eventus, (*reparationem platearum & murorum*,) adjecto spacio temporis (*62 hebdomadum* seu 434 annorum),

(x) *In Opere Hist. Chron. p. 161.* (y) *In Exposit. Danielis p. 183.*

rum), & termino ad quem (*Messia Duce, v. 25, & 26.* i. e. exordiente munus publicum anno æt. 30simo, An. M. 3979 *de quo inf.*) Jam cum ab hoc termino ad quem (inf. firmissime demonstrando), retro numerando ad An. I. Artachs. Mnemonis, præcise illi 434 anni prodeant, ostenditur utique evidentissime ipsum 62 hebdomadum initium, scil. is Annus Imus Mnemonis; nec ulla apparet necessitas, cur initium illud restringatur, (ut volunt quidam Chronologi), ad alterutrum illorum Annorum (vel 7mum, vel 20mum); cum potius gloriosissimi illius Sacrorum & Politiæ Judaicæ Restauratoris (Mnemonis) ipsum initium Regni, (uti in primo intervallo primus Annus Cyri), illustrior sit terminus a quo ejus intervalli, quod non amplius intercalariter (ut primum interv. ob periodos structuræ Templi), aut successive, sed continuo annorum decursu, eorumque immediato semper nexu, putatur usque *ad Messiam Ducem, tum excindendum, tum Testatorem Novi Fœderis.*

§. 12. Ex his igitur refellitur error, (1) Cl. *L' Empereur* & sequacium quorundam Neotericorum Chronol. qui initium harum 62 Hebdomadum ducentes ab Anno 7mo Mnemonis, (integro sic septennio deficiente e definito numero 434 annorum), comminiscuntur annos Ægyptiacos in vaticinio hoc intelligendos, (quales sint tantum 360 dierum, sine Epactis illis 5 dierum & residuis horis). Verum obstat ipsis (α) quod etiam anni Ægyptiaci (ipsis fatentibus) habuerint suos dies & Menses ἐπαγομένους. (β) Si vel maxime concederentur tales anni Ægyptiaci, ne sic quidem assequerentur suum septennium, cum tantum sexennium iis lucrari possint: quamobrem novo commento Annum Imum Mnemonis promovendum volunt in præcedentem ultimum Annum Nothi, contra omnium Historicorum fidem. (γ) Ne quidem Anno illo 7mo tale mandatum exiit, quale secundo intervallo debetur argumentum eventus, (scil. *de reparandis muris & plateis*); sed tantum ad instruendam Politiam & Ecclesiam, *Esr. 7.* Imo nec Angelus quidem cujusquam Mandati publicationem, secundi intervalli initium aut signum constituit, sed simplici-

ter spacio illi 62 hebdom. euentum istum *reparationis* assignat. (2) Arguitur his quoque error illorum, qui cum *Eusebio*, *Beda*, *Gordono*, *Mariano*, *Scoto*, *Torniello*, *Saliano*, *Percrio*, *Baillio*, *Davide Chytræo*, *Vorstio*, *Henrico Philippi*, statuunt, Esram & Nehemiam missos esse ab Artachsastha Longimano (non Mnemone). His enim (*α*) reclamat apertissime, (præter alia multa, *de quibus in Præsupposito IV*), infallibile Esræ testimonium, *cap. 7, v. 1. & seqq.* quod Esra missus sit demum post absolutum Templum Zorobabelis; hoc autem cum sub Dario Notho successore Longimani demum perfectum sit, quomodo a prædecessore (Longimano) mitti jam potuit Esra? Si vero quis excipiat, Templum absolutum esse sub Dario Hystaspide; id erroneum plane esse, superius *Præsuppos. IV.* multis evicimus. (β) Magnis illis autoritatibus tantum opponimus merito parem autoritatem nihilo minorum Chronol. *Scaligeri*, *Calvisii*, *Sulpitii Severi*, *Alstedii*, *Helvici*, *Ubbonis Emmii*, & tot Clatissimorum Script. Interpretum, *Constantini L' Empereur*, *Junii*, *Cocceji*, & quorumvis aliorum, qui Templi absolutionem Notho tribuunt, & hinc necessario Esræ ablegationem, Mnemoni.

§. 13. (β) *FINEM* Secundi Intervalli, Angelus, v. 25. indicat משיח נגיד *Messiam Ducem seu Antecessorem:* qualem se demum gerere cœpit Salvator, (assentientibus præcipuis Theologis ex *Act. 1, v. 21, 22,*) ab exorsu muneris sui publici, (An. M. 3979. Per. Jul. 4743. Olymp. 202, consensu probatiss. Chronologorum), postquam suscepto Baptismo anno æt. 30simo cœlitus commendatus & declaratus esset *Filius Dei dilectus, qui audiendus sit.* Tota enim priori ætate sua sibi vixerat, nec doctrina publica nec miraculosis operibus clarus, sed ὑποτασσόμενος τοῖς αὐτοῦ γονεῦσιν, *Luc. 2.* Quamvis autem hic *terminus ad quem* (*Dux Messias*) v. 25, in primo intervallo (7 hebdom.) expressus legatur, ibi tamen tantum de fine remoto & mediato eum accipiendum esse, (nimirum ut in singulo intervallo principaliter memoraretur unicus finis vaticinii, imo totius Scripturæ, *Dux Messias*) in secundo autem interv. eundem ut finem proximum & immedia-

tum,

tum, e præcedentibus ἀπὸ τοῦ κοινοῦ repetendum esse, clarissime docet *seq. v. 26.;* ubi expresse *Messiæ Ducis excisio seu mors*, post (illas 7 &) 62 hebdomadas futura dicitur, scil. ipso 70gesimæ hebdomadis medio. Hic ergo finis secundi intervalli *Messias Antecessor*, uti aperte satis in textu monstratur; ita Historiarum concordia, adeo præcise ipsorum 434 Annorum defluxu, (Anno scil. 17 Tiberii), assertus confirmatur, ut præcipuorum Chronologorum & interpretum, *Theodoreti*, *Zonaræ*, *Calvisii*, *Helvici*, *Alstedii*, *Wilhelmi Langii*, *Pererii*, *Salmeronis*, *Salviani*, *Baillii*, *Suarii*, *Vorstii* &c. summus hic sit consensus; quamvis tamen plerique rursum in eo sibi ipsis plane contradicant, quod alii horum, 70 Hebdomadas ordientes ab An. 2. Darii Nothi, necessario 32 annis hic excurrant, ultra definitum (ad Messiam Ducem) numerum 483 annorum, (quot efficiunt 7 & 62 hebdomades): quidam vero ordientes eosdem ab anno 7mo Longimani, (quod insuper falsissimis hypothesibus nititur, ut constat e tota hac Differt.) triennio deficiant, infra Ducem Messiam seu Annos illos 483: alii denique ab anno 20 Longimani eosdem ordientes, decennio eundem numerum superent, quem tamen præcise in singulo intervallo definitum, Angelus vel verbo illi singulari נחתך cum nomine plurali שבעים sat clare docet.

§. 14. [γ] *COMPLEMENTUM EVENTUS* secundi istius intervalli (62 hebdom. seu 434 annorum, ab An. M. 3545, usque 3979), uti Angelus v. 25 monstrat, tum lætius initio, *plateæ & fossæ reparationem;* tum tristius successu ובצוק העתים *quod futura sit angustia temporum:* ita utrumque comprobat Historiarum veritas, prout prioris (lætioris) documenta, sup. §. 11. allegavimus; hujus autem (*angustiæ temporum*) prolixus catalogus, per singulas ætates Ecclesiæ Judaicæ & Politiæ sub Regibus Seleucidis & Antiochis, facile pertexi posset, nisi ea per se satis constarent probatissimorum Chronologorum unanimi calculo temporum, qui conferri possunt, & nostris hic chartarum angustiis esset parcendum. V. interim succinctum indiculum variæ Judæorum fortunæ per illa tempora, dum inter Suc-

cessores Alex. M. imprimis Seleucidas & Lagidas, diu & acriter certatum est de divisione Syriæ adeoque Judææ & totius Palestinæ, *Cl. Coccej i Comm. in Zachar.* p. 549.

§. 15. (3) *TERTII INTERVALLI*, (unius Hebdomadis, seu 7 Annorum, v. 27.), (*a*) *INITIUM*, hic quoque indubitato consequitur (e demonstrato jam satis fine secundi intervalli) sc. *Messias Dux*, (seu annus M. 3979). Quod intelligendum esse de initio officii publici Salvatoris ejusque miraculorum & beneficiorum, ab Anno ætatis ejus 30, quo baptizatus est, præced. §. 13. satis ostendimus: & historicus horum temporum eventus sat manifesto comprobatur a Chronologis.

(β) *FINEM* ejusdem terttii intervalli, simulque *TOTIUS SPACII SEPTUAGENARII HEBDOMADUM*, monstrat Angelus v. 27. ipsum terminum istius ultimæ *unius hebdomadis*, quæ duplici κριτηρίῳ eventuum clarissime insignitur, de quibus seq. lit. (γ).

(γ) *COMPLEMENTUM EVENTUS* in hoc tertio Intervallo geminum indicatur; (1) v. 26. יכרת משיח *exscindetur Messias* seu *occisio & Mors Messiæ*, & quidem אחרי השבעים ששים ושנים *post* (7 priores &) *62 hebdomadas*, adeoque in ipsius ultimæ septuagesimæ medio, *versu 27*, (ista enim excisione seu oblatione Christi *in ara Crucis*, *abolita* revera *sunt omnia Sacrificia & oblationes cultus Levitici*, *Hebr. cap. 7, 18. & 9, 12. & 1, 14. Conf. Frantz. de Sacrif. Disp. 10, th. 51. & Jac. Mart. de 3 Eloh. c. 22. p. 106. & 110)*; Anno Nativitatis Christi 33, muneris ipsius publici $3\frac{1}{2}$, Tiberii anno 20, A. M. 3982. consentientibus probatissimis Chronologis. (Qui autem varii circa hunc terminum occurrunt errores *Scaligeri*, *Calixti*, & *Jesuitarum* quorundam, item *Junii & Grotii*, eos jam supra refellimus *Assert. 1.* §. *7. num. 2*; item *Vossii* ex erronea Versione LXX. *ibid.* §. *12.*) (2) Alterum huius intervalli complementum exprimitur, v. 27. והגביר ברית לרבים שבוע אחד *& confirmabit fœdus multis* (septimanã unam.) Quamvis enim nullo non tempore fœdus promissi aut ex-

exhibiti Messiæ confirmatum fuerit fidelibus, peculiariter tamen & singulari hic ratione confirmandum dicitur illa una (*septuagesima*) septimana; scilicet partim ipsius Salvatoris cœlesti doctrina & miraculis divinissimis, (imprimis novo ante mortem testamento instituto,) partim Apostolorum: opera, dum Evangelium promulgaret inter gentes; prout testantur Euangelistæ & Acta Apostolorum: in qnibus præcipue cap. 10. & seqq. recensetur, quomodo *Judæis quidem primo Regnum DEI*, i. e. *fœdus N. T. offerri debuerit: cum autem hi spernerent consilium DEI adversus semetipsos*, (licet tamen Judæorum aliquot millia etiam fidem Christi amplecterentur, *Act. c. 2, 41. & 9, 31: & ad Gal. 1, 22*), *& fœdere hoc se indignos ostenderent, Apostoli se converterint ad Gentes, Act. 13, 46*; facto præclaro initio in Cornelio, (cujus præmonebatur divinitus Petrus illustri illa visione altilium mactandorum, Act. 10), & Antiochenis, ut primis Christianis. Atque tunc primum Judæi desierunt esse Ecclesia & populus DEI, & hic vere finiit illud נחתך Angelicum 70 *Septimanarum præcise definitarum super populo & urbe Sanctitatis*, cœpitque jam spirituale eorum excidium, (cui temporale excidium, *a desolatore per alas abominationum seu signa Romana*, v. 27 & 26, demum successit 34 post annis: non quod hoc temporale excidium præcise finis sit 70 hebdomadum, quod recte etiam negat D. Frantzius *de Sacrif. Disp. X passim*, sed quod id ipsum harum posterius aliquod consequens fuerit, 34 annis post, impœnitentes & incredulos Judæos mansurum), *de quo supra Præsuppos. II*: quamvis primi statim motus, & initium calamitatum Judaicarum, jam cœperint paulo post Ascensionem Christi, de quo V. *Frantz. de Sacrif. Disp. X. th. 61, 62*). In Judæorum igitur sic spiritualiter excisorum locum inserta Ecclesia Gentium, *Rom. 11, 19, 20, 24*, & huic publice *firmatum fœdus* in fine ultimæ septimanæ, comprobatur sic illustrissimus *FINIS* tertii & ultimi Intervalli, adeoque *TOTIUS SPACII LXX HEBD.* Danielis, scil. $3\frac{1}{2}$ annis post mortem Salvatoris, seu *A. M. 3985, Per. Jul. 4749, Olymp. 203 exeunte, Æræ Christianæ anno 36*, quo tandem sistitur ductus Chronologicus sacer, ab Orbe condito ad Messiam (publica professione agnitum), in ipsa Scriptura S. V. T. continuatus, ut facile probat brevis

hic Epilogismus, cui exacte concinunt *Scaliger*, *Alstedius*, *Helvicus*, & alii probatissimi Chronologi, scil.

(1) A Creat. M. computantur, *(e Gen. 7. & prec. Capp.)* 1656 Anni, usque ad diluvium. Hoc igitur incidit in A. M. 1657. ineuntem.

(2) A Diluvio computantur, *(e Gen. 12. v. 1. & 4. & praecedentibus capp.)* usque ad vocationem Abrahæ, ejusque egressum ex Haran, 367 Anni. *(Nam dubia illa, de Cainane supposititio in vitiosa LXX. Vers. & controverso anno natali Abrahæ, alibi excutiemus*, vid. interim adversus innovationem hujus æræ haut necessariam, Cl. Baillii & Strauchii Chronol.) Hic igitur (egressus ex Haran), istis additis, incidit in *An. M. 2023. Period. Jul.* 2787.

(3) A vocatione Abrahami ejusque egressu ex Haran, computantur *(Exod. 12, 41. & Gal. 3,* 17), 430 anni, (quod enim *Gen.15, 13.* dicitur, *400 annis peregrinaturum semen Abrahæ*, intelligendum est a nato Isaaco promisso semine,) usque ad exitum Israelitarum. Hic ergo, istis additis, incidit in *An. M. 2453. Per. Jul. 3217.*

(4) Ab exitu Israelitarum, computantur (1 Reg. 6, 1.), 480 anni, (falsissime *igitur horum loco 612, & mox 630, paulo post* 740 *annos e Josepho adstruit Vossius p. 170. de* 70. *Int.*); usque ad fundationem templi Salomonis. Hæc ergo, istis additis, incidit in *An. M. 2933. Per. Jul. 3697.*

(5) A fundatione Templi Salom. computantur, *per libb. Reg. & Paral. (conf. Alsted. Chron. p. 96, 97. & Theatr. Histor. Helvici, Tab. 12, 13, 14, 15, 16.)* 417 anni, usque ad captivitatem Babylonicam sub Jechonia abducto, *(ut sup. probavimus in Præsupp. IV):* E. captivitas Babylonica istis additis, incidit in *An. M. 3350. (Olymp. 45. ineunt.) Per. Jul. 4114.*

(6) A captivitate Babylonica, computantur *(Jer. 25, & 29. & 2 Chron. ult. & Dan. 9.)*, LXX. Anni, usque ad liberationem ex ea per

per Cyrum. Hæc igitur, istis additis, incidit in *A. M. 3420. Olymp. 62, 3. Per. Jul.* 4184.

(7) A liberatione per Cyrum (temporali), computantur (*in Chronologia Prophetico-mystica Dan. 9.*), LXX Hebdomades, i.e. 490, anni, (scil. exclusis illis 76 annis cessationis, *ut fuse probavimus Assert. II. §. 10.* alias iis inclusis), 566 anni, usque ad spiritualem liberationem *per Messiam*, primo *Ducem*, (initio ultimæ septimanæ 70gesimæ); mox *exscindendum*, (in medio ejusdem); hinc *Testatorem novi Fœderis* in Ecclesia gentium, (in fine ejusdem;) prout hæc omnia isto ordine clarissime exprimuntur in Vaticinio hoc Angelico, vers. 25. 26. 27. E. istud ultimum, additis illis annis, incidit in *An. M. 3985.* (vel exclusive 3986,) *Per. Jul.* 4749. Et sic simul liquet, vanissimas esse nugas *Isaaci Vossii, in Dissertat. de LXX Interpret. p. 182.* annos 5000 ab O. C. ad Artaxerxem Longimanum, contra S. Hebrææ Scripturæ calculum, operose elicientis, e Josepho suo & annalibus gentilium; & quidem *eos* (prorsus inepte) *desinere in nuptiis Esthera*, l. c. p. 183. *ad nativitatem autem Christi, a creatione Mundi numerari vult 6000 annos;* ibid. p. 238; turbato prorsus omnium seculorum calculo, sacro & profano, & omni veritate historica.

Atque ex his omnibus tandem firmiter concludo, quandoquidem diversæ aliorum sententiæ de LXX Hebdom. Danielis, ut accentuum ministerio sensus contraria, sic perpetuis difficultatibus & ἀπορίαις insolubilibus implicitæ sunt, ut (asserente Dn. D. Calixto,) *nullo quantocunque ingenio explicari queant;* (prout superius tota *Assertione 1ma*, tum de adductis ibi variis sententiis sufficienter ostensum, tum de aliis, quæ forte adhuc superesse queant, indidem arguere licet); contra autem hæc nostra sententia, ad Accentuum ministerium sensus recte conformata, non solum omnium ejusmodi ἀδιαλύτων expers est, sed & vera historiarum ac temporum applicatione, singulis intervallis, justo ordine ab ipso Spiritu Sancto constituto, sine ullo historiarum, aut temporum, vel & Scripturæ Lo-

co-

corum, tormento), ſuum aſſignat legitimum, peculiare initium, finem, & complementum eventus: hac igitur certiori ac veriori expoſitione tam illuſtris oraculi, incomparabilem Accentuum uſum, ad veritatem hiſtoricam vaticiniorum aliquando ὁδηγητικὸν, evidenter ſatis demonſtrari. Ut proinde non immerito Cl. Bohlius, *Comm. ad cap. 12. Jeſ.* p. 144. quaſi e tripode ſic pronunciaverit de Accentibus S. Textus Hebræi: QVAMDIU IN ACADEMIIS NOSTRIS NON PROPONITVR ET INCULCATUR VERA RATIO ACCENTUANDI; NEGLIGITUR RATIO DISTINGVENDI, ET ITA CERTITUDO EXPLICATIONIS SCRIPTURÆ. Quod ipſum & ego nunc iteratum, obſignabo aureolo iſto Hieronymi, (*Tom. 3. Epiſt. ad Paulam Urbicam*); *Oro te, quid hoc ſacratius Sacramento? quid hac voluptate jucundius? qui cibi, quæ mella ſunt dulciora? quam Dei ſcire prudentiam, & in abdita ejus intrare, &* SENSUM CREATORIS *inſpicere, & ſermones Domini Dei tui, qui a Mundi ſapientibus deridentur, plenos docere ſapientia ſpirituali.*

CAPUT II.

Quo
Accentuum uſus ſeu miniſterium ſenſus,

Antithetice vindicatur ab Objectionibus,

quibus vulgo impugnari ſolet eorundem doctrina & uſus.

CUm ſufficienter hactenus, aliquot Scripturæ Locis, (quibus ſimilia longe plurima addi poſſent, ſi ulterior vel neceſſitatis, vel præſentis inſtituti, id ferret ratio,) adverſus Waltonum, Capellum, & conſortes, *paradigmatice aſſertum* ac demonſtratum ſit, quanto certiorem ac genuinam magis interpretatio-

tationem S. Textus Hebræi, ACCENTUATIO, CEU INTERNUM ET NATIVUM SENSUS ORIGINARII PRINCIPIUM, suppeditet, quam incertæ passim & discrepantes, sæpeque erroneæ Versiones, (insigniores licet & in Ecclesia receptissimæ, tam Orientales quam Occidentales, ad quarum judicium nos adeo compellere vult Waltonus, ut refragantes *ne quidem Christiani nomine dignos* censeat, *l. sup. sæpius cit.*): necesse est, nunc etiam ad dubia quædam, seu objectiones præcipuas, quæ contra Accentuationis principium vulgo moveri solent, quanta fieri potest brevitate, respondeam; & ita quidem, ut levioribus quibusque instantiis, simul ac semel hic satisfactum velim, trito isto Arabum, ☆ رُبَّمَا كَانَ ٱلسُّكُوتُ جَوَابًا ☆ *Sæpe numero etiam silentium est responsum:* præsertim cum vel sola originis divinæ authentia, Accentibus æque ac Vocalibus & Literis S. Textus Hebræi, invicte asserta, *sup. Parte Ima*, ultro fortissime retundat, omnes illas suspicionum & argutiarum strophas, quibus hodie multi Sceptici in S. Literatura Hebræa omnia dubia reddere conantur, qui ipsi nihil certi promunt; *Et quibus in Ponto jucundum est quærere Pontum:* quales merito cum Doctiss. Jesuita Ath. Kirchero, in Oed. Ægypt. Gymn. Hierogl. Cl. 2. p. 90. *pariter dubitare jubemus, an credendum sit, referentibus, dari in orbe Japoniam, Calecutum, & similia loca remota;* siquidem aliter forte hæc vel illa sese habere, non penitus impossibile sit.

OBJECTIO I.

qua

Accentuum usus seu ministerium sensus communiter redarguitur, Autoritate & præjudicio *Doctissimorum Virorum, qui Accentuationis principium vel vilipendunt & negligunt, vel plane rejiciunt, & impugnant.*

Solutio.

§. *1.* Ita quidem res habet, quod communi multorum Docto-

rum Christianórum præjudicio vehementer gravetur divinæ Accentuationis principium; prout non solum prolixo catalogo, *sup. Part. 1. p. 94.* memorantur, qui ut omnium Punctorum, ita & Accentuum originem referunt ad Tiberienses Masorethas, 500 ann. post Natum Christum adeoque eos, ut inventum mere humanum, nullius æstimant authentiæ: sed & amplius seqq. expressis quorundam patet testimoniis. Ita enim Mercerus, (*in Annot. ad Targ. Mal.*) *Accentus quibus caruit* (*Paraphrastes*,) *eum adstringere non potuerunt; neque nos simpliciter in eorum præscriptum jurare oportet.* Sic & D. Franzius de Sacrif. (*Disp. 10, th. 63; Utrum initio Biblia, cum Punctis & Accentibus sint exhibita, a multis est disputatum, & Judæi doctiores negant hodie*; (at contrarium probatum est sup. Part. 1. Cap. 11): *ut nihil dicam, Accentuum variationem, in tanta Ann. M. multitudine contingere NB. multiplicem potuisse.* Pariter Ludovicus de Dieu, (*in Animadverſ. ad lib. Vet. p. 498*,) *nimis anxiam* vocans *Accentus Athnach observationem*, mox subjungit; *Non esse dubium, quin adeo inconstans sit Accentuum in distinguendo sensu ratio, ut modulationi vocum potius inservire merito putentur. Hic sane* (*Jesa. 25, 5*,) *si negligatur ratio Accentus, totus versus adeo perspicuus est, ut nihil supra*, (scil. conficto ab ipso sensu, qui vero in Fonte nullus habetur, ut ostendimus sup. p. 206.) Ita Cl. Hackspan (*in Miscell. p. 223*), *simpliciter negat, Tiphcham esse Regium*, (*i. e. distinctivum*) *Accentum*; pariterque *ipsum Sillukum & Athnachum sæpe non distinguere, ibid. p. 225.* Quin Arn. Bootius, *in Anim. Sac. in Vet. Test.* p. 236. audet adseverare, *Nullo judicio usos esse illos Accentuum Artifices*; & complura ib. allegat loca, *quibus Accentus Athnach contra rationem appositus sit*, (*quod refutatum, V. sup. cap. 1. Loc. VII, §. 2.*) Ut taceam criminationes Capelli, (*in Arc. P. R. p. 156.*) *ad unam spongiæ lituram omnes Accentus poscentis*, v. sup. Vind. p. 170. & Waltoni, *miserantis* sortem cujusdam Autoris Accentuum, *qui tanto molimine nihil egerit; siquidem e curiosa Accentuum speculatione nemo doctior, aut Script. intelligentior factus sit*; V. sup. *Vind.* p. 192. Quæ sic egregie succine-

re

re didicerunt Pontificiis Doctoribus, Delrioni, Mar. Marsenno, & aliis, imprimis Genebrardo, *Præf. in Psalmos*, h. m. convicianti Hebræum Cod. *Masorethæ*, (a quibus Codices nostros habemus), *sunt profani Interpretes*, (cum tamen nusquam Interpretes agant,) *qui distinctionibus, Accentibus, motionibus, & punctis*, Codices Hebræos *partim illustrarunt, partim obscurarunt*: præferendo iis, ibid. *Veteres*, (scil. LXX Interpretes), *qui NB. Spiritus S. illuminatione claruerint.* Sic Scal. *l. 5. de Emend. Temp. p. 204*; *Critices Judæorum, (quos Masorethas vocant), Exod. 17, 16. ita punctasse, ut nulla sit sententia.* Et in hunc sensum passim alia alii gaudent adversus divinum punctationis & Accentuationis Hebrææ sensum, non minus impia quam periculosa αἰθαλοκομπία μεγαληγορῶν: *quos igitur in eo plus damni dare, quam ipsos Pontificios*, merito queritur Cl. Hackspan, *in Miscell. p. 233.* quamvis & ipse Accentuum valorem aliquando solicitet, ut inf. patebit.

§. 2. Verum respondeo, (1) Autoritates istas, quæ contra Accentuationem allegantur, facile concidere, detectis saltem talium præjudiciorum causis, seu falsissimis illis hypothesibus, quibus eæ nituntur: nimirum, quasi (*a*) Accentibus majoris dignitatis ea velut nativa proprietas insit, ut non nisi magnæ perpetuo distinctionis potestas, (vel Coli, vel Semicoli, vel majoris Commatis), iis tribuenda sit; secus ubi reperitur, id volunt, incertitudinis & temerarii eorum positus argumento esse, *ut inf. patebit*: imo plane nihil tunc eos distinguere dicunt, ubi minutiorem interpungendi proportionem sortiuntur; quam vero ut aliis Linguis quidem inusitatam, Hebræis sic quoque absurdam, male suspicantur. Sed hoc totum refutatum & rectius edoctum, *vid. in Inst. Accent. Præcogn. Axiom.* Imprimis vero turbat plerosque *Atnach* Metricus, de quo etiam falso persuasi sunt, *quod κῶλον efficiat, & Periodum in duo membra dirimat*, (quæ Gesneri verba, ad *Psal. 110, v. 3.* sua etiam facit D. Jac. Martini, *de tribus Eloh. p. 336.*), quod tam male ib. refutant isti Autores, *l. cit.* quam erronee id opinati sunt; cum Mercæ Mahpachati dignitas semper major sit in Metricis, (quam Athnachi,) quem vero haut novisse ipsos,

inde apparet: (præcipue in Bibliis Munſterianis, in quibus is ſolus in Metricis eodem modo retentus eſt, exploſis reliquis, quo in Proſaicis libb.) Minus recte igitur Cl. Hackſpan ex eo quoque infert, *Accentus diſtinctivos non ſemper & ubique diſtinguere, (l. 3. Miſcell. c. 5. p. 225.)* quod licet aliquot Locis Scripturæ de Athnacho etiam & Silluko adſtruere conatus ſit, nihil tamen aliud iis omnibus probat, quam quod non ſemper æque magnam in quovis verſu valoris ſeu diſtinctionis poteſtatem exerceant; quod vero nec unquam Accentuum ratio tulit; at vero peſſime id ſtatim pro nullo aut incerto jactatur, quod ſuæ proportionis certum aliquem tuetur modum, de quo *V. Inſtit. Accent. l. cit. & Reg. 4. Memb. n.*

(β) Quod Accentus Miniſtros, (alias natura Servos,) aliquando, certa conditione, vicariatu diſtinctivo fungi, haut noverint: unde repertos eos in ſedibus diſtinctionum, itidem temerariæ incertitudinis arguendos volunt, quod pariter refutatum vid. *l. cit. Axiom. II. ut & Reg. 7, & 10.*

(γ) Quod putent, aliquando Accentuum poſitus, genuino verborum ſenſui & Grammaticæ conſtructioni adverſari, & nihilominus contra iſta, a nobis urgeri; ceu patet in his Ludovicus de Dieu, *(l. ſup. cit. p. 492;) Etſi repugnare videatur Accentus Athnach, qui enim Accentuum ubique parem rationem habere velit, etiam ubi Grammatica conſtructio reclamat, cum ratione inſaniat neceſſe eſt:* ita & D. Frantzius de Sacrif. (p. cit.); *Abſurdum igitur eſſet, a contextu ad Accentus confugere, & e ſolo Accentu explicationem NB. torquere velle.* Conf. paria his, Hackſpani *Miſcell. l. 2. c. 5. p. 217.* Sed lubens equidem ſcirem, quemnam Accentuum verum Doctorem, aut totius Codicis Hebræi ullum Accentus poſitum, reum iſtius culpæ revera peragere queant ὀρὶξ ἐναντίας. Aut num *conſtructioni Grammaticæ & genio Linguæ reclamare* ſtatim dicendus eſt Accentus, qui, male torquenti Scripturæ ſenſum Interpreti, favere nec vult nec debet? uti quidem manifeſtiſſimum fiet Lectori inſpicienti illum Locum *Jeſ. 21, 2.* ad quem Ludov. de Dieu iſtud contra Accentum Athnach commentatur; (nec minus

minus ad *Jes. 25, 5.* quod superius refutatum vid. p. 206; ut & Bootii iniquam censuram, ibid. Loc. VII. §. 2) Certe tam falso & temere criminari divinum hunc S. Script. Originalis characterem, potius meretur illum elenchum, quod sit *cum ratione insanientis*, nisi honori tantorum Nominum potius parcendum ducerem. Quod autem D. Frantzius (*l. sup. cit.*). *Accentuum variationem multiplicem e tanta Ann. M. multitudine facile possibilem* arguit, (uti hoc ipsum alii quoque e Codicum multitudine & discrepantia suspicari amant); non advertunt illi Viri Doctissimi, quam sic propria vineta cædant, dum ab Accentuum variabili incertitudine, mox subsumtionem ad parem Vocalium & Literarum, totiusque demum contextus conditionem, ultro sic incauti largiuntur adversariis incorrupti Fontis Hebræi; cum par utrimque possibilitatis istius ratio sit; sed & par utrimque a posse ad esse *διακολυθία*: divina potius providentia usque præcavente universalem corruptionem S. Characteris *θεοπνεύστου*, prout nullo id hactenus exemplo evincere valuit universa Bibliomastigum cohors: (nam particularia menda singuli codicis non veniunt hic in statum controversiæ, de quo inf. Part. III.)

§. 3. *Resp.* 2. Ipsi illi Viri Doctissimi, quorum autoritas & præjudicium nobis objicitur, *contrario semet destruunt judicio propriaque interpretationis Script. praxi*, dum ipsi, eruendis sæpe veris Script. sensibus, ad Accentus provocant, & iis interpuncta sententiarum membra urgent, quatenus eos assequuntur, & suæ interpretationi favere vident. Quod præter alios prodit Cl. Ludov. de Dieu, in Animadv. ad V. Test, p. 663, ubi e positu Accentus ֒ *Sgolta*, *Hose. c. 9, v. 1.* recte refutat Pagninum, & alios interpretes, qui voces וְלֹא יערבו לו erronee retulerunt ad sequens זבחיהם; contra laudat ibid. rectissime Vulgatum, Junium, & alios, qui ista propter eundem Accentum retulere ad præcedentia. Sic ad *Hose. c. 8. v. 13.* recte contendit, voces זִבְחֵי הַבְהָבַי *Accentu Revia a sequentibus distingui*, contra Lutheri, Vulgati, & aliorum versiones. Sic ad *Eccl. 9, 1.* recte ait; *vocem* שנאה *per Revia distingui a sequentibus*; (quamvis tamen deinde

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prorsus erronee majorem in illo *Rbbia*, quam in præcedaneo *Athnach*, fingat distinctionem.) Et sic alibi sæpius. Pariter Cl. Hackspan in *Miscell. l. 2. c. 5.* quam p. 225. accentibus distinctivis impingit incertitudinem *non semper distinguendi*, (quo ipso interpunctio S. Textus non minus nostro submissa maneret judicio sensus commodioris, ac si nullo plane charactere divino interpunctus esset S. Codex Hebræus), eam suo ipsius contrario rescindit exemplo & doctrina, dum non solum p. 212. l. c. accentuationis principium hisce confirmat; *Perpetuo Christianorum usu, vel Recutitorum industria, tantisper nitimur, dum rationibus solidis, ratio accentuandi e medio fuerit sublata*, (sed quod nunquam ullæ valebunt artes Bibliomastigum, quamdiu e Literis & Punctis constabit tota & perfecta S. Script. Hebræa); & p. 213; *Nemo certe inficias ibit, NB. æque crimini dari Interpreti, si textum mutilet, & si Accentuum rationem habeat nullam:* sed & amplius idem probat ipsa praxi interpretativa; dum *ibid.* Accentu ֔ *Sakephkatono* recte refutat, Ariæ Montani, Pagnini, & Photinianorum perversas expositiones, *v. 6. c. 9.* [*Genes.* & p. 214. accentu ֑ *Athnach* recte refutat erroneum sensum versionis Lutheri, *Deut. c. 29, v. 29.* eodemque accentu refellit p. 217. Judæos ad Ithibhum provocantes, *Gen. 49, 10:* pariter Accentus *Rbbia* positu, recte refutat Kimchii & aliorum interpretationem, *Esa. 21, v. 7.* vide ejusd. *Observationes Arabico-Syriacas p. 189.* At male *in Miscell. Sacr.* p. 215. *Ludovicum de Dieu*, violantem Accentum Athnach, *Eccles. 9, 1.* (majorem in Rbhia quam isto distinctionem constituendo), ait, *se prorsus non improbare*, cum sensus sic *evadat planissimus*: quasi vero potior habenda sit ratio ejus sensus, qui *nobis videtur planissimus*, quam qui in Fonte est verissimus. Pejus etiam p. 220. *ibid.* Junium refutans, *Tiphcham*, (ad quem Junius provocaret, ad *Habac. c. 2, v. 4.*) asserit, *Regium non esse*, *nec tantam ejus esse vim, ut conjuncta divellat*, cum tamen contrarium evincat totius Cod. Sacri praxis, imprimis præsente servo *Merca*, ceu fit isto loco. Sufficit enim ad talem divulsionem illorum verb. *Habac. 2, 4.* צַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה *Justus per fidem suam | vivet* ||| (ceu probatissimi legunt codices,) quod tanto saltem valore, quantum ternarii

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vocum fert ratio, accentus aliquis distinctivus (cujuscunque dignitatis), interpungat, quod sua proportione interstinguendum est, (solis Hebræis sic usitata accuratissime interstinguendi ratione), si vel minimi Semicommatis veniat nomine; non id propterea pro nihilo erit, quod non magnum aliquod est, certe tantum hic, ut dirimat litem inter Junium & Hackspanium, (scil. an *τὸ fidem suam*, subjecti, an vero prædicati, connotatum æstimetur?) Nec enim quicquam stringunt, quæ ibid. in contrarium affert Dn. D. Hackspan; siquidem omnino *justificatio fit per fidem*, & vita æterna nihilominus manet donum Dei gratuitum. Neque etiam ex allegatione N. Test. *ad Gal. 3. v. 11, ὁ δίκαιος ἐκ πίστεως ζήσεται*, (neutrubi facta distinctione), quicquam certi hic definietur. Ex eodem autem erroneo principio, (nihili id statim æstimandi, quod non æque magnum & crassum videtur), pergit ibid. Cl. Hackspan, instando, quod simili ratione, *Habac. 3, 7, Tiphcha in statu constructo non possit permitti, ut divellat voces.* Verum resp. omnino ibi divellere Tiphcham voces, quantum talis quaternarius vocum permittit; quod quidem nequaquam fieri posset, si unicus ibi foret status constructus, (qui necessario cohæreret), at vero dum ibidem gemini concurrunt continui status constructi, omnino necesse fuit priorem iterum divelli, cujus parall. exempla vide nost. *Inst. Accent. p. 42, fine, & p. 44, med.* (Rationem ejus rei vide *ibid. p. 24*). Imo vel ◌֒ *Sakephgadol &* ◌֖ *Tiphcha* simul, in quaternario vocum (talium statuum constructorum), continue bis divulsionem efficiunt, ut *Num. 3, 32, Exod. 40, 6. 1 Reg. 11, 27. &c.* sic Rbhia & Tbhir, *Exod. 39, 40. & Num. 21, 26.* Denique in versu illo 4, c. 1, *Habac.* יצא משפט מעקל *egredietur judicium | perversum* ||| (quem ibid. urget Hackspanius), est emphatica transpositio termini distinctivi, iterando ad majorem emphasin, prædicatum *egredietur*, inquam, *perversum*: cujus parall. vid. *Inst. Acc. Reg. 13.* Sic & aliorum complurium Doctiss. Interpretum, contraria illis suis præjudiciis praxis interpretativa allegari posset, si pateretur angustior præsentis instituti modus. (V. interim Capelli & Waltoni proprias confessiones, quas iis pro Accen-

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tuum necessitate & certitudine, ipsa expressit veritas, *sup. Vind. p. 134, 135*).

De cætero imperitorum sciolorum hic quoque se ingerentem ἀποδοχίαν, (dum divinum Accentuationis principium, quod non capiunt, tamen carpere sibi permittunt,) serio responso vix dignam, merito retundit illud Rabbinorum; הסומא לא ישפוט על הצבע והחרש על השיר *Cæcus non judicat de coloribus, nec surdus de Musica.* Nam etsi tales, auditione forte quædam horum, per nebulam quasi acceperint, ipsa tamen interiora rerum non norunt: quamobrem formidantes, ne quando his talibus de imperitiæ possessione dejiciantur, unum hoc, contemptum obvertere pro clypeo, probe didicerunt. Quo pacto tamen, ne doctum pulverem indoctis circulis suis turbare usque pertendant, semel dictum semel accipiant vulgatum illud Arabum, ✱ يُوفسكي عَنْهُ مَتْ أُوسكي *Non capit hoc nisi intelligens.* Qui elenchus deinceps, omnium ejusmodi nasutulorum κυνεστρὰς faciat μειῶςεις.

§. 4. *Resp.* (3), *opponendo* illis magnorum Nominum autoritatibus & præjudiciis, *aliorum nihilo minorum, imo præcellentiorum contrarias autoritates*, quibus igitur recte sentientibus potius licebit συνσυμφρονεῖν, quam temerariis & errantibus hic συνασοφεῖν. Illorum vero e numero sunt, tum (1) *Judæorum Doctores* fere omnes, præcipue vetustiores. Quorum nonnulla testimonia pro Accent. jam supra citavimus ipso initio harum Vindic. Cum quibus paria faciunt seqq. a Cl. Buxt. alleg. in *Tract. de Punctis, Part. I. c. 14:* ut e R. Sam. Arcuvolti in *lib. Arugas Habbosem, cap. 27;* ראשונה שהטעמים גם הם אורות מנוצצים מהקדשה על התבות וכו׳ *Principio dico, quod Accentus etiam multum splendoris & sanctæ lucis conferant dictionibus, ad intelligere faciendum rem, sec. rectitudinem suam, per incisionem, pausationem, continuationem, & similia; ad imprimendas res in cor Lectorum, loco nutuum, gestuum & vocis fortioris aut depressioris, quæ observari solent in vivo sermone.* Quamvis tamen subjungat idem

ibid

ibid. ſibi ipſam rationem Accentuum non conſtare; h. v. לא טוב אנכי מאבותי גדולי עולם וגמרו לומר כי לא בידם טובם לבוא עד תכלית דרוש הטעמים *Ego non ſum melior Patribus meis, qui magni fuere in hoc mundo: hi autem abſolute pronunciarunt, non eſſe in facultate ipſorum, ut rationem Accentuum perfecte aſſequerentur.* Sic & R. Calonymus lib. de Accent. (ad Gram. Balmeſii), הטעמים הנה הם הכרחיים להבנת הכתובים וכו' *Accentus ſunt Lectoribus neceſſarii ad intelligentiam Scripturarum,* (quia faciunt) *ac ſi Scripturæ loquerentur a facie ad faciem.* Et mox; *Accentus qui poſiti ſunt in Scriptura juvant, ut tanto melius mens loquentis percipi queat: docent enim, ubi ſermo ſit incipendus, continuandus, incidendus, &c.* Poſtea autem itidem ſubjungit; *Sed quare uſus fuerit nunc accentu iſto, nunc alio; de eo periit ſapientia ſapientum Iſraelis, & intelligentia intelligentium ejus occultata eſt, &c.* quam igitur anxiis a Deo precibus *ibid.* petit reſtaurandam. Sic Autor lib. Coſri, (qui ultra 500 abhinc annis vixit), *Part. II, §. 72.* *Ad rectam rerum intelligentiam inſerviunt Accentus, quibus locus diſtinctionum & continuationis deſignatur; interrogatio a reſponſione, initium a narratione, feſtinatio a cunctatione, &c. de quibus peculiares Libri ſunt compoſiti.* Et in hanc mentem vid. plurima alia, e R. Ephodeo, Aben-Eſra, Bechaj, Schlomo Jarchi, Muſcato, *Cl. Buxt. l. ſup. cit. a p. 240 usque 260.* Quin ipſe R. Elias Levita, in *Maſſ. Hammaſſ.* mox ab init. fatetur כי לולי טעמי הפסוק הבנתו לא נכרת, *Quod niſi Accentus eſſent in Scriptura, intellectus ejus non poſſet percipi.* Tum (2) plurimi etiam *Chriſtianorum Doctorum*, præcipue Principes illi omnium Hebraizantium, ambo Cl. Buxtorfii, P. & Fil. quorum præclara teſtimonia de *inſigni & maximo Accentuum uſu*, ceu *adminiculo optimo & neceſſario, ad percipiendum ſenſum divinum, quorum accuratiſſima ratio haberi debeat*, allegavimus initio harum Vindic. quamvis & ipſi fateantur, *l. ibid cit.* veram Accentuum rationem hactenus a nemine eſſe expoſitam: quæ omnia ſuo etiam ſuffragio confirmantem, magnum Eccleſiæ noſtræ Theologum Dn. D. Calovium, V. ſup. Vind. p. 7. Præterea pro Accentua-

tione sententiam ferunt omnes illi Cl. Autores, qui *sup. p. 97*, a nostris citantur partibus, (quibus etiam plures adjungentur inf. in Mantissa addendorum). Imo ipsos Adversarios Capellum & VValtonum testantes, *quod Accentus indicent sensum per membra sententiæ*; item *sine iis tenebras offundi & diversum oriri posse sensum*, V. sup. p. 134. Ut adeo Autoritatum quoque præsidia, non destituant certitudinem principii Accentuatorii, contrariis præjudiciis pari valore opponenda. Cæterum quandoquidem totum illud autoritatum fundamentum, uti alias ita hic quoque lubricum plane est, nec apodictice quicquam cernere potest; unam aliquam *certitudinis Accentuatoriæ* invictam demonstrationem subjungemus, nullis non autoritatibus longe firmiorem ac infallibiliorem. Igitur

OBIECTIO II.

Qua

Accentuum usus sive ministerium sensus, communiter arguitur incertitudinis *seu dubii & temerarii positus.*

Solutio.

§. (1). Hic respondeo, totam illam *de incerto Accentuum positu suspicionem*, simul & semel penitus tolli posse oculari demonstratione *uniformis illius*, *sibique perpetuo constantis tenoris Accentuum*, quo

(I). *Semper & ubique in earundem plane vocum & sententiarum recursu*, simul etiam redit *idem plane* (sub eodem Domino ditionis), & *prorsus similis* (sub alio ditionis Domino) *Accentuum positus*, (nullo unquam dando dissimili aut contrario). In cujus fidem evidentissimam, cum aliquot ejusmodi Scripturæ loca, simili Vocum & Accentuum positu recurrentia, superius jam allegaverimus, *Part. I. Vind. p. 133, 134*; non abs re erit, bene multa sequentia nunc addere, &

& nonnulla expresſis hic inſerere verbis, Ex. gr. *Ez. 11, 7.* לָכֵן כֹּה־אָמַר אֲדֹנָי יְהוִה *Quapropter* | | *ſic dicit* | *Adonaj Jhovah* | | |. Hæc eadem verba non ſolum eodem hoc accentuum poſitu recurrunt, ſub eodem Domino ֜, *Ezech. c. 21, 29. & cap. 36, 5:* ſed etiam ſimili Accentuum poſitu, ſub alio, (eodem ſic interſtinctionis valore), iſtius ditionis (requiſito per conſecutionem) Domino, tum ֗ Rhbia, ut *Ez. 5, 7.* לָכֵן || כֹּה־אָמַר | אֲדֹנָי יְהוִה ||| ; ſic *cap. 13. 20. cap. 14, 6. cap. 30, 22. Jer. 7, 20. &c.* Tum ſub Domino ֔ ut *Ezech. 5. 8.* לָכֵן || כֹּה אָמַר אֲדֹנָי יְהוִה ||| *(vicem Makkaph pari plane valore ſubeunte hic Accentu conjunctivo).* Sic *Ezech. c. 13, 8. c. 23, 25. c. 24, 9. c. 25, 13 & 16. c. 26. 3. c. 28, 8 & 19. c. 36, 8. c. 39, 25. Amoſ. 3, 11. Jer. 9, 6.* Tum ſub Domino *Athnach*, ut *Ezech. 28, 6.* לָכֵן || כֹּה אָמַר | אֲדֹנָי יְהוִה ||| ; ſic *Jer. 25. 8.* Tum ſub Dom. ֜, ut *Ezech. 17, 19,* לָכֵן || כֹּה־אָמַר | אֲדֹנָי יְהוִה ||| ; tum ſub Dom. ֙ *Paſchta*, ut *Jer. 23. 15,* לָכֵן || כֹּה־אָמַר | יְהוָה צְבָאוֹת ||| ; (in quibus poſterioribus datur Legatus *Kadma* pro Gereſch ſubdiſtinguens, ſec. *Reg. 7, Memb. II. (a) NB. 1. Et Memb. III. 2, (a).* E quibus parallelis omnibus ſimul apparet, parem omnino quorumlibet diſtinctivorum (ſive magnæ ſive minimæ dignitatis), in partibus diſtinctionum ſedibus, eſſe valorem ſeu efficaciam diſtinguendi; ſecus ac vulgaris hactenus tulit opinio ſumme erronea, ſingulo Accentui, pro gradu ſuæ dignitatis, unum certum ſemper tribuens diſtinctionis valorem quaſi nativum & ſpeciatim appropriatum; cum potius indifferenter ſe habeant omnes diſtinctivi, ad cujuslibet valoris proportionem, nim. pro quantitate iſtius ſedis, quam ex conſecutione neceſſario occupant, de quo *V. Inſt. Acc. Reg. 3, ut & p. 24. & 27.* (Eodemque ſimul refellitur inſulſum illud de Muſica Accentuum ratione figmentum, *de quo inf. in Obj. 7*). Sic idem hic verſus 4 vocum, *Jer. 2, v. 1.* וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר׃ *Et factum eſt verbum Domini* | *ad me loquendo* | | |, recurrit eodem plane Accentuum poſitu, ſequentibus Script. loc. *Jer. 13, 10. c. 16, 1. c. 18, 5. c. 24, 4. Zach. 4, 8. c. 6, 9. Ezech. c. 3, 16. c. 6.*

c. 6, 1. *c.* 7, 1. *c.* 11, 14. *c.* 12, 1 & 17. *c.* 13, 1. *c.* 14, 1. *c.* 15, 1. *c.* 37, 1 & 11. *c.* 18, 1. *c.* 21, 6. *c.* 22, 1 & 23. *c.* 23, 1. *c.* 25, 1. *c.* 27, 1. *c.* 28, 1 & 11 & 20. *c.* 30, 1. *c.* 33, 1 & 23. *c.* 34, 1. *c.* 35, 1. *c.* 36, 16. *c.* 38, 1. & *c.* & *c.* Et fimili ratione fub Dom. ـ *Jer.* 1, 11, ||| ויהי דבר־יהוה|אלי לאמר. Sic quod *Exod.* 12, 51, habetur fub *Athnach* ||| ויהי || בעצם | היום הזה ||| fimili plane valore, *Exod.* 12, 41, fic interpungitur fub ـ, ||| ויהי || בעצם | היום הזה conf. duo fimilia, in uno v. 6. *Ez. cap.* 16. Ita octies unus idemque dimidius Verfus, eodem plane Accentuum pofitu, repetitur, *Amos c.* 1, *v.* 3, 6, 9, 11, 12; & *cap.* 2, *v* 1 4, & 6. Pari modo paffim, tum integri tum dimidii verfus, iidem recurrentes, femper etiam eandem fervant Accentuum interpunctionem: & ita quidem, ut vel una aut altera faltem voce, vel & pluribus in alterutro verfu parallelo, aut additis aut demptis, aut per Makkaph in unam contractis, ftatim in tantum etiam, (non ultra,) variantes reperiantur Accentus, additi aut dempti, & hinc iidem fub eodem ditionis Domino, fimiles autem feu pares, fub diverfis Dominis; (quales tunc pofitus, non temere, fed e *Regulis Inftit. Accent.* recte æftimandi funt:) ceu patebit conferenti, *Jef. c.* 2, *v.* 3. cum *Micha c.* 4, *v.* 2. *Jer.* 5, 9. cum *Jer.* 9, 9. *Jer.* 16, 13. cum *Jer.* 8, 9. *Jer.* 10, 14. 15. 16. cum *Jer.* 51, 17. 18. 19. *Jer.* 11, 20. cum *Jer.* 20, 12. *Jer.* 23, 6. cum *Jer.* 33, 16. *Jer.* 26, 1. cum *Jer.* 27, 1. *Jer.* 21, 9. cum *Jer.* 38, 2. *Jer.* 16, 14. cum *Jer.* 23, 7. *Jer.* 30, 10. & 11. cum *Jer.* 46, 27. & 28. *Jer.* 31, 29. cum *Ezech.* 18, 2. *Jer.* 40, 9. cum *2 Reg.* 25, 24. *Jer.* 49, *v.* 14. 15. 16. cum *Obad.* 1, *v.* 1. 2. 3. 4. *Jer.* 7, 1. cum *Jer.* 18, 1. *c.* 11, 1. *c.* 30, 1. *c.* 34, 12. *Ez.* 3, *v.* 17. 18. 19. cum *Ezech.* 33, *v.* 7. 8. 9. *Ezech.* 7, 19. cum *Zephan.* 1, 18. *Ezech.* 11, 19. cum *Ezech.* 36, 26. *Ezech.* 12, 13. cum *Ezech.* 17, 20. *Ezech.* 20, 9. cum *v.* 14. & 22. *Joel.* 3, 16. cum *Amos* 1, 2. *1 Sam.* 6, 16. cum *1 Chron.* 16, 29. *2 Sam.* 12, *v.* 30. 31. cum *1 Chron.* 20, *v.* 2. 3. *1 Reg.* 8, 27. cum *2 Chron.* 2, 6. & cum *2 Chron.* 6, 18. *1 Reg.* 7, 23. cum *2 Chron.* 4, 2. *1 Reg.* 7, 48. cum *2 Chron.* 4, 19. *1 Reg.* 7, 51. cum *2 Chron.* 5, 1. *1 Reg.* 8, *v.* 62. 65. cum *2 Chron.* 7, *v.* 4. 5. 8. *1 Reg.* 15, 26. cum *v.* 34. *1 Reg.* 15, 11. cum *2 Reg.* 18, 3. & *2 Chron.* 29, 2. *2 Reg.*

11,

11, v. 1. 2. 3. cum *2 Chron. 22, v. 10. 11. 12.* *2 Reg. 12, v. 1. 2.* cum *2 Chron. 24, v. 1. 2.* *2 Reg. 14. v. 24.* cum *2 Reg. 15, v. 9. 18. 24. 28.* *2 Reg. 18, v. 2. 3.* cum *2 Chron. 29, v. 1. 2. 3 Reg. 15, 7. 34.* cum *2 Chron. 26, 4. & 2 Chron. 27, 2.* *2 Reg. 21, 2.* cum *2 Chron. 33, 2.* *2 Reg. 23, v. 32. 37.* cum *2 Reg. 24, v. 9. & 19.* *2 Reg. 22, v. 1. 2.* cum *2 Chron. 34, v. 1. 2.* *2 Reg. 23, v. 1. 2. 3.* cum *2 Chron. 34, v. 29. 30. 31.* *2 Reg. 23, v. 30. 31. 34.* cum *2 Chron. 36, v. 1. 2. 4.* *2 Reg. 25, v. 27. 28. 29. 30.* cum *Jer. 52, v. 31. 32. 34.* *2 Chron. 36, 22. 23.* cum *Esra 1, v. 1. 2. 3.* *Nehem. 1, 5.* cum *Dan. 9, 4.* Qualia innumera adhuc alia reperire licebit inquirenti. Sic in vocibus illis, *Et cubuit cum Patribus suis, & sepultus est in urbe &c. & successit Filius, &c.* (non variato accentu, nisi variata voce aliqua, aut per Makkaph combinata), *1 Reg. 11, 43.* *1 Reg. 14, 31.* *1 Reg. 15, 8. & 24.* *1 Reg. 16, 6. 28.* *1 Reg. 22, 51.* *2 Reg. 8, 24.* *2 Reg. 13, 9.* *2 Reg. 14, 16 & 29.* *2 Reg. 15, 7. & 22. & 38.* *2 Reg. 16, 20.* *2 Reg. 20, 21.* *2 Reg. 21, 18.* *2 Reg. 24, 6.* *2 Chron. 9, 31.* *2 Chron. 12, 16.* *2 Chron. 27, 9.* *2 Chron. 28, 27.* *2 Chron. 32, 33.* *2 Chron. 33, 20.* Sic in illis, *Et residuum ejus gestorum, & omnia quæ fecit, ecce scripta sunt in libro dierum, &c.* *1 Reg. 11, 41.* *1 Reg.* 14, 29. *1 Reg.* 15, 7. 23. 1 Reg. 16, 6. *&* 20. *&* 27. *1 Reg.* 22, 39. 46. 2 *Reg.* 1, 18. 2 *Reg.* 8, 23. 2 *Reg.* 10, 34. 2 *Reg.* 12, 19. 2 *Reg.* 13, 8. *&* 12. 2 *Reg.* 14, 15. 18. 28. 2 *Reg.* 15, 6. *&* 15. 21. 26. 31. 36. 2 *Reg.* 16, 19. 2 *Reg.* 20, 20. 2 *Reg.* 21, 17. *&* 25. 2 *Reg.* 24, 5. 2 *Chron.* 9, 29. 2 *Chron.* 13, 22. 2 *Chron.* 16, 12. 2 *Chron.* 27, 7. 2 *Chron.* 28, 26. 2 *Chron.* 32, 32. 2 *Chron.* 33, 18. 2 *Chron.* 35, 25. 2 *Chron.* 36, 8. Pari conditione, ut paulo supra indicavimus, recurrunt cum iisdem aut paribus Accentibus, tum integra aliquot capita, tum certæ capitum partes; ceu patebit conferenti, 1 *Sam.* 31. *cap. totum*, cum 1 *Chron.* 10. *a v.* 1. *usque* 13. 2 *Sam.* 5, *a v.* 1. *usque* 11. cum 1 *Chron.* 11. *usque v.* 9. 2 *Sam.* 6. *a v.* 3. *usque* 11. cum 1 *Chron.* 13, *a v.* 7. *ad finem cap.* 2 *Sam.* 5, *a v.* 11. *ad finem cap.* cum 1 *Chron.* 14. *toto cap. exc. ult. versu.* 2 *Sam.* 7, *a v.* 1. *ad finem cap.* cum 1 *Chron.* 17, *per totum cap.* 2 *Sam.* 8. *totum cap.* cum 1 *Chr.* 18, *toto cap.* 2 *Sam.* 10, *totum cap.* cum 1 *Chr.* 19. *toto cap.* 2 *Sam.* 21, *a v.* 18. *ad fin. cap.* cum 1 *Chron.* 20, *a v.* 4. *ad fin. cap.* 2 *Sam.* 23, *v.* 8. 9. 11. *usque v.* 24. cum 1 *Chron.* 11, *a v.* 11. *ad* 26.

1 *Sam.* 24, *a v.* 2. 3. 4. 9. 10. *& inde ad finem cap.* cum 1 *Chron.* 21. *a v.* 1. *ad* 27. 1 *Reg.* 3, *v.* 5. 6. 7. 11. 12. 13. cum 2 *Chron.* 1, *v.* 7. 8. 11. 12. 1 *Reg.* 8, *a v.* 1. *ad* 11. cum 2 *Chron.* 5, *a v.* 2. *ad* 10. 14. 1 *Reg.* 8, *a v.* 12. *ad* 53. cum 2 *Chron.* 6, *a v.* 1. *ad* 40. 1 *Reg.* 9, *a v.* 1. *ad* 10. cum 2 *Chron.* 7, *v.* 11. 12. 17. 18. *& inde ad finem cap.* 1 *Reg.* 9, *v.* 10. 19. *usque* 24. cum 2 *Chron.* 8, *a v.* 1. *ad* 11. 1 *Reg.* 10, *a v.* 1. *ad* 28. cum 2 *Chron.* 9, *a v.* 1. *ad* 28. 1 *Reg.* 12, *a v.* 1. *ad* 20. cum 2 *Chron.* 10. *per tot. cap.* 1 *Reg.* 12, *v.* 21. *usque* 25. cum 2 *Chron.* 11, *a v.* 1. *ad* 5. 1 *Reg.* 14, 25. 26. 27. 28. 31. cum 2 *Chron.* 12, *v.* 2. 9. 10. 11. 16. 1 *Reg.* 15, *a v.* 13. *ad* 17. cum 2 *Chron.* 15, *a v.* 16. *ad* 20. 1 *Reg.* 15, *a v.* 17. *usque* 23. cum 2 *Chron.* 16, *a v.* 1. *ad* 7. 1 *Reg.* 22, *a v.* 5. *ad* 36. cum 2 *Chron.* 18, *a v.* 4. *ad finem cap.* 2 *Reg.* 8, *a v.* 17. *usque* 23. cum 2 *Chron.* 21, *a v.* 5. *ad* 11. 2 *Reg.* 8, *a v.* 26. *usque* 30. cum 2 *Chr.* 22, *a v.* 2. *ad* 7. 2 *Reg.* 11, *a v.* 4. 5. 6. 12. 13. *& inde ad finem cap.* cum 2 *Chron.* 23, *v.* 4. 5. 11. *& inde ad fin. cap.* 2 *Reg.* 14, *v.* 2. 3. 5. 6. 8. *usque v.* 15. cum 2 *Chron.* 25, *v.* 1. 2. 3. 4. 17. *ad v.* 27. 2 *Reg.* 15, *v.* 2. 3. 5. 7. cum 2 *Chron.* 26, *v.* 3. 4. 21. 23. 2 *Reg.* 15, *v.* 2. 3. 5. 7. cum 2 *Chron.* 26, *v.* 3. 4. 21. 23. 2 *Reg.* 15, *v.* 33. 34. 35. 36. 38. cum 2 *Chron.* 27, 1. 2. 3. 7. 9. 2 *Reg.* 16, *v.* 2. 3. 4. 19. 20. cum 2 *Chron.* 28, 1. 2. 3. 4. 26. 27. 2 *Reg.* 18, *a v.* 18. *ad finem cap.* cum *Jesa.* 36. *a v.* 3. *ad finem.* 2 *Reg.* 19, *totum cap.* cum *Jes.* 37, *toto cap.* 2 *Reg.* 20, *v.* 1. 2. 3. 4. 5. 6. 9. cum *Jes.* 38, *a v.* 1. *ad* 9. 2 *Reg.* 20, *a v.* 12. *ad* 19. cum *Jes.* 39, *toto cap.* 2 *Reg.* 21, *a v.* 1. *ad* 10. cum 2 *Chron.* 33, *a v.* 1. *ad* 10. 2 *Reg.* 21, *v.* 19. 20. 23. 24. cum 2 *Chron.* 33, *v.* 21. 22. 24. 25. 2 *Regum* 22, *a v.* 8. *ad fin. cap.* cum 2 *Chron.* 34, *a v.* 15. *ad* 29. *Esra* 2. *totum cap.* cum *Neh.* 7, *a v.* 6. *ad fin. cap.* *Jer.* 52, *a v.* 1. *ad* 28, *& a v.* 31. *ad fin. cap.* cum 2 *Reg.* 24, *v.* 18. 19. 20. *& cap.* 25, *a v.* 1. *ad vers.* 21. *& a vers.* 27. *ad fin.* Conf. *& Exod. cap.* 20, cum *Deut. cap.* 5. Qualia bene multa adhuc alia investiganri se prodent: רוק ותמצא.

Pari ratione uniformitas illa Accentuum se habet in parallelis אמת vulgo *Metricis* dictis; sive (1) fiat collatio istorum inter sese, (sal-

(salvis tantum cujusque anomaliæ certis legibus, de quibus *in Inst. Acc. cap.* 5, 6.) ut *Proverb.* 28, *v.* 19. עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם וּמְרַדֵּף רֵקִים יִשְׂבַּע־רִישׁ׃ *Colens terram suam | saturabitur pane | | at sequens vacuos | saturabitur egestate | | | |*: hæc eadem, pari accentuatione occurrunt, *Prov.* 10, *v.* 11; nam accentuatio h. l. irregularis | וּמְרַדֵּף רֵיקִים חֲסַר־לֵב | | | facta per Sillukum nunc laborantem in ultima voce, (*sec. Reg.* 10, *Memb.* 11. *num.* 1. β. *in Instit. Accent. e quibus hic semper judicium ferendum κατ' ἐπίγνωσιν*,) ejusdem plane est valoris & efficaciæ cum priori regulari. Conf. præterea *Prov.* 10, *v.* 1. cum *Prov.* 15, 20. *Prov.* 14, 12. cum *Prov.* 16, 25. *Prov.* 18, 12. cum *Prov.* 16, 18. *Prov.* 15, *v.* 16. & 17. cum *Prov.* 16, 8. c. 17, 1. *Prov.* 15, 13. cum *Prov.* 17, 22. *Prov.* 19, 1. cum *Prov.* 28, 6. *Prov.* 19, 13. cum *Prov.* 27, 16. *Prov.* 19, 24. cum *Prov.* 26, 15. *Prov.* 19, 25. cum *Prov.* 21, 11. *Prov.* 20, 16. cum *Prov.* 27, 13. *Prov.* 21, 9. & 19. cum *Prov.* 25, 24. *Prov.* 24, 34. cum *Prov.* 6, 11. *Prov.* 26, 22. cum *Prov.* 18, 8. *Psal.* 6, 2. cum *Psal.* 38, *v.* 2. *Psal.* 33, 12. cum *Psal.* 144, *v.* 15. *Psal.* 35, 4. cum *Psal.* 70, *v.* 3. & cum *Psal.* 71, 13. *Psal.* 36, 6. cum *Psal.* 57, 11. & cum *Psal.* 108, 5. *Psal.* 42, 6. cum *Psal.* 42, 12. & 43, 5. *Psal.* 46, 8. cum *Psal.* 46, 12. *Psal.* 57, *v.* 6. & 12. cum *Psal.* 108, 6. *Psal.* 80, 4. cum *Psal.* 80, *v.* 8. & 20. *Psal.* 96, 14. cum *Psal.* 98, 10. *Psal.* 14, *totus*, cum *Psal.* 53. *toto. Psal.* 115, *v.* 4. 5. 6. 8. cum *Psal.* 135, *v.* 15. 16. 17. 18. *Psal.* 111, *v.* 30. cum *Prov.* 9, *v.* 10. *Job.* 4, 18. cum *Job.* 15, 15. &c. &c. Sive (2) conferantur parallela metrica cum prosaicis; in quibus licet longe diversissima sit Accentuum consecutio, *ceu monstrant Tab.* 1. & 11. *in Inst. Accent.* nihilominus eadem est utrobique interpunctionis conformis ratio, per eadem membra sententiæ prout docebunt sequentia loca, ad amussim Regularum *in Instit. nostris* saltem exigenda; sed (quod sup. etiam monui ob sciolorum temeritatem,) rite & scienter, non per imperitiam, cum non aliud fere studium majori ἀγχινοίᾳ accurandum sit, quam hoc ipsum. Ex. gr. *Ps.* 105, 3. יִשְׂמַח לֵב ׀ מְבַקְשֵׁי יְהוָה *Lætetur | | cor | quærentium Dominum | | |* eodem modo & valore, licet diver-

sis

sis (Prosaicis) Accentibus, interpungitur, 1 *Chron.* 16, 11. ||וְשִׂמַח
וְהָיָה כְּעֵץ שָׁתוּל עַל־פַּלְגֵי־מָיִם .לֵב|מְבַקְשֵׁי יְהוָה׃||| Sic *Psalm.* 1, 3.
Et erit || *sicut arbor* | *plantata ad rivos aquarum* |||; pari ratione *Jerem.* 17, 8. ||
בַּצַּר־לִי|אֶקְרָא יְהוָה .וְהָיָה כְּעֵץ| שָׁתוּל עַל־מַיִם||| *Psalm* 18, 7.
וְאֶל־אֱלֹהַי אֲשַׁוֵּעַ יִשְׁמַע מֵהֵיכָלוֹ קוֹלִי וְשַׁוְעָתִי לְפָנָיו| תָּבוֹא בְאָזְנָיו :
In angustia mea | *invocabo Dominum* ||| *& ad Deum meum clamabo* |||| *audiet de templo suo* | *vocem meam* ||| *& clamor meus* || *coram facie ejus* | *veniet ad aures ejus* |||||. (De ֖ hic ante ֑ laborantem, vicario Tiphchæ, V. *Inst. Acc. Reg. XI. Memb.* 11). Hæc eadem pari valore distinguuntur prosaice, *2 Sam.* 22, *v.* 7. (duabus modo in fine vocibus, & hinc 2 accentibus, paucioribus); ut
בַּצַּר־לִי| אֶקְרָא יְהוָה||| וְאֶל־אֱלֹהַי אֶקְרָא|||| וַיִּשְׁמַע מֵהֵיכָלוֹ|קוֹלִי|||
וְשַׁוְעָתִי בְּאָזְנָיו׃||||. De irregulari hic ֖ ante ֔ & ֣, emphatico sic potius quam plene distinguente, *V. Inst. Acc. Reg.* 5. *& p.* 25. 26.
Idem confirmabit amplius totus Psal. 18, collatus cum toto illo *Cap.* 22. *post. Sam.* quorum versus utrobique 31 hic est; הָאֵל|תָּמִים דַּרְכּוֹ||||
אִמְרַת־יְהוָה צְרוּפָה||| מָגֵן הוּא||לְכֹל| הַחֹסִים בּוֹ׃|||||
sic prosaice in Samuele, הָאֵל| תָּמִים דַּרְכּוֹ|||אִמְרַת יְהוָה|
צְרוּפָה||מָגֵן הוּא||לְכֹל|הַחֹסִים בּוֹ׃||||| (quæ utraque conferantur & examinentur ad *Tab.* 1. *&* 11. *Instit. Acc.*) Eademque conformitas prosaicæ & metricæ Accentuationis, se porro approbabit conferenti, *Psalm.* 113, *v.* 7. *&* 8, cum 1 *Sam.* 2, 8. *Psal.* 72, 8. cum *Zach.* 9, 10. *Psalm.* 29, 1. 2. cum 1 *Chron.* 16, *v.* 28. 29. *Ps.* 113, *v.* 2. cum *Dan.* 2, 20. *Psalm.* 129, *v.* 6. cum *Jes.* 37, 27. *Psalm.* 132, 8. cum 2 *Chron.* 6, *v.* 41 *Psalm.* 79, *v.* 6. *&* 7. cum *Jer.* 10, 25. *Psalm.* 103, *v.* 8. *& Psalm.* 145, *v.* 8. cum *Joel* 2, 13. *& Jon.* 4, 2. *Psal.* 86, 15. cum *Exod.* 34, 6. *Psal.* 96, *v.* 3. 4. 5. 6. 7. 8. 9. 11. 12. 13. cum 1 *Chron.* 16, *v.* 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. *Psal.* 105, *a v.* 1. *ad* 16. cum 1 *Chr.* 16, *a v.* 8. *ad* 23; cumque illis *v.* 1. *&* 8. *Jes.* 12, 4. Sic quod 1 *Chron.* 16, 34. Ita distinguitur prosaice, כִּי לְעוֹלָם חַסְדּוֹ׃ *Quia in seculum* | *misericordia*

cordiæ ejus: eodem modo, *Ps. 136.* vicies sexies repetitur metrica accentuatione, כִּי לְעוֹלָם חַסְדּוֹ: (ubi de vicariatu ֽ pro ֥, & de postpositivo Tiphcha servo, *conf. Inst. Acc. Reg. 10, Memb. 11, 1.* β. *& Reg. 13, Memb. 1)*; pariterque *Psal. 118, v. 1. 2. 3. 4. 29; item Psal. 106, 1. & Psal. 107, 1.* Hanc igitur tot parallelorum conformitatem, non dubito, quin æquus Lector, firmissimo documento habiturus sit, quam imperitorum mera sit suspicio, quicquid de incerto & vago accentuum positu, contra infallibile eorum ministerium sensus communiter objectari suevit; quodque non alia incertitudine accentus ignorentur, quam qua securitate negliguntur, non suo sed incuriosorum vitio & culpa.

§. (2) Quo (II) semper & ubique, *in diversarum vocum & sententiarum, simili junctura seu constructione, idem* plane (sub eodem ditionis domino), & prorsus *similis* (sub alio ditionis domino, per consecutionis necessit.) *Accentum positus* reperitur, (& hinc ex opposito in dissimilibus sententiis & constructionibus, semper dissimilis); nulla unquam data aut danda instantia vel contrario exemplo. Ad utrumque ὀφθαλμοφανῶς demonstrandum, non facile alia magis factura videtur Apodixis, quam ipsa nostra *Instit. Method. Accent.* illius siquidem, (*conf. etiam ejus Synopsin eo fine præmissam*), *Capite I*, similis illa diversarum vocum & sententiarum junctura seu constructio, (per Distinct. & Conjunct. sedes), tam exacte præfinitur, (sec. dictamen Grammaticum); & *Cap. II*, variæ singularum Distinctionum proportiones ita subordinantur sibi invicem, (& per virgulas suis determinantur limitibus), sec. dictamen Logicum; ut hinc *Cap. III*, infallibiliter sec. praxin Biblicam, a priori indicare liceat ipsos illos Accentus, qui (distinctivi aut conjunctivi), singulis illis constitutis sedibus distinctionum aut conjunctionum, imponendi sint, æquabili & perpetuo simili in similibus sententiis, (& dissimili in dissimilibus), interpunctionis valore; quomodo in ipso textu collati deprehendentur: idque docet *in eodem Capite*, tum *generice*, Reg. 4tæ Membrum III; tum *specifice*, utraque Tabula consecutionis Prosaicæ & Metricæ; tum

numerice, Exemplorum praxeos Accent. inductio universalis & perpetua, prout ea sec. classes in Tabulis ordinatas subjiciuntur illius Regulæ 4tæ Membro III. Atque iis omnibus ut regularibus, subjungitur demum sequentibus Cap. irregularis consecutio, tum Prosaica, *Cap. IV*, tum Metrica, *Cap. V*, tum utriusque singulariores quædam rationes, *Cap. VI*. E quibus omnibus tandem firmissime concluditur; ACCENTUATIONEM FIERI AD SENSUM, ET IN SENSU ESSE FUNDAMENTUM ACCENTUATIONIS: ut igitur post tantam nunc lucem, mente non minus quam oculis captum esse oporteat, qui ultra his velit refragari; cui ergo cum Scepticis præter unum incertum esse, nihil unquam in vita fieri queat certi.

OBJECTIO III.

Qua

Accentuum usus seu ministerium sensus, communiter arguitur superfluæ inutilitatis, *dum nihil opus sit eot interpunctionum signis, tricis tantum & minutiis Grammaticorum, sine quibus igitur Interpretes sat commode hactenus exposuerint Scripturas, insuper habendo quorundam leviorum seu viliorum difficultates; cum præcipue etiam in N. Test. 3 aut 4 ejusmodi characteres distinctivi sufficere potuerint.*

Solutio.

§. I. Recte quidem monent Hebræorum Magistri, *in Epilogo* הליכות עולם *ipso initio;* להיות שלמות כל מלאכה ברבות התועלת המקובל ממנו *Perfectionem cujusque operis consistere in magnitudine utilitatis, quæ ex eo percipitur;* nam quod opus non est, vel asse carum est: verum cum ejusmodi utilitatis vel inutilit. διάκρισις necessario præsupponat probe perspectam talis rei notitiam; siquidem damnare quod nescias, extremæ temeritatis est: non video, quomodo de Accent. usu vel inutilitate, sententiam hic dicere possint, qui exiguam aut nullam eorum habent scientiam; nisi quod forte

te communiter sic jam pro non necessario haberi sveverit, quod vulgo ignoratur, licet præcipue æstimandum; unde & vulgatum istud increbuit, *artem non habere osorem nisi ignorantem.* Equidem compendium illud studiorum, negligendæ Accentuum doctrinæ, non adeo invidendum censerem, iis præcipue, quibus raro vacat laborare; (imprimis illis πολιτικῶν compendiariis), nisi manifesto nimis utilitatem, imo necessitatem Accentuum, ad genuinum S. Script. sensum evidenter eruendum, evincerent exempla illa *sup. Cap.. Paradigm.* eo fine proposita; quorum largiorem forte numerum qui desideret, periclitetur saltem Versionum tam Orientalium quam Occidentalium parem in aliis locis collationem cum divina Accentuum interpunctione, & desinet, (quod firmiter spondeo), istum Characterem distinctivum, æque θεόπνευστον ac literas & vocales, adeo fanatice vilipendere, aut Versionum consilium, (quod VValtono, Capello, & Vossio superius adeo placuit), anteferre consilio Accentuum.

§. 2. Sed ut ordine singula excutiamus, (1) Urgetur contra Accentuum utilitatem, Capelliana illa crisis, in *Arc. Punct. Rev. p. 100, Scripturæ simplicitas & majestas, non spectat istas Grammaticas minutias, sed hominum salutem & conscientiæ pacem, & spiritualem ædificationem.* Igitur, *p. 136 & 156, inutilem modo Grammaticorum ocio abundantium & abutentium laborem & inanem diligentiam esse, quam in Accentuum argutulis apinis & tricis* (hem blasphemos blaterones!) *occuparint; ut saltem* (p. 155.) *perfecta Grammatica ratio sibi constaret.* Ad hoc igitur respondeo; quod de Antisthene Philosopho olim dictum fuit, quod *ingeniose potuerit nugari*, idem hic facere Capellum & consortes; attamen vincente argutulos simplici veritate. Volunt a Spiritu S. *bona spiritualia* nobis *signari* & offerri Scripturis, & tamen notulas ea *signantes*, & *apiculos* illorum sensuum distinctorum characteristicos, (quales non minus esse Accentus quam literas, superius evicimus), esse *infra majestatem Scripturæ*, esse *Grammaticorum minutias, tricas & apinas.* Ecquod fingi hoc poterat ineptius

aut ἄλογον magis, scribi quid a Deo sacrosanctum, & tamen Scripturæ illius Characterem esse, minutias, apinas & tricas? An ergo, contra expressum verbum Dei, Scripturam Sacram minus agnoscent γραφὴν θεόπνευστον, quam ipsas res in ea divinas? Respondeant hic blasphemi illi nasutuli; & unde igitur infallibiliter nobis innotescere potuerint divinæ illæ res seu bona spiritualia, edisserant, si infra Spiritus S. majestatem fuit, ea signare hisce apiculis characteristicis? An jam ergo Deum dicent locutum esse sine certis sententiis, (quas signare Accentus, sufficienter probatum est)? Aut num forte verbum Dei non perscriptum esse originaliter hodiernis Hebræis characteribus, evincere hactenus valuere nefarii illi Codicis originarii obtrectatores? Aut num denique Grammaticæ Hebrææ ratio aliud quicquam est, quam dispositio elementaris eorum omnium, quæ sic ipso originali Textu sacro reperiuntur? Imo cum contrarie potius *p. 155. l. cit.* Capellus diserte fateatur; *omni laude dignissimam, & ad sacri Textus Hebraici* NB *veram intelligentiam, apprime utilem censeri debere, apiculorum nonnullorum, Vocalium longarum, brevium, raptarum, Dagesch fortis, Mappik, denique* NB *Accentuum pausantium inventionem*; & p. 299, *Notulas illas (Accentuum) hoc præstare, ut quandoque minus hæsitemus, & expeditius mentem & sensum Scriptoris*, (quem vero nisi divinum?) *capiamus*: quanam igitur potestatis ἐξουσία derogare valebit quibusdam Accentibus Textus Sacri, quod de quibusdam necessario largitur; (evincente id etiam inter alia, Psalmorum CXI & CXII, tam post ֑ quam post Sillûk, serie alphabetica in novis sententiarum membris)? Aut quonam argumento, reliquorum Accentuum minus jus genuinæ interpunctionis, ab ipso probabitur? Ergone Capellus hic arbiter nobis sedebit, dispungendis sacris a profanis, in Scriptura divina & animarum salutem attinente? (prout is quidem *Lib. 6. Crit. p 436.* & in *Arc. P. R. p. 147*, audet scribere; *Accentuum, qui hodie sunt 25 numero, tres aut 4 ad summum utiles sunt, ad signanda periodorum membra, reliqui parum aut nihil sunt necessarii*). Profecto modum superat rei indignitas, & nugatorum talium fatuitas. Pudet plane Seculi causa memorare, quanto sanctiori loco Script. sacras O-

rig.

rig. habeant Judæi, hoc ipſo bellos illos Chriſtianos noſtros plane in ruborem & confuſionem dantes; ceu probant ſuperiora ipſorum teſtimonia *p.* 288 *ſeq.* iisque addendum hoc Balmeſii; כתיבתנו היא כתיבה תמה׳ כי לא יחסר כל׳ בה׳ ואין בה׳ דבר ריק כחק השלמים והתמימים· *Scriptura noſtra* (Sacra) *eſt Scriptura abſolutisſima; nihil in ea eſt deficiens & nihil redundans, ſec. naturam eorum, quæ ſumme abſoluta & perfecta ſunt.* Quæ ſane evidentia, ipſum quoque Waltonum, Punctorum & Accentuum licet contemptorem alias acerrimum, ad meliorem tamen hanc mentem revocaſſe videtur, cum *in Prolegom. III.* ſic ſcribit p. 46, *Magnam utilisſimamque operam navarunt inventores punctorum, e qua* NB *facilior lectio, & Textus ambiguitati & corruptioni minus obnoxius eſt factus.* Et p. 47 fatetur; *Accentus indicare ſenſum per membra ſententiæ.* Et alibi; *Si hæc nonnullis videntur ad Grammaticos & Criticos ſpectare, cogitent, parva non eſſe, ſine quibus magna conſtare nequeunt; nec hæc ita pure Grammaticalia eſſe, quin in Theologia uſum habeant.* In quem ſenſum etiam rectisſime Dn. D. VValtherus, *in Offic. Bibl. p.* 680, *Theologia noſtra Maximam partem Grammaticalis eſt & non ſolum vocum* ἐμφάσει *gaudet, ſed & vocum conjunctione; ut* NB *argumenta firmiora & tutiora, peti non posſint, quam quæ ex Grammatica, & loquendi more a Sp. S. uſurpato, arceſſuntur.* Quicum recte etiam alii Theologi & genuini Interpretes Script. ſtatuunt, quod interpretatio Scripturæ, quæ litterali, Grammatico, (*quo & Accentuationem ſpectare, ſufficienter ſuperius probavimus*), ſenſui repugnat, nullo modo ſit admittenda. Quo etiam facit illud Phil. Melanchtonis, *Script. non poſſe intelligi Theologice, niſi intelligatur Grammatice:* illudque Benedicti Prideaux, *in Lect. de Rel. Cap. p.* 185. *Obſervarunt circumſpecti, vix unquam hæreſin aliquam, aut errorem exercuiſſe Eccleſiam, quæ* NB *ex Scripturæ apicibus aut neglectis aut perperam intellectis, non duxerit originem.* Concludo igitur, abjecte ſapere, quisquis talia abjicit, quorum etiam parvum Jotha & apex minimus nobis ſignant Magnalia Dei.

§. 3. Quod (2) urgent Interpretum ſat fideles & commodas, (ne-

(*neglecta licet Accentuum ratione*), Versiones, & luculentas Patrum interpretationes, quas igitur pro insigni sua modestia negant se correcturos aut meliores facturos: ad hoc resp. primo, falsissimum esse, eatenus interpretes præteriisse Accentuum rationem, quatenus recte & commode transtulerunt. Quotiescunque enim sive ex antecedentium & consequentium probabili nexu, sive e communiori majorum distinctivorum recursu, assequuti forte sunt genuinam S. Fontis interpunctionem, certe Accentuum rationi id semper consentanee factum est, uti vicissim violata hac, semper illi aberrarunt, sæpe vertentes, non quod extat, sed quod extare cuperent, sui si arbitratus res foret. Merito igitur, opponentibus hoc, reponimus illud Megalandri nostri Lutheri, *Tom. 2. Jen. Germ. p.* 414 & 415, a S. ling. ipsa, ad Accentus ejus, non mala transferendum; Ja sprichstu/ es haben auch viel Väter (Interpretes) gelehrt ohn Sprachen/ (etiam sive Accentuum doctrina); Das ist wahr: Wo rechnestu aber auch das hin/ daß Sie so offt in der Schrifft gefeilet haben? Und ob sie gleich etwa recht geredet haben/ sind sie doch NB der Sachen nicht gewiß gewesen. Et mox; Sie tappen offt wie ein Blinder an der Wand/ da sie gar offt des rechten Textes feilen/ und machen Ihm eine Nase nach ihrer Andacht/ wie der 3. Verß im 110 Psalm: *Tecum principium in die Virtutis tuæ*, &c anzeigt. (de quo ipso vid. plurima ex Accentuum ratione, *superius Cap. I. Loc. VII*). Et paulo post *ibid.* Dann die lieben Väter/ (Interp.) weil Sie ohn Sprachen (etiam sine Accentuationis scientia) gewesen/ haben sie zuweilen mit vielen Worten an einem Spruch gearbeitet/ und dennoch nur kaum hinan geohmet/ und halb gerathen/ halb gefeilet. So läufftstu dem nach mit vieler Mühe/ und köntest derweil durch die Sprachen demselben viel baß rathen/ dann der dem du folgest. Dann wie die Sonne gegen den Schatten/ so ist die Sprache (cujus Accentuatio pars est), gegen aller Väter Glossen. — Sonderlich wann uns GOtt darbeut/ und giebt Leute und Bücher/ und uns gleichsam reitzet/ und NB sein Buch gern wolte offen haben. — Dann wo die Sprachen (etiam Accentuum scientia) sind/ da gehet es frisch und starck/ und wird die Schrifft durchtrieben/ (ceu probat etiam sup. Cap. I), daß der 29 Psalm

Psalm solch studiren in der Schrifft / vergleichet einer Jagt / und spricht / GOtt öffnet den Hirschen die dicken Wälder / &c. &c. Atque illa, idem Theander, *in Comment. ad Psal.* 45, *f* 444, requirit non tam de iis, *qui utcunque Evangelia Dominicalia & Catechismum docent*, quam *qui docere volunt religionem; cum* NB *opus sit Ducibus quibusdam doctrinæ, & oporteat habere pugnatores, qui stent in acie, contra aliarum nationum & linguarum homines; qui sint Doctores, Judices, & Magistri, in hac lingua.* Hæc igitur diligentius perpendi optem, ab illis, qui præ Versionum, Patrum & Commentariorum lectione, studium Hebræum negligentes, (quos ob id B. Lutherus *l. cit.* merito vocat, *pecora campi & indoctum vulgus*), etiam Accentus fastuoso despiciunt supercilio, nihil opus esse jactantes, interpuncti sensus sacri Characteribus, ut quibus ultro dispiciendis, ipsi satis sint גדולים חקרי־לב *profundi investigationibus cordis;* licet verior alia potius subsit causa, ne scil. quæ ipsi juvenes non didicere, senibus discenda fateri cogantur; interim vero ad Textum aliquem originariæ Scripturæ sæpe delati, non aliter quam ad scopulum alliduntur, commiseratione certe quam refutatione digniores, nisi exemplo suo alios etiam infatuarent, ut quasi de compacto, in contemtum & neglectum Fontis Sacri, jam fere ruat fatalis ingeniorum vecordia. Quod si qualiscunque Scripturæ intellectus, quantum ejus saltem ad fidei & morum doctrinam facit, Theologiam professis sufficere debet; (quæ nonnullorum imperitiæ vota sunt), an ulla tam corrupta extat Versio, quæ non ad illam analogiam fidei facere satis videatur? (Quam impiæ autem & blasphemæ voces sint nonnullorum, viliora multa in Scripturis censentium, quæ perinde sit qualiter legantur vel intelligantur, conf. *sup. Vindic. p. 181. 182.*) Nonne enim ab hac mente, vel corruptissima Vulgata Latina, imo vel Catechismus, & Symbola Ecclesiæ, ceu rivuli Scripturarum, ita suffecerint, ut tuto hinc neglectui damnari a nobis queat universum Hebrææ linguæ studium, relapsuris sic postliminio (quod vel ominari horrescit animus), ad barbariem illam superiorum seculorum, *quibus Græca nosse, valde suspectum fuit, Hebraice autem doctum esse, prope pro heretico fuit habitum,* (V. S.ixt

Sixt ab Am. in *Antib. p. 121.*) In hoc enim avide nos exſpectat fanaticorum turba, ut reddantur aliquando inficetó Seculo, voces illæ Veneti olim Doctoris; *Pridem exploſa eſt* NB. *a magno quodam Epiſcopo, faſtuoſa illa provocatio Scripturarum* (*Originalium*) ; ut memorat Caſaub. *in Epiſt. 264. ad Scalig.* Certe non immerito Sixt. ab Am. *l. ſup. cit. p. 123. & 124.* ſcribit: *ſe agnoſcere in eo profundum Satanæ ſtratagema*, ſcil. in ſecuro nunc noſtro neglectu eorum, *quæ* tamen *ipſis Jeſuitis & Monachis jam numerantur inter neceſſaria Theologiæ inſtrumenta: quos igitur Eccleſiæ hoſtes, noſtris ſe nunc armare armis videmus, & tamen in utramque ſecure dormimus aurem.* Quod ſi delicatuli noſtri ἀνιερόγλωσσοι καὶ στωμυλιοσυλλεκτάδεις, ad Accentuum rationem adeo febriculoſe nauſeantes, in Interpretum cerebro, intellectu, & judicio, habitare amant, & *in atrio cum plebe ſpectare* malunt, quam *adyta ipſi penetrantes, eorum quæ intus aguntur, arbitri & teſtes eſſe,* (ut celebris autor alicubi ait,) cur non æque audiunt & illud Martinii conſilium; *Erue itaque tibi & oculos corporis, quidni enim iis carere poſſis? cum non defuturus ſit, qui te ducat manu.* At ſi vero præſtabilius ducunt, in profanis, oculatum potius quam auritum rerum arbitrum agere, num ſequius quid ſtatuent in ſacris? Interpretibus igitur & commentariis ſuus maneat honos & uſus, ſive in declaranda hiſtoria, aut ritu antiquitatis, ſive e cognatis linguis orientalibus, aut lexicographicis, aut ſimilibus in medium conſulendo: verum ſcrutinium ſenſus, in conjungendis aut divellendis vocum & ſententiarum ſpaciis, infallibilis & θεόπνευστος doceat Character Accentuum diſtinctivus & conjunctivus, (qui & analogiæ fidei, & locis parallelis, & antecedentium ac conſequentium tenori, ſemper & ubique exactiſſime conformis eſt.) Nam hac præſertim in parte, in Interpretes quadrat ſæpiſſime, quod de Patrum & Scholaſticorum Commentariis alicubi ſcribit Melanchton, *quod ſæpe aperuerint ſeras ſecuribus, & ligna fiderint clave;* & illud Cl. Bohlii; *quod ita ſæpe verterint, quaſi cujusvis petulantiæ expoſita eſſet alea.* In cujus aſſerti fidem, ſola opus eſt eorum inſpectione, & collatione cum Fonte accentibus inſtructo. Sed unum hic quærit Voſſius, (*in Append. Hag. con-*

contra Cl. Coccej.) An ergo si nullus superesset Codex Hebraeus, actum esset de Verbo Dei? quærere & mihi lubet; an ergo, qui obturaverit caput alicujus fontis, non eadem opera rivulis & puteis ejus omnibus intertrahat animam? Revera teste Patrum & omnium veterum Interp. sententia sublato aut deserto Codice Hebræo, perit ille VERITATIS FONS ORIGINARIUS, cujus authentia animam & vitam præbet omnibus Versionum rivulis. Meritissime hic igitur Vossium, & similes *vulpeculas vastantes vineam Domini, Cant. 2, 15.* ferit illud Schotani (*in Tract. contra Voss.*); *Scutica & ferula eos castigari oportet, qui quod Deus Ecclesiæ suæ dedit legendum meditandumque jugi scrutinio, ideo removere volunt, quia sine ulteriori notitia salvi esse possint. Scias igitur, salvari eos, qui ulterius pervenire non potuerunt; damnabiles autem eos, quos porro veri amor flagrantissimus non accendit. Doctores sane caput efferre rerum cœlestium eruditione oportet, supra vulgus & idiotas: eorum enim est rimari arcana S. literarum.* Quo etiam faciunt illa Augustini, Epist. 3. ad Volusianum: *Magna est Christianorum profunditas literarum, -- non quod ad ea, quæ necessaria sunt saluti, tanta perveniatur difficultate, sed quod multo mysteriorum umbraculis cooperta, proficientibus restent, ut etiam annosissimis, acutissimis, flagrantissimis cupiditate discendi, hoc contingat, quod Script. alicubi dicit;* CUM CONSUMMAVERIT HOMO, TUNC INCIPIT.

§. 4. Denique (3) Objectioni præsenti, Capellus, *in Arc. P. R. p.* 120. 137. 147. 294. 295. &c. colorem quærit *e dispari in N. Test. interpunctionum & Accentuum numero*; sed revera colorem: cum utique tam diversum istarum (Græcæ & Hebrææ) linguarum genium esse, in propatulo sit, ut ab illa & ejus affectionibus, ad hanc argumentari velle, prorsus sit, a baculo colligere ad angulum. Quanto enim largior Vocalium etiam numerus est in lingua Hebræa præ Græca? an igitur hæ quoque ad Græcam linguam erunt castigandæ aut minuendæ? Capellus sic quidem exquisitissimis nugis ampullatur, (non tamen sine perpetuis contradictionibus, ipsi propriis,) *in Arc. P. R. lib. 2. a cap. 13. ad 17.* scil. *quod distinctæ vocalium longarum & brevium figura*

gura non sint necessaria in lingua Hebraa, multo minus illa puncta, qua rapta dicuntur, p. 114; (cujus tamen contrarium apertissime asserentem, vide p. 155. ibid.) Idemque *seq. c.* 15. & 16. prolixe arguit *de Dagesch & reliquis punctis*. Unde & firmissimum vult duci argumentum; *Vocalium figuras non posse esse a Scriptoribus sacris, sed a scrupulosissimis, morosissimis & fastidiosissimis Criticis Masorethis:* & tandem ne fabula careat plausu, p. 142. 143. magno apparatu, ipsemet sibi extruit stadium aliquod exceptionis, & per eam quasi retractatæ sententiæ Patronorum punctationis, pari lusu puerili ab ipsomet rursus ibidem destructum; cum nemo illorum talia unquam somniarit. At ipse potius Capellus illas suas contra Accentuum valorem, nugas, *locis sup. cit.* apertissime retractat *p. 290. lib. cit.* his verbis; *concedimus, Scripturam Vet. Test. esse a DEO, tum quoad Verba, tum quoad NB. sententiarum distinctionem:* quod autem *inde sequi negat, a Scriptoribus S. esse additas illas figuras distinctionum, scil. Accentuum,* prorsus delirum esse ostendimus, sup. *Vind. Part. I. Cap. III. Sect. II.* Et cur sollicitat *interpunctionem Masorethicam,* (ceu vocat,) quam tamen diserte fatetur, *p. 294. l.c. si quis aliam veriorem aut commodiorem tentare vellet, vix aut rarius successurum:* imo *nunquam* potius, cum a nobis forte commodior nostro judicio sensus effingi possit, at is nequaquam divinus, sed humanus futurus.

§. 5. Respondeo igitur breviter ad illud Græcorum Accentuum & interpunctionum pauciorum argumentum; procedere id a paribus imparibus. Nam si quidem Spiritui S. Autori Scripturæ S. ita placuisset, ut, genio Hebrææ Lingvæ transformato qvasi ad GræcæLinguæ conditionem, paucioribus punctis Vocalium aut Accentuum S. Textus Hebræus animatus fuisset, nec proinde accuratiori ejusmodi interpunctione, id farciri in Lingua Hebræa debuisset, quod huic præ Græca & aliis deest, *καταλήξεων*, & multarum terminationum, Casuum imprimis & modorum ac Temporum adminiculis ad sensus facilitatem; utique sufficiens id nobis & acceptum habendum fuisset; (quamvis non æque evidenti sic

nobis

nobis futura ubique ſenſuum divinorum certitudine): jam vero cum rectius ſic viſum ſit illi Autori γραφῆς θεοπνεύστου, cujus ורוחו הוא קבצן *Spiritus ejus ipſe comportavit ea*, *Jeſ. 34, 16*, ut nimirum iſte ספר יהוה *Liber Jhova*, (*ibid.*) הרשום בכתב אמת *exaratus Scriptura veritatis*, *Dan. 10, 21*, Scriptura, inquam, Vet. Teſt. *illa prima Scaturigo omnis Sapientiæ*, *Syrac. c. 24*, & futurus in N. Teſt. (ceu hujus fundamentum), βεβαιότερος λόγος προφητικός, *2 Petr. 1, 19.* στύλος καὶ ἑδραίωμα τῆς ἀληθείας, *1. Tim. 3, 15*, & ſec. Irenæum, κανὼν τῆς ἀληθείας ἀκλινής, tam accurate, minutatim, & infallibiliter, interpunctos ſortiretur ſenſus, quo evidentiam omnium aliarum Lingg. & Scripturarum quam longisſime exſuperaret; de iis jam ergo, quæ ſic a Deo profecta ſunt, (quod *ſup. Part. 1* tamdiu *contra impia & imperita præjudicia* evictum manebit, quoad ſolidæ id haud everſuræ unquam ſunt rationes), cœco rationis noſtræ judicio arbitrium permittere quam inconſultum! quam ſtolidum! quam impium! quam blaſphemum! An ergo illi præpoſteræ ſapientiæ conſulti impune ſe usque laturos ſperant, qui tam impiæ temeritatis crimini caput alligarunt, ut æternæ Sapientiæ placita hic caſtigare fanatice præſumant? Quanto religioſius R. Aben Eſra, In *Stat. L. S. ad Deut. 2, 16, 17*, de divinis illis interpunctionum modis, ſentit his verbis; *Procul dubio Autor pauſationum ſcivit rationem, quare ſic fecerit, nam ſcientia ejus amplior fuit ſcientia noſtra.* Conf. ſup. allata e Rabb. *p. 288. ſeq.* Igitur quoad N. Teſt. pauciores characteres diſtinctivos; nobis certe ſatisfacere poteſt & debet, quod Spiritui S. pro ſufficienti habitum; quamvis & faciliori ſic temerandi ſenſus occaſioni obnoxium eſſe N. Teſt. querela hæc innuat Cl. Hackſpani, *in Miſcell. p. 226. quod in N. Teſt. pro lubitu nonnunquam interpunctio ſuſcipiatur.* Quo refert depravationem illam verborum Salvatoris, *Luc. 23, 53, Amen dico tibi hodie, eris mecum in Paradiſo*, (nim. aliquando, ne ſcil. purgatorium Pontificium extingueret tam ſubitus cœli incola): quod *& Smalzium contra Franzium lætabundum amplexum eſſe*, *ibid. p. 227* oſtendit autor laudatus; quodque ab eodem Smalzio, (p. 419.), nec non in verſione Germanica Photinianorum, verba Apoſtoli, *Rom. 3,*

25. Christus factus est *propitiatio per fidem in sanguine ejus*, ita interstinguantur, *ut fides a Christi sanguine sejungatur*: qualia plurimis aliis illustrat exemplis. *ibid.* 228; addens merito: *Profecto si ita ludere fas esset in revelatione divina, nihil comperti suppeteret*, p. 229. ubi optime claudit his verbis Lutheri, *T. 3. Jen. p. 66, col. 1.* Si quis *dixerit incumbere mihi, ut probem, hæc invicem connecti, hoc ipso prorsus & non alio modo; cum ille probare non possit, hæc sejungenda esse: respondeo; me, dum hæc conjuncta reperio, rationem ab alio potius expectare, qui illa sejungere cupiat; hoc mihi instar maximæ confirmationis fuerit.* Fiat idem in Accentuatione Hebræa!

OBJECTIO IV.

Qua

Accentuum Usus seu Ministerium sensus vulgo arguitur scrupulosæ difficultatis, e qua meræ lites, *& novarum metuenda sint rixarum & dissensionum semina, circa Scripturarum interpretationem.*

Solutio.

§. (1) Hoc imprimis etiam nomine, Capellus admodum infensus est Accentibus, quod *ipsi crucem fixerint, & molestiam exhibuerint multo maximam, in Arc. P. R. p. 156*; quare omnem iis abrogat laudem *utilitatis*, in *juvanda* aut *promovenda S. Textus intelligentia:* imo *una litura* tot ulturus *cruces*, & *importunos apiculos* (*ibid.*) sancte affirmat, nihil inde *fore detrimenti*, si simul & semel *omnes expungantur* e Textu sacro (*ibid.*). Sed cum metuendum omnino sit, ne quando Fontem Hebræum, Cretica *illa crisis penetrans magnam pervertat opum vim;* necesse est, huic etiam *difficultatis Accentuum* difficultati breviter occurramus, & commune illud inertium animorum destruamus Asylum, quo tandem fiant *ἀνατολόγηποι* tricones illi pervicacissimi. Igitur, fateor equidem Accentuum

um ſcientiam, ſi ullam aliam, fidem hactenus feciſſe vulgato iſti Talmudicorum, quod דלת דננעלת לא במהרה תיפתח *Janua repagulata non cito aperiatur;* ſiquidem ea non ſolum a tot pridem ſeculis deperdita fuit, ut teſtetur Cl. Buxtorfius, *in Tract. de Punct. p. 194, Uſum Accentuum tam ſubito intercidiſſe, ut ne illi quidem, qui ante 500, 600, & plures annos, de illis ſcripſerunt, aliquid certi de iis tradere potuerint:* ſed etiam noſtra ætate, aliquot ſagaciſſimorum Hebræorum ſolers indagandi ſtudium, ſi non plane fruſtrata eſt, certe in tantum fefellit, ut aperta & evidens illa certitudo, generalibus Regulis & univerſalibus principiis, demonſtrandæ a priori Accentuationis, (quo ſcil. eadem, in quolibet verſu, Accentuationis facies proprio Marte ſeu ex præſcripto Regularum, produci poſſet, qualis in Textu S. reperitur), omnium calculo fruſtra hactenus quæſita & deſiderata fuerit. Unde porro factum, ut hoc præcipue difficultatis nomine, Accentuum doctrina ab aliis inter futurorum ſpes dubias abjiceretur, (ſec. tritum illud Hebr. יהי מונח עד שיבוא אליהו *Maneat relictum, donec venerit Elias,*) apud alios exoſa, & in contemptum adducta fuerit, ne ſcil. viderentur ignorare neceſſaria; cum *tantum ſere*, teſte Cicer. in Bruto, *quisque ſolummodo laudet, quantum ſe aſſequi poſſe ſperat.* Nunc vero, cum omnem illam deſideratam certitudinem & evidentiam Accentuationis a priori, cœleſti gratia & ope Δοτῆρος ἐάων, reſtaurare licuerit in præſenti *Inſtit. Metoth. Accent.* (& ita quidem, ut certo confidam, neminem non mediocris ingenii, modico labore, etiam ſine viva manuductionis ope, totam hanc, ex illo Tractatu, ſcientiam, facile proprio Marte aſſecuturum eſſe): certe, qui etiamnum difficultatis & incertitudinis culpam inertiæ ſuæ prætexere vellet, nonniſi ingratiſſimum ſe contemptorem S. Scripturæ originalis per meram ἀνθολκίας ἀμελείαν manifeſto eſſet proditurus. Quod ſi objici tamen poſſe videatur, Regulis quidem ſat paucis, doctrinam vero bene longam a me proponi. Ad id reſpondeo, longum non eſſe, in quo nihil eſt quod demere poſſis. Tum vero objecturum tale quid, haut dubie non ſatis conſiderare putem, in quo dextræ & felicis methodi per-

perfectio conſiſtat. Nimirum ſicuti exercituum ductores ſub certis centurionum ſignis, vage alias palantes cohortes, felici ordinum delectu, facile coercent; ita quoque variæ & multiplices doctrinæ alicujus partes, dum ſub certas Regulas generales, quaſi illuſtres ſignorum claſſes, colliguntur, & ſub iisdem ſuccincto Membrorum nexu mutuo devinctæ ſunt, non poſſunt non ſingulari facilitatis gratia ultro quaſi memoriam & intellectum influere, amiciſſimeque ſe commendare, adeo ut non velut ab ingenio præſcriptæ, ſed a natura ipſa quodammodo ſic ſuggeſtæ videantur: idquod præcipuo ſtudio, tam in Grammatica quam Accentuatoria inſtitutione ſectatus ſum; non anfractuoſam illam mihi navigatam viam aliis quoque monſtrando, ſed quam e portu proſpicere potui breviorem; adeo ut ſingulo iſti ſtudio, ſingulum modo menſis ſpacium, ea fiducia præfinire non dubitem, qua privatorum Collegiorum experimenta id ſæpius comprobatum dedere. Attamen propterea non prorſus ἐφήμερον quaſi, aut unius tantum roridæ noctis fungum ſibi Hebraiſmum perſuadeant velim, qui forte otii quam laboris ſunt patientiores; quin potius probo conatu, & improbo labore, hic præſtandum putabunt illud Syneſii vet. Comici; Δεῖ γράμματα μαθεῖν, καὶ μαθόντα νοῦν ἔχειν. Quod ſi igitur primo ictu non cadat arbor, inſta, feri, repete: alioquin illum ab Arabibus merito audies elenchum

عجبي ممن رجا فلم يعمل ✲ *Admiratio mea eſt de eo, qui ſperat, & non agit*: ſiquidem ſemper nihilominus difficilia ſunt, quæ pulcra; nec unquam niſi prægreſſa difficultate, ῥηϊδίη δ' ἔπειτα πέλει. *facilitas deinde conſequitur*, quod Græcis dici ſolet.

§. 2. (2). Quod inde jam porro Accentuum doctrina, novam litium ac diſſenſionum materiem & anſam præbitura arguitur, e mera fit ſuſpicione, non capientium ſacri hujus Characteris leges ac modum. Ex iis ſiquidem nullatenus Religioni, vel analogiæ fidei, aut cohærentiæ Textuum, aut parallelismis locorum Script., ullum uſpiam ſubnaſcitur periculum; ſed potius periculum & funus exinde

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imminent, illis sæpe falsis, vanis, confictis, & pugnantibus secum Versionibus, quas non raro Interpretum, (nullas præter Accentus, parum sibi cognitos, interpunctiones reperientium), conjecturis niti oportuit; prout *sup. Cap. I.* satis demonstratum. Quod igitur Regi olim Ahhabo, Eliam obvium increpanti, *1 Reg. 18, 17, Tune ille es pervertens Israelem?* egregie respondit Vir Dei; *Non ego, sed tu, & domus Patris tui:* idem merito assertores Accentuum, eorundem desertoribus (& hinc perversoribus sæpe sensuum divinorum), respondent; non se, sed istos, spargere illa sive nova, sive antiqua, dissensionum ac contentionum semina. Et posito, non posse carere novis rixis restauratam nunc Accentuum scientiam, nulla tamen ipsorum Accentuum id fieret culpa aut vitio: quemadmodum & Lex divina, (sancta tamen & justa), dicitur in homine *irritare peccatum, eique* ἀφορμὴν *seu occasionem dare, quod sine lege erat quasi mortuum, sc. ut peccatum fieret excellenter peccaminosum per legem, Rom. 7, v. 8, 9, 11, 13:* ita quoque Accentuatio per se bona, authentice interstinguit Textum S. vitio autem Versionum, lites excitat de genuina interpunctione sensuum; quo Interpretes jam ante sæpissime erronei & discordes, nunc vero insignius & notorie errent per Accentus. Quamvis igitur & hoc ultro prævidere facile licuerit, non defuturos Accentuum restitutioni suos Ἀντερειστὰς, imprimis illos Capellianos αἱρεσιομάχους, per quos non minus difficile & operosum fore videtur, inveteratas de Accentuatione præconceptiones evellere, & in meliorem mentem flectere, quam γεράνδρυον μεταφυτεύειν; (verissime enim Augustinus *l. 2, de Trin. in proœm. Duo sunt, quæ in errore hominum difficillime tolluntur; præsumptio, antequam veritas pateat, & postquam ea patuerit, pertinax erroris defensio):* non tamen ob id despondendum plane duxi animum, in perquirenda ac stabilienda re tam sancta ac momentosa, per quam liceret felicius in abdita Scripturarum originalium penetrare, ac (verbis D. Hieronymi) *SENSUM CREATORIS inspicere, & sermones Dei nostri, plenos docere sapientia spirituali.* Si enim novarum terrarum detectores, non perniciosam, sed commodam generi hu-

humano, operam navare cenſentur: ſi quis novus hodie regionum Lunarium ſec. varias ejus maculas deſcriptor, æterno Selenographi nomine cluet: annon illa verius *fortunatarum* Accentuum *Regionum* deſcriptio, tanto ſanctior nobis & acceptior merito ſit, quo id omni cœleſti aut terreſtri orbe illuſtrius eſt, per quod Verbi divini longe clariſſimi deteguntur ſenſus? Scribant igitur, contradicant his, ac invehantur in nos, quotquot Capellianæ aut Voſſianæ mentis ac indolis ſunt homines θορυβοποιοί, & vel e plauſtro, (quem veterem morem pridem innovarunt,) ſpargant convicia, ſive *vitulos* nos, ſive *ſeſquiaſinos*, dicere malint, (præſtat enim a talibus conſpui quam honorari), non magis eorum movebor clamoribus, quam Diogenem olim ferunt a rudi turba deriſum, ingerenti cuidam; *Annon vides, ut hi te rident?* Reſpondiſſe: *Ego vero non rideor*! magnanima certe & pulcra voce, quam imiter; calcando talia, non ſolum prætereundo; & animos a fiducia pergendo ad meliora. Neque enim a bonis literis tam ignobiles mihi vacant horæ, ut curare *ſemper* velim, aut debeam, quantum hi vel illi Corybantes delirent, vel in angulo aliquo obſcuri muſſent. Triumphabit nihilominus veritas apud paucos & bonos, ſi, quæ indoles ejus eſt, non poterit placere multis, me interim ſolatura recti conſcientia, καὶ ὅτι παρ' ἐμοὶ τὸ καλόν. Nam & monitore Lipſio, *melioris ſententiæ teſtis ac arbitra erit hæc aut poſtera ætas; juvemus ergo potius & moneamus alii alios, ex privato & publico uſu:* quo ipſo certe nihil unquam gratius vel acceptius habiturus ſum, monſtranti veriora extemplo ceſſurus, modo ſolidis rationibus, non conjecturis, nedum brutis decretis agatur, dum veritatem ſacram diſceptamus. Secus ſi cui lubeat usque pertendere, nec aliter tandem ſalvæ veritati eſſe liceat, facile tot demum πειθανάγκαι exiſtere queant, quæ mancupio permittendi & evictionem præſtandi contra intendentem lites, injiciant animum. Nam DEUS a me ſtat; VERITAS HEBRAICA a me ſtat; & ego timebo?

עִבְרִי אָנֹכִי וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרֵא׃

Jone c. 1, v. 9.

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OBJECTIO V.

Qua

Accentuum Usus seu ministerium sensus vulgo arguitur improbabilis admodum præsumtionis, *quod hoc demum tempore, perfectio & evidentia Accentuationis, in lucem fuerit reducenda, quam potius multo celebriores & peritiores Hebræi, jam dudum majori fide & autoritate restituturi fuissent: imo præstitum ab his esse jam ante, quicquid ejus expectandum fuerit.*

Solutio.

§. 1. Quod Ecclesiastes, *cap. 1. v. ult.* suo jam tempore questus est בְּרֹב חָכְמָה רָב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב׃ *ampliatione scientiæ ampliari & indignationem, quique addit cognitionem, addere & dolorem;* idem hodie Accentuum doctrina non tam nova, quam ex alta pridem seculorum oblivione denuo emergens, experiri cogitur; imprimis per eos, qui autoritatum momentis potissimum innutriti, (communi hodie seculi vitio,) supercilium citius quam rationes subducunt, ad restaurantem sese literarum gloriam. Negant Accentuatoriæ doctrinæ probabilem esse fidem, nisi a magnis Hebræorum Doctoribus מרבצי תורה *inter quos Lex recubet*, nomen habeat & autoritatem. Hic respondeo merito, quod Cl. Bohlius *in Diss. de divis. Decal. p. 56.* rectiss. oggessit objicientibus *illam ignorantiam Judæorum & Rabbinorum*: NON AGNOSCIMUS EOS PRÆCEPTORES, QUOS SUO TEMPORE EXCELSUS DEUS AD NOSTROS PEDES, UT AUDIANT LEGEM JHOVA DE I ISRAELIS, ABLEGABIT. • *(Conf. sup. Vind. Part. II. cap. 1. Loc. VII.)* Quin potius, si audiendi omnino sunt Judæi, teneamus ab iis, illud *R. Asar. in Meor Enajim, fol. 30.* לקבל האמת ממי שאמרו *veritas accipienda est a quovis, qui eam dicit.* Quamobrem licet facile agnoscam, me non inter præcelsos illos Hebraizantium (etiam Christianorum) Semonas vectari, quales צורבא מרבנן *ignitabulum Sapientum nostrorum*, solenni titulo salutare solent

lent Hebræi; nihilominus videri potero æquioribus judiciis, tantum, auxiliante Numinis gratia, laboris & operæ huc contulisse, ut saltem ad præceptum illud divinum provocare liceat, *Deut. 1, v. 17.* כַּקָּטֹן כַּגָּדֹל תִּשְׁמָעוּן *Parvum æque audiatis ac magnum:* prout & Divo Apostolo, præ magnis aliorum dotibus, maxime aliquando celebratur ἡ δύναμις ἐν ἀσθενείᾳ τελειοῦται.

§. 2. Quod autem porro obtenditur, *siquid hujus rei sperandum vel expectandum fuerit, ab aliis jam ante occupatum & confectum esse:* certe contrarium potius prolixa nunc demonstratione evincere liceret, nisi aliena scripta, non tam insectandi mente exercenda, quam potius virtutibus & laudibus suis relinquenda, ducerem. Imprimis quæ primam quasi glaciem fregere; siquidem ad nullius rei summam, nisi præcedentibus initiis perveniri unquam potuit. Nihilominus cum publica nunc agatur causa, cujus major habenda ratio, quam privatæ cujusquam gratiæ vel autoritatis, melius omnino duco, sincero veritatis amore, ἀπροσωπολήπτως σωφρονεῖν τὸ καλὸν, quam in cujusquam gratiam dicere quidpiam aut tacere velle. Cum utique errorem fovere in alterius gratiam, non careat specie voluntariæ insaniæ. Venia igitur Clarissimorum Virorum, (ὧν κλέος ὑψιποτᾶται), quosque alias merito suo decenter veneror, citra ullam offensæ noxam respondeo; (1), eos, qui operosæ illius Accentuationis præcepta publicæ luci exponere hactenus aggressi sunt, omnes fere fateri, (excepto solo Ledebuhrio, de quo vero mox infra) quod non satis perspectam aut cognitam habeant Accentuum rationem, inque ea nec sibi nec aliis satisfacere queant: prout Clariss. Buxtorfiorum, (ut & quorundam aliorum,) expressas de eo confessiones, citavimus sup. *initio harum Vindic.* (2) Omnes & singulos eos, propositam a se Accentuum doctrinam, partim erronee, partim imperfecte, certe ἀμεθόδως & obscure prorsus, persecutos esse. Ad quod ocularitur demonstran-

ſtrandum, ſaltem breviter præcipuos Accentuationis hactenus Doctores luſtrabimus, (ſolo φιλαληθείας ſtudio, citra cujusquam inſectationem, cum & qualescunque ſingulorum conatus, in re tam ardua, ſuam nihilominus ſingularem mereantur laudem). Igitur

(1) *In Theſ. Gramm. Clariſſ. Buxtorff.* ſeqq. patent errores manifeſti; ut cum pag. 602, e Rabbi Elia docet Vir cæteroqui Ἑβραϊκώτατος, *Segoltam quaſi ſervum eſſe Regis Sarkæ, poſt quem ille ſemper incedere cogatur;* cum potius Sgolta ſemper major ipſo Sarka Diſtinctivus ſit, nullo prorſus contrario extante exemplo: confer. *Inſtit. Accent. Reg. 4. ad Memb. III. A* (*a*) *II.* Eadem pag. 602. dicitur prorſus incongrue e Rabbi Elia; *Sillukum non eſſe electum in Regem, ob nimis anguſtos ſui regni fines; in angulum enim extremum detruſum, ſedem in ultimi verſus dictione figere, quod parum anguſtum ſit:* cum tamen omnino in hoc ipſo occupato fine verſus, conſiſtat ſummum illud Accentuatorium Silluki Imperatoris imperium (claudendi ſenſus), tum mediatum in totum verſum, (mediante ֑ aut ֔), tum immediatum, in poſteriorem verſus partem, per ſubdiſtinctivos ſuos *Tiphcham & Sakephkatonum,* ſi tot intercedant voces inter ֖ & ֑. (Interim illo ipſo errore inductus Junius, contendit *in Grammatica p. 122. Silluk minime referendum eſſe in Accentuum numerum, ex multorum ſententia:* quem tamen contra p. 135. vocat *Principem potentiſſimum.*) Porro in *Theſauro Clariſſimi Buxtorffii pag. 603, nec non* 604, 605, 606. ſæpius iteratur; *Rbbiam, Sakephkatonum & Segoltam, item Paſchtam, Sarkam, Tiphcham, Tbbirum, ſæpiſſime nihil diſtinguere, ſed Muſica vel ordinis cauſa adhiberi;* (adſtipulantibus etiam, Clariſſ. Hackſpanio *in Miſcellan. pag.* 225; Ludovico de Dieu, *in Anim. Vet. Teſt.* 498. & aliis; *confer. ſup. Objectio I. §. 1.*) Et pag. 605; *multos Reges ſervilem induiſſe naturam;* (quod valde degenerū ſane foret); & pag. 609, *præter Athnach ergo & Sillukum, reliquos diſtin-*

guere & non distinguere: imo pag. 604, *ne Athnachum quidem semper officio suo fungi, quod vel doceat primus versus Bibl.* Unde pag. 616. concludit; *Consequuntur se varii* (Accentus,) *& certam legem nullam habent;* & pag. 614. *nulla perpetua lege circumscriptum esse processum Accentuum.* Quæ tamen omnia (pace Hebræorum Ἀλφεϛάτα dicam,) ἀναντιῤῥήτως refellit tota nostra Institutio Accent. Conf. speciatim *Præcogn. Axiom. I. & II. & sup. Object. I. & II.* Et profecto, si ita res haberet, ut nulla certa lege temere sic oberrarent Accentus per Textum S. non solum nihilo magis *adjumento* essent *percipiendo sensui divino,* (quod tamen ipsi agnoscunt Clar. Buxtorfii, *l. sup. cit.*), quam si nulli prorsus extarent; (siquidem nostri nihilominus arbitrii sic foret, ubi admittere aut repudiare velimus aliquam distinguendi efficaciam:) sed & insuper fœdarent ac deturparent; (quod & vult Capellus, *V. sup. p.* 170.), totum Script. S. contextum, ceu inutiles & dubii in eo lusus inventionis humanæ, indignissimi sane, qui per ipsa Textus Originarii viscera serperent, nedum quibus ullum impenderetur studium, cum tamen *accuratissimam eorum rationem habendam in sermone divino,* expresse fateatur Clar. Buxt. *l. c. p.* 599. Longo præterea catalogo recenseri exinde possent alii errores circa Accentus, ut cum p. 608. ait; quod 1. *Sam.* 12, 3. ֔ & ֨ *Kadma subdistinguant,* ֨ *a. nihil,* cum plane contrarie potius ibi res habeat; conf. *Inst. Acc. Reg. 7. Memb. IV. & V.* Item, cum p. 633. ait; *In Libb. metricis Rbbiam & Sakephkaton raro incisum facere;* cum tamen *Rbbia* sæpissime in iis incisum faciat; *Sakephkaton* autem nunquam plane in iis existere possit, cum Prosaicus solummodo sit Accentus. Et p. 614. ait; *Athnachum sæpe desiderari* in אמת (nulla addita lege, quæ tamen requirebatur), *& tunc Tiphcham, si necesse sit, distinguere:* at hoc ultimum ne uno quidem loco obtingit, nec fieri potest, cum absentis Atnachi vicem longe alii subeant, conf. *Inst. Acc. Reg. 4. Memb. II. B. 3.* Sic p. 617. de *Silluko* & *Athnacho*, memorat, *eos quando minister excluditur, tunc immediate Tiphcham ante se habere;* at illud (*quando*) determinandum erat, quare & ubi mini-

nifter excludendus veniat, de quo igitur informare poterit Lectorem, *Inst.nost.Reg.1.2.5.9.* Sed transeo hæc & innumera alia, tum omissa ib. tum inordinata; siquidem hi nævi omnes, incomparabilis istius Hebræi æternis laboribus, facile condonari queunt; nam nisi ipsius & aliorum diligentia nostros primos sublevasset conatus, nobisq; hæc otia ulterioris scrutinii peperisset, forte nec nobis contigisset, hanc adire Corinthum. Quod sane non agnoscere grato animo, valde foret ingrati. Maneat igitur & huic, & reliquis summis Hebræis, sua laus & gloria sarta tecta: saltem inveniendis inventa non obstent; ni nos ipsos degeneres damnemus eorum posteros, quornm lautam hæreditatem acceptam, non auctiorem transmittere voluerimus ad nostram quoque posteritatem.

§. 3. (2) Pariter Cl. Bohlius in *Tab. Gram.* circa Accent. doctrinam seq. fovet errores. *Tab. X. Rbbiam Regibus* annumerat, *Tiphcham* vero tantum *Ducibus,* Rbhiæ sic majorem quam Tiphchæ virtutem distinctivam tribuendo; (quo ipso etiam errore, Helvicus, Schindlerus, Junius, & alii, in Gramm. Rbhiæ communiter assignant *Comma,* Tiphchæ autem tantum *Semicomma*); cum tamen semper & ubique sine ulla exceptione, Tiphcha majoris dignitatis & virtutis distinctivæ sit, quam præcedens ipsum Rbhia, utpote Dominus Rbhiæ ceu subdistinctivi sui majoris, intercedente Tbhiro ceu minore subdistinctivo. Porro *Mercam duplicem* seu *MercaCbphula,* communi cum plerisque etiam errore, annumerat servis, cum tamen semper sit distinctivus pro Tbhir, 14. locis tantum occurrens cum prævio servo ֽ, *conf. ad Tab. 1. Not. 1.* Idem *Tab. XII.* in Metrica accentuatione, Paserum inter Reges ponit, Tiphcham vero anteriorem, Sarkamq; posteriorem, facit tantum Duces: cum tamen semper Paser, minoris illis Ducibus dignitatis & virtutis sit, utpote illorum ceu Dominorum Subdistinctivus major, & Comes tantum. Conf. *nost. Tab. Acc. Metr. class. II. & III.* Sic *ibidem*, Schalscheleth facit ministrum, cum tamen is semper & ubique sit Distinctivus, & qd. pro Rbhia composito, quem ipse Bohlius Regem facit. Conf. *nost. Inst. Acc. Reg. 10. Memb. 1. n. 2.* Nec

meliora aut certiora suppeditat ejusdem Apodixis Accentuatoria, quam manuscriptam videre licuit.

§. 4. (3) Infinita alia his subjungere liceret, tum e Bohlio, tum e Schindlero, Junio, Helvico, Ludov. de Dieu, Schickardo, Trostio, & plurimis aliis; quo pacto nempe, cassis modo Regum & Ministrorum nominibus inhærentes, ipsa solita Accentuationis fundamenta ne quidem attingant: dum nec sedes distinctionum aut conjunctionum, (seu quibus vocibus conj. vel distinct. jus competat, de quo V. *Inst. nost. Acc. Reg. 1, & 2,* nam sine eo omnia irrita & incerta sunt), præfiniunt, nec diversarum distinctionum proportiones certas designant: sed earum loco, ambiguis, obscuris, & allegoricis quibusdam voculis, *cohærentia absoluta & respectiva*, vel *cohærentia Arithmetica & Geometrica*, vel *Via Regia & nuda*, primum sibi ipsis, deinde aliis, imponentes, nihil definiti aut certi tradere queunt, cur aut qua evidenti ratione, nunc, posito subdistinctivo Minore, (in quacunque classe), eidem præmittatur Subdistinctivus Major, nunc vero non ille, sed denuo minor Subdistinctivus primi minoris; rursum alibi major Distinctivus bis vel ter repetatur, alibi non repetatur; (quæ exacte designata, vide in *Inst. nostr. Reg. 3, & Tab. I & II, horumque exemplis ad Reg. 4ta Memb. III*, nec non *Reg. VI, & XI*): aut si quid horum memorent, hypothetice procedunt, v. gr. hoc modo: *Si ante Tiphcha non præcedat* ׃ *vel* ׃׃ *vel* ^, *tunc, quicquid præcedit, in sensu subordinandum est Tiphcha, adeoque ejus subdistinctivis instruendum;* (& sic in aliis classibus): at hoc ipsum *si* & *tunc* definiendum & suis legibus circumscribendum erat, cur illi ׃ *vel* ׃׃ *vel* ^, alibi præcedere debuerint, alibi non debuerint; alioquin tantum a posteriori, non a priori fit demonstratio, & lis tota in κρινόμενον resolvitur; de quibus omnibus, vide *Inst. Acc. locis sup. cit.*) Porro omittunt conditiones accuratiores absentis aut præsentis ֑ in Pros. aut ֑ in Metricis; cum tamen ab illis

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utrimque omnium reliquorum Accentuum consecutio dependeat. Confer. *nost. Reg. 4. Memb. II.* Nihil idem tradunt, de vicariatu aut delegata distinctiva potestate Ministrorum, quam iis certa lege sæpissime imponunt Domini Distinctivi, pari tunc secum distinctionis jure, de quo V. *Reg. 7. in Prof. & Reg. 10 in Metr.* Quin potius talia deprehensa, trahunt in suspicionem & argumentum vagi ac temerarii Accentuum lusus; (cum tamen par omnium certitudo & evidentia possit demonstrari a priori, ceu patebit conferenti Regulas allegatas.) Eandem nihilominus suspicionem graviter adaugent falsa illa persuasione, quasi ‾‸ in Metricis, (*quomodo in Prosaicis*), maximam Versus interpunctionem efficiat; cum tamen id competat Regi *Merca Mahpachato*, salvis hujus quoque absentis legibus); sed quem itidem velut servum mirantur, quomodo vel distinguere, vel Vocales producere possit; unde eum communiter transiliunt, (non sine crimine læsæ majestatis), ceu monstrant Biblia Munsteri, solum ‾‸ in Metricis æque ac in Prosaicis servantia, at ubique sic turbata maxima distinctionis Metricæ sede, & commissa toties fallacia compositionis & divisionis. Demum nihil monent de certa ratione positorum sæpissime distinctivorum, ubi sedes videbatur (non revera est) Ministrorum, de quo V. *Reg. nost. 5 & 9):* sed potius hoc quoque in crimen vagæ Accentuum incertitudinis trahunt, (licet præter meritum plane), unde verbi gratia Tiphcham, *Meajjelam* tunc dictum, appellant servum; cum tamen non solum in Prosaicis, similis immediatus ante Dominum positus, eveniat Sarkæ, Paschtæ, & Tbhiro, (conf. Reg. 5); sed etiam in אֱמֶ״ת Rbhiæ, tum simplici tum Gereschato, (conf. Reg. 9): nec tamen propterea ullus eorum audit servus, uti fingunt (in Prosaicis) *Tiphcham servum*, (nam in Metricis Tiphchæ posterioris ratio alia est). Sic mera etiam somnia & proprii cerebri commenta sunt, quæ a plerisque traduntur, de accentuum Hebræorum tono alio gravi, alio acuto, alio circumflexo; cum quoad tales tonos, simili omnes modo afficiant

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dicam, de indiscretis & dubiis illis Toparcharum & Dynastarum Accentuum titulis seu gradibus dignitatum; item de ipsius Operis incongrua plane distributione in Accentuum CONSECUTIONEM NATURALEM ET SENSUALEM *(ceu patet in Schematismo ejus)*; quasi vero ulla consecutio Accentuum naturalis, non simul sit ipsa sensualis, cum utique ad sensus Scripturæ indicandos sit instituta & naturaliter tendat. At vero Membra dividentia debebant esse opposita. Imperfectione etiam laborat, dum conjunctionum & distinctionum sedes & variæ proportiones, ceu fundamentum totius accentuationis, in eo non edocentur. Prout etiam tam authentia Accentuum divina, quam eorum infallibile ministerium sensus, in interp. Script. adversus gravissima præjudicia hujus & superioris seculi, eatenus indefensa pariter ac spreta jacuere: ut omnino adhuc perfectioni & evidentiæ suæ firmissimæ restituenda hactenus manserit, desiderata tot seculorum votis Accentuum scientia. Quod an per Dei gratiam mihi nunc assequi licuerit, committam judicio orbis eruditi, mea cum aliis dextre & candide comparaturi; ea saltem impetrata censuræ æquitate quam Arabum præcipere solent Doctores, allegante Alfirouzabadio ex Abil Abbaso: ليس لقدم العهد يفضل الغايل ولا لحداثانة يهتضم المحبب ۞ *Non, quod tempore prior quis fuerit, plus æquo tribuatur ei, qui erraverit; nec, quod posterior, minus ei, qui scopum attigerit.*

OBJECTIO VI.

Qua

Accentuum Usus seu ministerium sensus, nonnullis arguitur apertæ falsitatis; *siquidem in allegatis quibusdam Novi Test. e Veteri, alia in Græco reperiatur interpunctio, quam in Hebræo habetur: unde sequi volunt, Hebræam sec. Accentus interpunctionem, ceu aliquando erroneam, non esse divinam, nec proinde observatu necessariam.*

Solutio.

§. 1. Hic respondeo, (1). *ad consequens per instantiam*; quod integræ etiam voces ac phrases, interdum aliter in N. Testam. citentur

e Veteri, quam in Hebræo extant: ergone his etiam divinitas & certitudo ob id abroganda? v. gr. *Act. 13, v. 41*, D. Paulus in Orat. ad Antiochenos, allegat hæc verba, ex *Habac. 1, v. 5*, ἴδετε καταφρονηταί *videte contemptores*, &c. cum tamen ibid. in Hebræo legatur בַּגּוֹיִם *inter gentes*; quomodo etiam Vulgata & pleræque Versiones habent: at LXX. Versio transtulit, οἱ καταφρονηταί, (quasi extaret בוגדים), e qua haut dubie Apostolus sic citavit. Unde B. Lutherus, ad illum loc. Habac. scribit; Diesen Spruch führet S. Paulus auff eine andere Weise an/ als hie der Prophet; wie er sonst mehr zu thun pflegt. Sic *Rom. 9, v. 33*, allegatur prophetia, *Esai. cap. 28, v. 16*, οὐ καταισχυνθήσεται *non pudefiet*, &c. haut dubie e LXX Versione, quæ sic habet, cum tamen ibid. in Hebræo extet לֹא יָחִישׁ *non festinabit*. Sic quod integris aliquando phrasibus, (quomodo non igitur interpunctionibus), differant allegata N. Test. a litera Vet. Test. patebit conferenti, *Matth. 11. v. 6, cum Michæ cap. 5, 2. Lucæ 3, 6, cum Esai. 40, 5. Rom. 10, 18, cum Psal. 19, 5. Rom. 15, 12. cum Esai 11, 10. Rom. 11, 8, cum Esai. 29, 10, & cap. 6. v. 10.* E quibus & similibus pluribus liquido apparet, Scriptores sacros Nov. Testam. sæpe, (minime vero semper, ut volunt quidam Pontificii), allegare loca Vet. Testam. secundum Vers. LXX, per συγκατάβασιν quandam, (confirmante id ipso Capello, *lib. 4. Crit. p. 304*), ad captum gentilium recens tunc conversorum, ut & Hellenistarum inter Judæos; prout illis seculis Græca in omnibus gentibus esse lecta, constat. Quid igitur mirum sit, si eadem libertate, etiam ab interpunctione Hebræa Vet. Test. aliquando recedant allegata Novi Test.? Non enim tam diserte semper in iis τὸ ῥητὸν locorum Vet. Test. quam potius intentio & scopus saltem alicujus contextus, interdum observatur, dum Spir. S. sermoni & genio Scriptoris S. sæpe se accommodavit, modo e pluribus diversis Vet. Test. locis, unum interdum sensum conjungendo, modo declarationis gratia allegatis illis quid addendo, vel omittendo, (pari utrimque ἀναμαρτησίᾳ & infallibili veritate), quæ exemplis comprobata vid. in B. Joh. Tarnovii *Comm. in Hose. 13, 14, p. 456*. D. Balduin. *in Epist. ad Rom. cap. 3. p. 199*. Cl. Buxt. *Anticrit. p. 444. & imprimis p. 584*. Interdum etiam allegatum esse qualicunque allu-

lusione ad sensum, licet nec in Hebræo, nec in Græca Versione exertis sic habeatur verbis; patebit conferenti *Matth. 5, 33, cum Levit. 19, 12. & Matth. 10, 35, 36, cum Mich. 7, 6. & Actor. 7, 43, cum Amos 5, 26.* &c. Ergo & interpunctionum variatio in allegatis Nov. Test. non statim præjudicabit interstinctioni seu Accentibus Hebr. Textus.

§. 2. Respondeo (2) *ad antecedens*, vix unum aut alterum talem reperiri locum, ubi interpunctio allegatarum vocum discrepet ab Hebræo; v.gr. *Matth. cap. 3. v. 3.* φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὼ ὁδὸν Κυρίου; in Hebræo aliter distinguitur, scil. h.m. קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ יְהוָה *Est vox clamantis* |||, *in deserto* || *parate* | *viam Domini* ||||. Scil. *desertum* hic & alibi in Esaia, mystice innuit *terram Ethnicorum*, quam & præfiguravit desertum Johannis. Ut ergo *præced.* §. 1. jam responsum est, allegavit tantum aliter Evangelista, e sensu Versionis LXX, qui nihil præjudicat Hebræo, ceu patet in superioribus. Quod si autem ex illo loco Matth. aliter allegato ex Esaia, inferri deberet rejectio interpunctionis Hebrææ; sequeretur absurdissime, quod tum alibi sæpius, tum speciatim Psalmo 95. totus Versus 8vus ceu turbatus, rejiciendus foret; quandoquidem *in Epist. ad Hebr. c. 3, v. 7, & 8.* in duos Versus dirimuntur, quæ *Psal. 95. uno Versu 8vo*, conjunguntur: at eadem eodem hoc modo denuo conjuncta reperiuntur in eadem *Epist. ad Heb. cap. 4. v. 7*; quomodo igitur erronea poterit dici prior illa in Hebræo Versus constitutio vel interpunctio? Quin contra etiam, ejusdem cap. 3. ad Hebr. versu 9no quædam conjunguntur, quæ in eodem Ps. 95. divisa sunt *duobus vers. 9. & 10.* Cæterum absurde inde infertur, si Scriptoribus θεοπνεύστοις Novi Test. tale quid licuit, (peculiari ἀναμαρτησίας privilegio), nobis quoque idem licere, & tuto negligi a nobis posse interpunctionem aut tenorem vocum, prout uno vel pluribus versibus concluduntur vel separantur. Aut si vero liberum nobis duxerimus, e probabili cohærentia Textus, & parallelismis aliorum locorum, alium quendam sensum sacrum, sive variatione vocalium in Textu, sive accentuum alia interstinctione, sive vocum aut sententiarum alia junctura, exsculpere, quam in Fonte extat; (prout *facile nos divinare, nec opus esse magna divinandi arte, ubi commodior aut verior sensus proferri possit, quam qui est hodier-*

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dierni Codicis Masorethici, (Hebræi,) blasphemo ore nugatur Capellus, *in Arc. Punct. l. 2. c. 23:*) quid jam futurum sit, haut difficulter specimen aliquod nobis monstrabit Bellarmin. *Comm. in Psal. 4, v. 2.* ubi pro עַד־מֶה כְבוֹדִי לִכְלִמָּה *usque quo honor meus in ignominiam?* libera divulsione, & alia punctatione vocum, legendum contendit, עֲדֵי־מָה כִּבְדֵי לֵב לָמָּה *usque quo graves corde? quare* diligitis vanitatem? Nam Vulgata Versio sic legit. Ast o gravem corde & vanum Interpretem, authentica adeo udentice legentem! (Quamvis id tamen fanaticis quibusdam ingeniis non admodum improbari possit, quæ tam facile insuper habendum putant, quid aut quomodo legatur in Script. quoties aliquid non adeo ad salutem pertinens videri volunt.) Sed videamus aliud ex eadem Schola tirocinium Is. Vossii. Hic *in Dissert. de LXX. Interp. p. 70;* non minori temeritate contendit, *tollendam esse, Jes. c. 63. v. 9. distinctionem inter versum octavum & nonum; atque simul* צַר *mutandum saltem in* צִיר; sic enim rectius Hebr. Textum accedere ad sensum LXX. Versionis; (quæ tamen hic prorsus vitiosa est.) Nec minus profana crisi Scaliger, *lib. 5. de emend. Temp. p. 204.* castigat Textum Hebræum, *Exod. 17, 16* his verbis: *Critici Judæorum, quos Masorethas vocant, legunt per Tzere, & duabus vocibus,* כֵּס יָהּ, (quod ipse conjicit legendum una voce כִּסְיָה,) *interpretanturque thronum Dei:* NB. *nulla sententia:* cum tamen hæc divina & authentica sit. Qui jam talia, & infinita similia παρεπόρθια arbitrariæ punctationis & interstinctionis, salva conscientia probare potest, vel tam crudi est stomachi aut oris, ut αὐτοκάβδαλα humana, pro verbi divini dapibus, velit concoquere, ei etiam liceat inposterum, tali prætextu allegatorum N. T. argutari contra interpunctiones Accentuum in Vet. Test. indeque adstruere libertatem constituendarum distinctionum in Textu S. præter aut contra Accentuum ministerium. Sane Spir. S. de talibus audaculis judicium, *Zephan, c. 3, v. 4.* hoc aperte fertur, quod חִלְּלוּ־קֹדֶשׁ חָמְסוּ תּוֹרָה *profanarint Sanctuarium, & vim fecerint Legi;* ob id merito suo audientes, *ibid.* פֹּחֲזִים אַנְשֵׁי בֹּגְדוֹת *homines leves & perfidi.*

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OBJECTIO VII.

Qua

Accentuum usus (seu ministerium sensus), alius potius fuisse arguitur, nimirum Musica ratio, *qua olim decantari soliti sunt Textus sacri Hebrai.*

Solutio.

§. 1. Inter alia sane indignissimarum rerum digna admirationis argumenta, non postremum facile censuerim, quod, cum verus & necessarius plane Accentuum usus, interstinguendi Textum Div. per membra sententiarum, vel ipso oculorum & aurium judicio, manifestissimus sit in Sacr. Script. Hebr. & maximis tamen contradictionum ac præjudiciorum vix eluctari queat difficultatibus; spurii contra & commentitii minimeq; utilis aut necessarii *Usus eorum Musici* traditio, tam faciles invenerit applausus, ut altero illo vero Accentuum usu obscurato & prope abrogato, hic nescio quibus tinnulis næniarum modis, pro eo substitui cœperit; quasi in id præcipue data foret Accentuatio Biblica, UT RE*levet* MI*serum* FA*tum* SOL*itosq;* LA*bores*, & cantuum metiatur numeris, quod distinctæ lectionis careat intervallis. Qualis symphoniæ Scalam Musicalem, (forte a singulis tripartito decantandam), non inviderem hic curioso forte Lectori, e Munstero, Alstedio, Schickardo, & aliis; nisi ii ipsi se & alios perpetuo hoc dubio rursum implicarent, quod aliam dicant servari in Paraschoth, aliam in Haphtaroth, aliam in אמ״ת; aliam cantillandi rationem esse German. Jud. aliam Hisp. aliam Asiaticorum; sed qualem ut recte Cl. *Boblius in Disp. 1. de Accent.* ait; *Si Corydon ex pago ter audiret, facile sine hæsitatione esset repetiturus.* Ad quæ igitur merito ibid. exclamat Autor laudatus; *Ah quam valde & misere decipitur mundus! Nosne, ob illos homines* (Judæos) *sibi ipsis non constantes, credamus, etiam Spiritui S. Accentus illos fuisse notas Musicales?* Et mox; *Hæc fuit ars Satanæ, ut arceret Christianos a scrutinio veræ constructionis Psalmorum, eorumque sensus, imo ab intimiore cognitione Scripturæ sacræ; quando persvasit, Accentus esse Musicales, Judæis relinquendos. Surrexerunt igitur homines, & hoc*

hoc docuerunt. Avide sunt arrepta omnia ; nam hoc credere (scil. phantasticam illam Musicam), NB. *nullum creabat laborem scrutandi. Cum ergo hac fraus detegi incipiat, nolite credere iis, qui dicunt multa, & pauca demonstrant.*

§. 2. Sed serio hic mihi agendum video, in objectione ludicra ; quandoquidem non solum nomina Accentuum a musicali quadam etymologia, (licet vanissime, V. Gramm. nostr. p. 20. 21. seq.) arcessunt, sed etiam *sonum* seu *cantum* singulo Accentui proprium assignant, alii *tremulum*, alii *fractum, fortem, subito abruptum, serratim ascendentem, submissum, protractum, protensum, inversum*, & nescio quem non Italo quovis gutture magis creperum. Respondeo igitur, (quamvis commiseratione potius quam responsione egeant,) si Musici cantus rationem tuerentur Accentus ; (1) necessario intervalla tonorum diversa iis designari oporteret, ipsamque methodum seu artem cantandi: quale vero nihil constanter docere possunt illi Quodlibetarii Musici, sed tantum varias sibi effingunt vocis fracturas, quæ vel in unisono fieri possent. (2) Sequeretur absurdissime, jubilos Davidis in Deo exultantis, & ejulatus ejusdem pœnitentis, eque profundis *miserere* suum insonantis, eodem melodiæ genere fuisse cantatos; quasi hodie ad Courandam Gallicam, (sit venia voci barbaræ in re barbara,) vel ad aliud histrionicum melos, luderetur cantilena Jobi vel Jeremiæ, execrantium diem suum natalem: siquidem similes prorsus, vel iidem sæpe, tam in his quam illis, reperiuntur Accentuum positus. V.gr. conferantur verba illa, *Ps. 66, 8.* זַמְּרוּ כְבוֹד־שְׁמוֹ *cantate gloriam Nominis ejus*, cum *Job. cap. 3. v. 8.* יִקְּבֻהוּ אֹרְרֵי־יוֹם *Maledicant ei maledicentes diei:* par utrimque est Accentuatio, an pares utrobique conveniant soni Musicales, viderint Cantores illi. Sic conferatur idem Ps. 66, v. 3. ||| *Deo Dicite* || *fortitudinis tuæ præmultitudine* |||| *in operibus tuis quam reverendus es* |||| *inimici tui frustra tibi erunt*, cum eodem Capite 3. Job. v. 3. *conceptus est* ||| *quaquis dixit & nox* |||| *in ea qua natus sum* ||| *dies Pereat* ||||| *Mas*

||||*Mas:* in Davidico illo proxime præcedit, *cantate, jubilate;* in Jobo præcedit proxime, *maledixit diei suæ.* Experiantur jam iterum Cantores nostri, tam paribus chordis, adeo dispares sonos Musicos. Plura autem horum desiderantes, con[illegible]ant saltem plurimos Psalmos diversorum ejusmodi argumentorum, & pœnitebit ipsos Musicæ suæ prorsus ἀμύσου. Huc etiam facit, quod iidem textus Prosaici, in אמ״ת sæpe recurrentes, (*conf. sup. Object. 11. p. 296.*) diversissimos habeant accentuum Charact.; qui igitur alibi tristiori, alibi lætiori tono earundem vocum, valde dubiam Cantoribus fecissent Musicam.

(3) Ad objectionem illam, *quod tamen Judæi hodie Textus sacros cantillent in Synagogis suis:* respondeo; non magis ad Accentuum rationem, ipsorum cantum hodie institutum esse, quam olim asinæ Bileami loquelam, quæ itidem accentibus consignata est; (& proinde haut dubie Musico huic choro etiam accensenda venit): nam cantillant hodierni Judæi e Codicibus non punctatis, (adeoque non Musicalibus,) qui ipsis in pretio sunt; non, (quod inde fingunt quidam imperitiores Christiani, Judæis vero nunquam in mente fuit, *V. sup. p. 147. usque 152.*) quasi Judæi punctatos codices damnent; sed quod Cabalisticis & allegoricis ipsorum expositionibus magis faveant nudæ literæ, (ad varias vocalium motiones & sic multiplices sensus, indifferentes,) quam punctis jam adstrictæ ad unum certum sensum: *conf. sup. ap. 119. usque 121.* Et quæ præterea ratio conseq. Judæi hodie cantillant, E. secundum Accentus?

(4) Ad Obj. quod tamen *instrumentorum Musicorum* in Psalmis passim fiat mentio: resp. ipsa illa Instrumenta ibidem quoque accentuata sunt; sequeretur igitur, Cantores primum ipsa instrumenta decantasse, deinde Textum; quod utique tam ἄμυσον quam absurdum ultro se prodit. Et quid præterea de Proverbiis & Jobo dicent, in quibus nulla talium instrumentorum fit mentio, & tamen similis est Accentuatio qualis Psalmorum. Equidem facile concesserim, Psalmos & alia carmina sacra, olim cantari suevisse; ceu constat e *1 Chron. 15, 16. c. 23, 5. & 30. & cap. 25. & 2 Chron. cap. 8. & 29;* & hodienum Judæos in Syna-

Synagogis cantillare; verum secundum Accentus quasi notulas musicales, id vel olim factum esse, vel hodienum fieri, hoc est, cujus ne γρὺ probabilitatis, nedum probationis, apparet. Et tamen tot Clarissimis id persuasum est Autoribus, præcipue Christianis, ceu (præter sup. allegatos), patet in *Thes. Gram. Buxt. P. p. 600*; *Animadv. ad V. T. Lud. de Dieu, p. 498*; *Proleg. in Bib. Polygl. Waltoni*, nec non *Arc. Punct. Rev. Capelli, p. 135 & 150*; & aliis alibi passim. Et hinc non solum in Bibliis Münsterianis, soli Accentus, (præter ‾‸‾), numero punctorum sacrorum sunt expuncti; sed etiam ex Opere Bibl. Complutensi, omnes Accentus (quasi spurius Character Scripturæ), ob id plane abjecti sunt, quod teste Autore ejus Prologi, *tantum Modulationi Musicæ Judaicæ inserviant apiculi Accentuum*; quod merito crimen dixeris, omnibus Purgatorii lustralibus aquis vix satis eluendum. Interim hoc ipso ostenditur, quid possit levior primum, mox vires acquirens, tandem in nervum erumpens, mala persuasio: ut discamus reverentius imposterum sentire de Charactere θεοπνεύστῳ. Longe rectius igitur Cl. Buxtorfius, magni Patris major Filius, *in Tract. de Punct. p. 244*, asserit; *non designari per Accentus, Musicam illam, qua Cantica sacra olim decantata sint; — sed* quomodo Hebræi saniores recte definiunt & explicant usum Musicum Accentuum, *quod sit cantus seu NUMERUS quidam RHETORICUS sive ORATORIUS, quatenus nempe Accentus inserviunt, ad moderandam & regendam vocis intentionem, remissionem, elevationem, depressionem, tarditatem, celeritatem; & ad exprimendos affectus, exclamationes, admirationes, & quæ alia circa vocis inclinationes & flexiones occurrunt. — Qua legendi ratione, devotio augetur, memoria juvatur, sensus eorum, quæ sic leguntur, longe rectius percipiuntur; dum NB legens, vivam quasi Oratoris vocem bis notis subtiliter expressam, oculis intuetur; auscultans orationem cum reipsa convenientem proferri audit.* Quæ deinde luculentis saniorum Hebr. testimoniis, *Autoris lib. Cosri, Ephodei, Calonymi, Samuelis Arcuvolti*, & aliorum, *l. cit.* confirmantur. E quibus etiam illud est Reuchlini, *l. 2. de Accent. Scriptura S. ut est omnis virtutis & morum nutricia, sic & decorum illud in dicendo, venuste prosequitur, ut ipsa pronunciatio unum sensum uno Spiritu depromat,*

non

non confuse, nec per præcipitia, sed ut sanctissimorum oraculorum enunciatio oratorio numero & cum majestate proferatur, ne tanta NB. Spiritus Sancti gravitas, terrestris animalis levitate minuatur; & ut interim Spiritus ille noster, interpellans gemitibus inenarrabilibus, fortissima desideria effundat ad Deum, &c. Et hæc vera est ratio, (parum hactenus intellecta), cur *Accentus* Hebræi sic dicantur ab accinendo, & נגינות *modulationes Musicales;* item טְעָמִים *gustus, rationes;* כיותנו לנו טוב טעם ודעת בספרי האלהים *eo quod dent nobis gustum bonum, & scientiam in libris divinis*, verbis Ephodei, *Gramm. Cap. 8.*

Sed quid in altum provehor denuo, qui portum jam respexi sæpius? cum utique, superatis omnibus aliis Accentuum difficultatibus, non sit, cur ob solam Musicam hæreamus, aut metuenda demum sit ἀπορία ψάλτου βήξ. Sufficiat tandem, evicta (*sup. Part. Ima*), authentia divina & infallibili Accentuum æque ac Vocalium & Literarum S. Script. Hebrææ, demonstrato etiam (*Part. II*) aliquot Locorum Script. paradigmasi necessario Accentuum usu seu ministerio sensus; nunc quoque eosdem, omnibus (certe præcipuis) objectionum dubiis ita expediisse, ut æqui & eruditi Lectoris facilem in eo mihi stipuler assensum, universam sic Accentuum Biblicorum doctrinam, in *Inst. nost. Accent.* plenarie & perspicue propositam, contra quosvis Bibliomastigum & desertorum Veritatis Hebrææ insultus, solidam satis ac firmam perstare. Quas denique spes nostras faxit Deus, is etiam coronet aliquando eventus, quo illa omnium Editionum Biblicarum alias augustissima, Πολύγλωττος Waltonian. Sacrosanctum Textum Hebræum originarium, imposterum (recudenda forte), abstineat a perditissimis illis, & toti Christiano Orbi summe scandalosis pariter ac falsis, hypothesibus Capellianis; & hac in parte correcta, nec minus ad divinæ interpunctionis sensus emendata, instrumentum fiat magnæ conversionis tot gentium, quot Orientis Linguis effert Eloquia Dei; sec. illud Psaltis Regii: לְצִיּוֹן יֵאָמַר אִישׁ וְאִישׁ יֻלַּד־בָּהּ יְהוָה יִסְפֹּר בִּכְתוֹב עַמִּים *Zioni dicetur, quod omnis generis homines in ea nascantur; Dominus numerabit conscribendo gentes, Psal. 87:* & sic tandem universo terrarum Orbi,

JESU CHRISTI Domini & Salvatoris nostri, Laus, Honor, & Gloria, quam clarissime illucescat.

AD

LECTOREM BENEVOLUM.

AMice Lector, hactenus progresso Typographo, ut jam PARS III. VINDICIARUM, *de Integritate absolutissima totius Codicis S. Hebraei*, subjungenda foret; accidit inexpectato, ut singulari Dei providentia, ex Academia hac Rostochiensi, ad novam in Patria Academiam Chiloniensem, auspiciis & ductu Reverendissimi & Sereniss. Principis ac Domini, DN. CHRISTIANI ALBERTI, Electi Episcopi Lubecensis, Haeredis Norwegiae, Ducis Slesvv. Hols. Stormariae & Dithmarsiae, Comitis Oldenburgi & Delmenhorstae, Domini mei Clementissimi, fundatam, & propediem solenni Inaugurationis ritu dedicandam, ipse quoque ad Profess. Hebr. & Oriental. Lingg. a Serenissimo Patriae Patre clementissime evocarer. Quam Celsissimam gratiam cum non nisi humillimo obsequio amplectendam merito censuerim, non licuit ob imminentem inaugurationis actum, hic tamdiu subsistere, ut TERTIAE quoque VINDIC. PARTIS longius excursurae, corrigendis foliis praeesse, atque istam adeo Operi accessionem, quam quidem destinaveram, in praesenti impertire potuerim. Sequetur ea tamen deinceps V. D. SEORSIM EXCUDENDA, ne forte iteranda aliquando Editio priori fraudem faciat. Interim subjecta hic ἐπίμετρα ad suas singula paginas referre licebit.

ADDENDA.

Ad pag. 17. lin. 2. nostra quidem aetate.

Ad pag. 18, lin. 24. Ipse Waltonus hinc refellit θεοπνευστίαν LXX. Vers. quod Autores historiae ilius memorent, 70. *Interpretes inter se contulisse, & disceptasse super sensu verborum.*

Ad eand. lin. Vossius, *in App. Hag. contra Cocc. Licet itaque ipsa Mosis & Prophetarum superessent autographa, haec ipsa tamen nulli nobis essent*

essent usui, nisi interpretatio 70. Interpretum superesset; cum inutilis sit tibia quæ sonum non edat.

Ad ejusdem pag. lin. 14. Sic cum *1 Paralip. c. 4. v. 12.* Vulgata, Nomen proprium וְיוֹקִים (& *Jokim*) reddit, *Et qui solem stare fecit;* simulac Patres Tridentini voluere, Sol iste per Vulgatum authentice stetit in Ecclesia. Seb. Barradius *Comm. in Concord. Evang. Tom. 1. l. 5. c. 8.* id defendit, addens; *forte olim sic reperisse in Hebræo Interpretem;* quod perpetuum quoque κρηνοφύγετον est Capelli, Waltoni, & Vossii.

Ad lin. eandem. Ita Bellarminus *in Psal. 3. v. 8. Credibile est, LXX. Interpretes legisse, non* לְחִי *sed* לְחִנָּם*: Et credibile etiam Codices, quos habuerunt LXX, fuisse meliores iis, quos nunc nos habemus.* At ubi manet vesana illa Bellarmini credibilitas, cum *Psal. 14.* in Vulgata, tres integri Versus adduntur, qui nec in Hebræo, nec in 70 Græco codice, unquam extiterunt, (trajecti illuc haut dubie a Vulgato, e *Rom. 13.* ubi allegatur hic Psalmus:) Item Versus 4. 5. 6. ibidem prorsus confunduntur in Græco. Ita Bellarminus, *lib. 2. c. 9, de V. D.* ad nauseam usque inculcat, *LXX. Interp. sine dubio habuisse Codices Hebraicos accuratissimos, transtulisse optime.* & NB. *peculiari modo Spir. S. adsistentem habuisse, ne qua in re errarent.* At *Fontes consulere*, vocat, *ab hostibus Ecclesiæ* (Judæis) *veritatem mendicare;* non abeuntibus ab eo nostris Antagonistis, ut passim patet in Vindic. nost.

Ad lin. eandem. Contra idem Bellarm. *lib. cit. c. 6. Græca Versio τῶν LXX adeo est corrupta & vitiata, jam inde a tempore Hieronymi, ut omnino videatur esse alia; ut* NB *jam non tutum sit, Hebraicos Textus e Græcis codicibus emendare:* (collisis sic inter sese Textu originario & Versione Græca, ut neutrubi infallibilis constet veritas vel *αὐτοπιστία*.) Et c. 9. ait, *Psalterium Vulgatæ Editionis, non e LXX. sed ex Edit. Luciani Martyris, translatum.* Conf. *Cl. Hakspan. de locut. sacr. p. 10.*

Sic *in Append. Hag. contra Coccej. pag. 11. Quam vero ridiculum, quod prætendit, hodiernam Rabbinicam interpretationem,* (sic vocat Codicis Hebræi lectionem,) *aures perforasti mihi, Psal. 40, 7. meliorem esse aut amplius quid significare, quam LXXviralis, & Apostolica,*

σῶμα δὲ κατηρτίσω μοι, *Hebr. 10, 5.* Quasi vero ex allegatione Apostolica, Canonicæ originis authentia conciliata sit LXX Versioni.

Idem Voss. *in Append. Hagiensi contra Cl. Coccej. p. 2.* scribit, *Pro responso obtrudunt Codicem Hebræum, & ad Judicem remittunt vel mutum, vel certe non Dei sed lingua loquentem Masorethárum.* Idem Voss. l. cit. *Fons ipse* (Cod. Heb.) *factus est limosus, aquæ ejus infectæ sunt* NB *Rabbinorum veneno & perfidia,* (aperta utique blasphemia.) Et mox: *LXX Interpretum translatio per Apostolos gentibus tradita est;* quod tamen nunquam factum probari potest, cum Evangelium tantum annunciarint voce & scripto. Insuper, licet ea interdum usi sint Apostoli, per συγκατάβασιν ad captum gentium, tamen Scripturam Hebræam potius eo ipso commendarunt, quod Judæis concredita esse oracula Dei testentur, quomodo igitur Versionem aliquam quasi authenticam iis commendarint?

Ad pag. 21. lin. 12. Vossius, *in Append. Hag. p. 17.* contendit, *inutilem esse nostram Versionem* (Hebræum Textum,) *& per eam non convinci Judæos, nec Christianos quicquam lucrari;* (contra expressum testim. *Ebr. 1. v. 5.*)

Ad pag. eand. lin 17. Vossius, *in Append. Hag. contra Coccej.* amplectens illam Versionem heterodoxam LXX, οὐ πρέσβυς, οὐδὲ ἄγγελος, *Jes. 63. 9.* genuinam loci illius interpretationem Clar. Cocceji his invadit verbis: *Valde tamen dubito, an in hac Theologi Leidensis translatione angelus ille se ipsum agnosceret. Vid. Cocceji Defens. altera p. 50.* Conf. *in Vind. nost. p. 106.*

Ad pag. 30. lin. 14. NB per originem, seu ratione causæ efficientis.

Ad pag. 32. lin. 16. Item Sixtum Senensem, *in Bibl. Sancta, lib. 2. p. 120.* vid. Hotting. *Antimor. Exercit. p. 33.*

Ad p. 34. lin 19. Sic Calovius, *in Crit. S. fuse.* Dilherrus *in Atrio Linguæ Sanctæ, p. 20.* Item Hottingerus *in Exercit. Antimor.* & Jacobus Usserius Armachanus Episcopus, *in Scriptis ad Boot. & Capell.* Sic Lichfoet celebris Anglus, *in Comment. ad Cap. V, Matthæi,* nobiscum facit, duplicem adstruendo characterem, & vocem אשורית explicando, ut fit a nobis, p. 49.

Ad

Ad pag. 38. lin. 5. Idem argumentum urget Dilherrus, *in Atrio Lingua Sancta, p. 21.*

Ad pag. 45. lin. 12. Nempe ipsa Hebraica, sed nec Latina eadem omnia.

Ad pag. 46. lin. 2. Quamvis enim 6 forte rationes, nulla tamen earum stringit, aut solide quicquam probat.

Ad pag. 49. lin. 2. Eodem modo, e Balmesio explicat vocem Asschurith, Dilherrus in *Atrio Lingu. Sanct. p. 20, 21.*

Ad pag. 61. lin. 20. Contra ipse Capellus, *Arc. punct. Revel. p. 92.* ait: *Jam Cadmi Phœnicis tempore, ante Christum annis 1450. Hebraicas literas, eadem qua nunc habuisse nomina: & p. 93. Eadem sunt hodie literarum Hebraicarum nomina, qua ante ter mille annos.* Quid igitur argutatur ipse cum asseclis, a novis nominibus Chaldaicis literarum & Vocalium, ad fictam novitatem illius Characteris?

Ad pag. 65, lin. 27. Sic Vossius, *in Differt. de LXX Interpp. p. 245; Nimis inepti simus, si illis respondeamus, qui sanctitatem Literis inesse ducunt;* Idemque repetit in *Append. Hagiensi, p. 6 & 7:* Ad quæ recte respondet Cl. Coccejus, *in Defens. altera, p. 7; Per quid igitur patefecit nobis Deus sua pracepta & sensum rerum? annon per literas figuram habentes?* & mox: *Mirares; Deum nobis loqui sine vocibus suis, aut sacras litteras consistere in cognitione ejus, quod non habet literas.*

Ad pag. eandem. Cum Anabapt. ἐνθουσιάσταις, *literam occidentem remansisse Judais,* ait Vossius, *in Append. Hag. contra Coccej.* Item: *Fons Hebraus, quia periere vocales, exaruit, & factus est mutus,* (ibid.) Ad quæ recte Cl. Coccejus, *in Defens. alt. p. 8; optabilius esset, mutum esse, quam talia dicere; qua & falsa sunt, & ἀσυνόητα, scandalosa, & non redolent curam atque amorem Dei.*

Ad Thes. 3. pag. 83. Quod autem Objectionem illam attinet, quod nomina Regionum, Urbium, & locorum in Terra Canaan, Hebraica extiterint, ante gentis Hebrææ Abrahamiticæ ingressum; Resp. cum lingua Hebraica & Chaldaica tantam habeant cognationem, ut hæc illius Dialectus merito tantum æstimetur, (quod pluribus confirmantem V. Cl. Bochartum in Phaleg;) ut adeo Cananæi, nomina Hebrææ ori-

ginis, locis & regionibus suis indiderint, licet sub flexione & terminatione suæ Dialecti Chaldaicæ; non improbabile, Mosen historiæ illarum ætatum conditorem, nomina illa Hebraica sine afformatione Chaldaica, recensere voluisse, eo quod scriberet præcipue Hebræis, tum quod Hebræis voces illas Hebrææ originis, purius sic pronunciare in more fuerit, non sub Chaldæa afformatione, (aut corruptione, respectu purioris Hebraismi).

Ad pag. 90. *lin.* 5. Sic *Exod.* 32, 8. סָרוּ מַהֵר *recesserunt celeriter*, quod & LXX recte, *παρέβησαν ταχύ*, & sic omnes alii Interpretes: at solus Samaritanus Codex prorsus absurde habet, מחר *die crastino*, quasi *cras præterierunt*, sensu impossibili. (Samaritanorum ה & ח prorsus dispari existente figura).

Ad p. 94. *lin.* 17. (Sixtinum ab Amama), qui tamen *in Antib. Bibl. p.* 129. fatetur, & ipse inculcat, *urgenda etiam esse argumenta, quæ a phrasi, vocula, quin uno* NB. *sæpe apiculo & Accentu depromuntur.*

Ad p. 95. *lin.* 14. Contra Capellus, *p.* 5. *in Arcan. punct.* ait, *novitiam nuperq; natam sententiam* (de punctorum Antiquitate), *tacito fere omnium consensu ita receptam esse, & ubiq; inter Reformatos obtinere, & qd. tanta cum autoritate, ut vix cuiquam contra hiscere sine gravi omnium offensione liceat.*

Ad pag. 96. *lin.* 18. (Arnoldi Bootii), vid. Epist. ejus ad Usserium contra Capelli Critic. p. 86.

Ad pag. 97. *lin* 11: Dilherrus *in Atrio Ling. S. p.* 71. Sic Hafenreff. *in Templo Ezech. p.* 170. Et D. Walther. *in Disput. valed. Jenæ habita, & Harm. Bibl. p.* 665. Voet. *in Disp. selectis.* Sic Calov. *in Crit. S.* Lichtfoet Anglus, *in Centuria Chorograph. sac. cap.* 18 *p.* 146. 147; *Se impudentiam Judæorum, qui fabulam invenerunt, non mirari, Christianorum autem credulitatem mirari, qui applaudant. Recognosce quæso Tiberienses illos, &c. ad opus tam divinum, homines quam ineptos, quam impotes, quam stolidos; & si punctata fuisse Biblia in ejusmodi schola potes credere, crede & omnia Talmudica. NB. Opus Spiritus S. sapit punctatio Bibliorum, non opus hominum perditorum, excæcatorum, amentium.* Sebast. Munsterus *in Præfat. Bibl. Non igitur Puncta Vocalia sunt novum inven-*

ventum Judæorum, ut quidam existimant, cum per Esram scribam, (sec. quorundam Rabb. sententiam,) *Puncta vocalia & Accentuum figuræ sacris Codicibus sint adjecta.* Vid. Cl. Buxtorf. *de Punctis, p.* 145.

Ad p. 120. lin. 13. Præterea Adversarii hoc argumento se ipsos plane oppugnant, asserendo, quod per Absentiam punctorum tam graviter hallucinati sint vetustissimi illi Interpretes, *oi* LXX. & Chaldæus. Ultro igitur sic fatentur, quod puncta sint de essentia Scripturæ Hebr. ut sine quibus hæc minime recte intelligi vel exponi possit, vel a præstantissimis omnium seculorum Interpp.

Ad p. 103. lin. 22. Sic Vossius. *in Differt. de LXX. Interp. p. 416.* Cl. Schottano inferenti rectissime, *si voces & Scriptura sunt a Deo, utique & Literæ a Deo sint, necesse est;* nihil aliud respondet, quam; *quis non obstupescat tali ratiocinio?* & sic satis refutatum putatur.

Ad pag. 104. lin. 11. Qui punctationem habent partem legis oralis, quam ex trita Hebræorum regula, non licet scripto tradere & comprehendere. V. Buxt. *Tract. de Punct. p. 50.*

Ad pag. 104. lin. 15. Fatetur id ipsum Capellus, *in Arc. Punct. Rev. pag. 48.* his verbis; *Neque enim Rex codicem ipsum Hebræorum curabat, aut magnifaciebat; cum nec ipse nec aulicorum ejus quisquam sciret Hebraice.* Et mox *ibid. Gentiles linguam Hebr. tanquam barbaram contemnebant, perinde igitur illis erat, punctatusne, an vero non punctatus Codex illis communicaretur.*

Ad pag. 106. lin. 28. Voss. *p. 16. Differt. de Chron. S. Paucis librariorum exceptis erroribus, salvi & integri perstitere LXX. Interpretes; & adeo quidem, ut affirmare non dubitem, minora esse vulnera, quibus hæc (LXX. versio) laborat, quam sunt illa, quæ in Hebræis occurrunt exemplaribus, quæ tamen pro incorruptis obtrudunt nobis Rabbini.* Ubi tamen vitiosos LXX. negare nequit, ait; *se nullum dubitare, quin olim aliter habuerint ibi LXX.* Conf. *sup. p. 18. & 22.*

Ad pag. 109. lin. 20. Contra Capellus, *in Arcan. Punct. Revel. pag. 83 & 234.* de irregulari illa punctatione, eam *certo consilio & de industria esse factam.* Contra iterum, *fortuito factam esse,* ait. *p. 232. l. cit.*

Ad pag. 10. lin 6. finem. Bellarm. *l. 2. de V. D. c. 2. Ignorantia Rabbino-*

binorum, qui addiderunt puncta, magna fuit, qui proinde in notatione punctorum alicubi a vero aberrare potuerunt. Sic Voss. *in Append. Hag. contra Coccej. Masorethæ, suis punctis & interpretamentis ita incrustarunt suos Codices, ut ne unus quidem supersit locus, si illis credere velimus, unde confici possit, Christum jam advenisse.* At cur nullum profert talem vel unicum locum, punctis sic corruptum?

Ad pag. 112. lin. 12. Capellus *Arc. Punct. Rev. pag. 80.* allegat irregularem scriptionem, *ex Ezech. 47, v. 15.* גֵּה גְבוּל pro זֶה; cum tamen non גֵּה, sed זֶה regulare extet in Codicibus, Ariæ Mont. Francfurtano, Genevensi, Parisiensi, Veneto, Munsteri, Pagnini, Basileensi majori, Hutteriano, & aliis.

Ad p. 116. lin. 2. Ipse Capellus *in Arcano Punct. Revel. pag. 234.* id fatetur his verbis: *Quid homines illos* (Masorethas) *moverit, ut voces illas tam insolenter punctarent, nostrum non est neque explicare, neque quærere aut definire. Satis nobis est, si saltem ostenderimus, fieri potuisse, ut ista insolens punctatio ab iis consulto facta fuerit, quodcunque tandem fuerit eorum hac in parte consilium: quod igitur nec mirum, nec absurdum videri debeat.* Ita & Waltonus (de Not. Masor. circa Accentus & Vocales, *(in Appar. Op.* Πολυγλ. p.47.) *Quædam etiam sunt, quorum causa nos latet, Autoribus suis fortasse perspecta, quorum rationem reddere non possumus.* Quid igitur adeo insulse argumentantur a prodigiosa quasi punctatione, quæ proinde scriptoribus divinis tribui nequeat?

Ad pag. 126. lin. 13. אֵת את *ligo*, אֹת *signum*, אַתְּ *tu*, אֵת את *nota Accusativi.* אָבִיו *pater ejus*, אִבּוֹ *fructus ejus.* Sic *Zach. 11, 7. pro* חֹבְלִים *corruptores*, (quomodo Propheta virgam duram appellat, qua refractarios coerciturus erat,) vertunt Vulgata, *οἱ* LXX. Arabica, Syriaca, *funiculum*, legentes חֲבָלִים. Pro לַחְמְךָ *panis tui, Obad. v. 7.* Alex. Morus, *in Causa Dei, pag. 97.* legendum contendit, לֹחֲמֶךָ *qui pugnant adversus te.* Item *Num. cap. 11, v. 25. Et factum est, secundum quiescere super eos Spiritum; & prophetarunt*, וְלֹא יָסָפוּ *& non addiderunt;* Vulgata contrario sensu reddit, mutata una vocali, וְלֹא יָסֻפוּ *nec ultra cessaverunt*, quasi futurum Kal a סוּף *desinere*, (cum tamen in Hebræo sit Præterit. Kal, יָסְפוּ a יָסַף *addidit*,

dit, retracto accentu, & hinc - in ' producto.) Ita & Lutheri versio, & Vatablus, Munsterus, minus recte. At recte Belgica, **dat sy propheteerden/ maer daerna niet meer.** Sic etiam Arias Montanus, Pagninus, Junius & Tremellius.

Ad pag. 128. lin. 5. Confer. 5. *παραπτώματα* e variatione vocalium, *uno in versu 3. Ps. 110. inf. Vind. nost. Part. II. cap. 1. Loc. VII. §. 2.* Sic *Ps. 88, 11.* pro אִם־רְפָאִים יָקוּמוּ יוֹדוּךָ סֶּלָה *num Gigantes* (infernales) *resurgent, & te celebrabunt, Selah*, vertere licebit, *num Medici resurgent*, uti LXX. habent, (ut & Æthiopica, & Vulg. Latina; at Syriaca habet *gigentos*), ἢ ἰατροὶ, (legendo רֹפְאִים) *ἀναστήσουσι*. Arab. versio habet,

* أَوْ ٱلْفَلَاسِفَةُ يَقُومُونَ *an Philosophi resurgent?* Sic *Jes. 26, 14.* *οὐδὲ ἰατροὶ οὐ μὴ ἀναστήσουσι, καὶ ἦρας πᾶν ἄρσεν αὐτῶν, nec Medici ullatenus resurgent, & perdidisti omnem eorum memoriam.*

Ad pag. 129. lin. 22. Sic quoque Arabica versio, verum Syrus & Chaldæus faciunt cum Hebræo.

Ad pag. 134. lin. 3. De istis 10. Script. locis, minus recte judicat Cl. Hackspan, *lib. 2. Miscell. c. 5. p. 235. & 282. quod in iis elementa temporum injuria obliterata sint, dum sola supersunt puncta*; (quasi vero æternum quoque Dei verbum, corruptioni ex temporum injuria obnoxium sit.) Unde etiam *effatum Salvatoris*, de non perituro Jota uno aut apice, contendit, *hyperbolice dictum censeri posse.*

Ad p. 135. lin. 8. Et p. 290. expresse fatetur Capellus; *concedimus, Scripturam Vet. Test. a Deo esse tum quoad verba, tum NB. quoad sententiarum distinctionem.*

Ad pag. 168. Object. 1. Ita Franc. Gomarus, in *Disp. sel. de Relig. 6.* male *temerarias inveniri in Codice Masorethico corruptelas*, inde adstruit, *quod sua usi licentia, voci* יהוה *puncta Nominis* אדני *subjecerint.* Sic & alii, Capellus, Waltonus, Erpenius, Ludov. de Dieu, &c. *quos hinc merito* Cl. Hackspan, in *Miscell. pag. 233.* ait; *plus damni dare quam Pontificios.*

Ad p. 194. lin. 1. Similem rationem explicandi Nominativum per *quod attinet*, probat ex Accentibus, & exemplis Script, *Hos. 8, 13. Psal. 73, 28. Esth. 6, 7.* (item exemplis quibusdam N. Test.), Ludov. de Dieu, *in Animadvers. doctiss. Vet. Test. p. 663.*

Ad p. 200. lin. 1. Ps. 100, 3. Ipse fecit nos, וְלֹא אֲנָאנוּ *& ejus nos sumus*, (confirmante Targum istius loci); quod vulgo transfertur, *& non nos ipsi.* Conf. reliqua ejusmodi loca, in *Gramm. nost. Reg. 20. Ann. 1. β.*

Ad lin. eandem. Has & similes rationes *ἀντιστοιχίας* literarum, & similium anomaliarum in S. Textu Hebr., non solum Sixt. ab Amama, sed & alii, inter quos Cl. Hackspan, *l. 2. Miscell. c. 6, p. 238. 239*, valde exagitant, quasi *venditentur pro mysteriis quibusdam salutis, quorum vanitate ad figmenta Talmudica dilabamur;* quasi vero ulli asserentium incorruptionem talium anomaliarum, tale quid in mentem unquam venerit; cum potius causam aliquam saltem seu rationem anomalæ scriptionis ejusmodi, potuisse existere Scriptoribus Sacris, contendant, licet nobis hodie ignotam, quam ut vel per incuriam ipsis talia quasi erronea excidisse, vel posteræ ætatis injuria corrupta esse, summo authenticæ Scripturæ præjudicio, & citra ullum probationis documentum, concedendum censeant; præcipue quod innumera fere talium sit copia.

Ad pag. ejusdem lin. 13. ob id enim *Jes. 53, v. 12.* Deus dicitur מְאַסִּפְכֶם אֱלֹהֵי יִשְׂרָאֵל *colligens vos Deus Jisraelis.*

Ad pag. 201, lin 13. Capellus *Crit. S. l. 3. pag. 116;* ita explicat, *quod sint verba obmurmurantis præ impatientia Jobi.*

Ad pag. 203. lin. 15. Contra nullo plane sensu, sed mero cerebelli commento, illa communiter exponuntur: *ut purpura Regis vincta canalibus, vel alligata stadiis.*

Ad pag. 212, lin. 19. In quos igitur longe verius, quam in Notarum Masorethicarum observatores, quadrat illud Hackspani *l. 2. Miscell. pag. 239: His solenne est, aliter atque aliter Textum Authenticum legere, dummodo, quod ipsis placet, hinc eliciant.*

Ad pag. 219, lin. 21. Judæus quidam, D. Frantzio, Wittebergæ respondit; *Non esse disputandum super hunc locum; effici enim aut amentem aut hæreticum. V. Frantz. de Sacrif. Disp. 4. Thes. 83.*

Ad pag. 292, lin. penult. Item Ægidium Strauch. *in Breviar. Chron. pag. 863, seqq.* & Rupertum, *in hist. universali, pag. 158, & 162* Joh. Coccejum, *Comm. in Hagg.* & Joh. Tarnov, *in Hagg. pag. 8, 9, ubi ait, id temporum rationem omnino flagitare.*

Ad

Ad pag. 233, lin. 3. Item Christ. Matthiæ *in Theatro Hist.* Cyrilli Alexandrini, Bellarmini, Genebrardi, Saliani, Cornelii a Lap., Mariani, Bedæ, Scoti, Joh. Funccii, Wilh. Langii, Vogelii *in Comp. Chr. p. 159 & 182.*

Ad pag. 244, lin. antepen. Item Calixtus, Mayerus, Frankenbergerus, Georg. König Altorfinus Prof. *Vindic. sacr. Disp.* 3. Rupertus, *in Tabb. Chron. Ad ann. M.* 3527. Ægidius Strauch *in Brev. Chronol. pag. 873.*

Ad pag. 245, lin. 1. Item Lansbergius, Henr. Buntingus, *in Chron. catholica*, Edvvardus Simsonius, Joh. Cluverus, Vogelius *in Comp. Chron. pag. 163, & 167.*

Ad ejusd. pag. lin. 8. Thom. Lydiat Angl., Joh. de Temp. Isaac. Voss. &c.

Ad pag. 253, lin. 28. De eodem hoc erroneo asserto subjungit Strauchius, *in Brev. Chron. pag. 921. Admissa hypothesi hac, pleraque nunc clariora erunt.* At vero non admissa eadem, (prout nullatenus probari potest), ruunt omnia. Vid. *sup. pag.* 247. Allegat tamen Idem, pag. 921, secum sic statuentem *Georg. König, in Vindic. s. pag. 657.*

Ad pag. 257, lin. ult. Wichmanni etiam annos Ægyptiacos, recte refutat Vogelius, *in Computo Chronogr. p.* 175, & *pag.* 169, *seqq.*

Ad pag. 258. lin. 6., (Isaaci Vossii); de eo rectissime Ægid. Strauchius *in Brev. Chron. pag. 912. miror, non tantum sanæ mentis hominem, sed qui eruditionis laudem insuper affectat, circa unum idemque negotium, tot errores committere potuisse.*

TANTUM!

AD

V. Cl. Ampl.

DN. MATTH. WASMUTH. P. P.

cum singulare opus Hebræum ederet,

amica manu scribebat

JOSUA ARNDIUS.

QVid invidendum disputas diu librum,
Multis opacum mentibus, paucis datum,

O litterarum singularium Decus,
Amice VVasmuth? prome, prome, quaesumus,
Mox invidendum seculis cunctis librum!
Tot expetitum mensibus, votis, locis,
Ad tot lucernas expolitas paginas!
Quid hei moraris sic biantes Teutonas,
Belgas, Britannos, Ausones, Gallos, Scotos?
Exsurge tandem Solis o gratum jubar!
Et sparge lucem candido de Libano,
Seu purpurantes Carmeli rosas sacri,
Diffunde toto, qua sedent artes, jugo
Montis bisulci: Summus unde Conditor
Late vagantes respicit suos greges,
Et Israelem terminat coloribus.
Jam rumpe praelum: jam resolve tot moras.
Jam sperne vulgus; sufficit, Deo, Bonis.
Pleneque doctis, approbasse Vindices
Chartas Sacrorum! Nonne sedulus vides,
Ut ipse, palmam, Spiritus qui tradidit,
Longam corymbis aeviternis, praebeat
Tibi Tuisque tam sacris Laboribus?
Quod latrat infra, vallibus tutum nigris,
Genus Lycambes, dente se perdit suo:
Nec ad Sionis promovetur atrium,
Solis dicatum filiis, Canes vetans.

FINIS.

Pag. 74. lin. 27. scrib. p. 35. 36. P. 118. l. 3. scrib. 61. P. 145. l. 15. scr. p. 129. Reliquae pag. passim cit. jamtum huic editioni sunt accommodatae.